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Edition May 2026
Published by :NODIA
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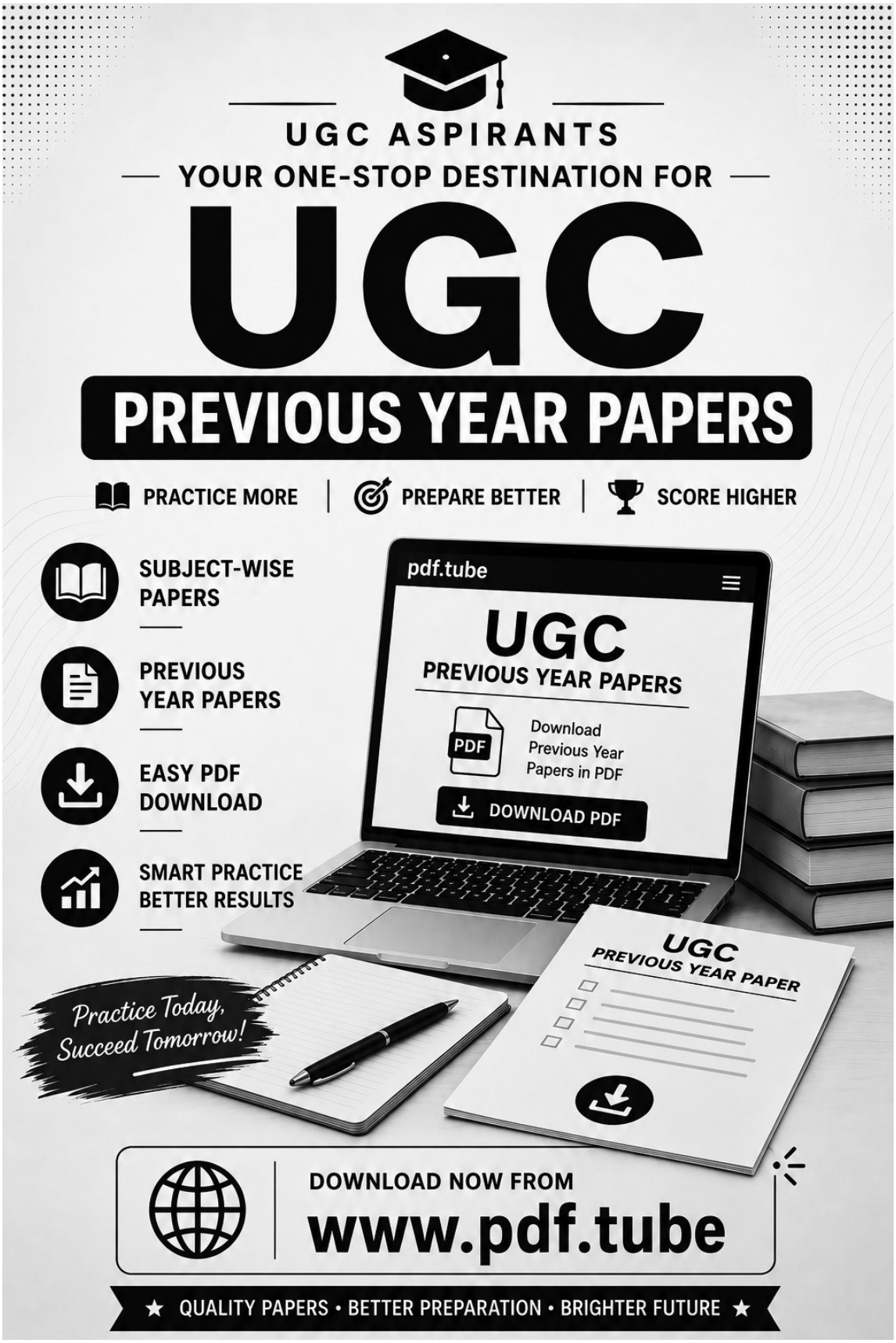
MRP ₹750.00

NODIA EDITIONS LLP
125, Sector 6, Vidyadhar Nagar, Jaipur 302039
Phone :+91 9001005245
email : mail@nodia.in



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NET SYLLABUS

Subject: Arab Culture and Islamic Studies Code No.: 49

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1. Socio-Religious conditions of pre-Islamic Arabia
2. Political and Economic condition
3. Prophet's life at Makkah and Madina
4. Migration: Importance and implications
5. Formation of Islamic State and Society at Madina
6. The Prophet(PBUH) as a Law giver, Statesman and Mercy to mankind
7. Institution of Khilafat: Importance and relevance
8. Consolidation of Arabia under caliph Abu Bakr
9. Expansion and administration of Islamic State under Caliph Umar
10. Expansion and Political Developments under Caliph Uthman and Caliph Ali
11. Achievements of Khilafat-e-Rashidah

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1. The establishment of Umayyad dynasty
2. Prominent rulers
3. Prominent Sahabi and Tabaie scholars

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4. Arabisation of the State
5. Social and Economic conditions
6. Administration
7. Education
8. Development of Arabic Language and Literature
9. Art and Architecture
10. Causes of Decline

Unit –III : The Abbasids

1. The establishment of the Abbasid rule
2. Prominent rulers
3. Prominent Scholars
4. Administration
5. Socio-Cultural Developments
6. Development of Religious sciences
7. Education and Educational Institutions
8. Development of Arabic Language and Literature
9. Art and Architecture
10. Trade and Commerce
11. Relations with neighbouring States
12. Causes of decline

Unit –IV : The Arabs in Spain and Sicily

1. The establishment of Umayyad rule in Spain
2. The conquest of Sicily
3. Prominent rulers
4. Prominent Scholars and their impact on the west
5. Socio-Cultural developments
6. Contribution to Science and Literature
7. Development of Libraries and Educational Institutions
8. Agriculture, Trade and Commerce

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9. Art and Architecture
10. Disintegration of the Empire: Emergence of Small City-State
11. Muwahhidin and Murabitin: Emergence and decline
12. Fall of Granada and Spanish Inquisition

Unit –V : Dynasties of East and West

1. Ghaznavids
2. Saljuqs
3. Samanids
4. Fatimids
5. Khwarizmshahs
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Unit VI : The Ottoman and Safavid Empire

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2. Prominent Ottoman Rulers
3. The Ottoman administration and army
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9. Origin and Development of Safavid Empire
10. Shah Ismail and the promotion of Shi´ism

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11. Shah-Abbas and the administrative reforms
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Unit VII : Islam in India

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2. Islam in Sindh: Muhammad bin Qasim's Administration and Religious Policy
3. Establishment of Delhi Sultanate
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5. Socio-Religious and Educational conditions
6. Madaris and their syllabii
7. Contribution to Fiqh and Hadith Literature
8. The Mughal rule and administration
9. Socio-Religious and Educational scenario during the Mughal Rule
10. Contribution to Fiqh and Hadith Literature (Sheikh Ahmad Sirhindi, Shah Waliullah, Sheikh Abdul Haq Muhaddith Dehlvi and others)
11. Mughal art and architecture
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15. Role of Muslims in the freedom struggle: Khilafat and non-cooperation movements

Unit – VIII : Islamic Sciences – Tafsir, Hadith and Fiqh

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2. Ethical, Social, Political and Economic teachings of the Quran
3. Origin and development of Tafsir Literature
4. Classical Tafsir: Al-Tabari, Al-Razi and Zamakhshari

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5. Tafsir in the modern age: Tafsir al-Manar, Fi-zilal al-Quran, Bayan al-Quran, Tarjuman al-Quran, Tafhim al-Quran, Tadabbur al-Quran and Tafsir al-Quran
6. Origin and development of Hadith Literature
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8. Riwayah and Dirayah
9. Muwatta, Musnad,Sihahe-Sitta and their compilers (authors)
10. Origin and development of Fiqh Literature
11. Sources of Islamic Fiqh

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2. Classical Muslim Philosophers: Al-Kindi, Farabi, Ibn-Sina, Al-Ghazzali, Ibne Rushd.
3. Qadariyya, Murjiyya, Khawarij, Mutazalites and Asharites
4. Origin and development of Sufism
5. Prominent Sufis: Hassan al- Basri, Junaid Baghdadi, Ibne-Arabi and Sheikh Ali Hujwiri
6. Major Sufi orders: Chishtiyya, Suhrawardiyya, Qadiriyya, Naqshabandiyya
7. Muslim contribution to Natural and Social Sciences: Medicine, Mathematics, Astronomy, Historiography, Geography, chemistry and Botany
8. Prominent classical thinkers and scientists Al-Mawardi, Al-Biruni, Ibn-Tayimiyya, Ibn-Khaldun, Ibn al-Baytar, Ibn al-Haytham etc.

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Unit – X : Modern Trends, Movements in Islam

1. Advent of Western Modernity and Technology in Egypt and India
2. Muhammad Ali Pasha and his reforms

3. Tanzimat
4. Sir Syed and his educational movement
5. Modern religious movements: The Wahabiyya, the Sokoto and Faraizi movement
6. Shah Waliullah and his movement
7. Syed Ahmad Shaheed and his movement
8. Ikhwan al-Muslimun and Jamaate-Islami
9. Young Turk Movement, Nursi Movement
10. Arab Nationalism: Abdul Rehman al-Kawakibi
11. Western Modernity in Turkey and Iran:Mustafa Kemal and Reza Shah
12. Muslim Modernist thinkers: Ali-Abdul Raziq, Qasim Amin, Fazlur Rahman
13. Contemporary Muslim Organisations and Schools of Thought: Deoband, Nadwa, the Salfis and Barelvis
14. Modern Islamic Thinkers: Jamalud-din-Afghani, Muhammad Abduh, Rashid Rida, Hasan al- Banna, Syed Qutb, Shibli Nomani, Allama Iqbal, Abul-A´la Maududi, Ayatullah Khomeini, Ali Shariati and Ahmed Kasravi Tabrezi.
15. The Iranian Revolution
16. The Palestine Problem – Liberation Organisation: PLO, Hamas, and Hezbollah
17. The Arab Spring
18. Egypt: Democracy on Trial
19. Conflicts in West Asia: Iraq, Libya, Syria and Yeman
20. Indo-Arab Relations

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CHAPTER 01

(Emergence of Islam) and khilafat-e-rashidah

1. What defines 'Jahiliyyah' in pre-Islamic Arabia?
(A) Era of scientific discovery
(B) Period of ignorance before Islam
(C) Golden age of philosophy
(D) Centralized political empire

2. Consider the following statements regarding pre-Islamic Arabia:
I. Hubal was a major deity.
II. Makkah lacked trade.
III. Hanifs were monotheists.
IV. Asabiyyah means individualism.
Which of the above statements are correct?
(A) I, III
(B) II, IV
(C) I, II
(D) III, IV

3. Which pagan deity was considered the highest God but associated with subordinate idols?
(A) Hubal
(B) Al-Lat
(C) Allah
(D) Manat

4. How did 'Asabiyyah' function in pre-Islamic society?
(A) It promoted universal humanism and global cooperation.
(B) It established trade regulations for international markets.
(C) It governed religious rituals and temple maintenance exclusively.
(D) It enforced strict tribal loyalty and protection.

5. Consider the following statements regarding the socio-economic landscape of pre-Islamic Arabia:
I. Quraysh controlled Makkah.
II. Ukaz was a market.
III. Yathrib was agricultural.
IV. Bedouins were nomads.
V. Sassanids ruled Hijaz directly.
Which of the above statements are correct?
(A) I, II, III, IV
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

6. Read the following statements regarding pre-Islamic Makkah and select the correct option:
Statement I: Pre-Islamic Makkah was a sanctuary free from tribal warfare.
Statement II: The Kaaba housed various tribal idols.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

7. What was the primary socio-economic cause of female infanticide in pre-Islamic Arabia?
(A) Systematic religious sacrifices to the deity Hubal.
(B) Implementation of strict Byzantine imperial laws.
(C) Increasing overpopulation within the city of Makkah.
(D) Fear of poverty and potential tribal dishonor.

8. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Bedouins relied on camel pastoralism.
Reason (R): The Arabian desert lacked widespread arable land.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Which of the following was NOT a prominent pre-Islamic Arab tribe?
(A) Quraysh
(B) Hawazin
(C) Seljuq
(D) Thaqif

10. A historian analyzing pre-Islamic poetry would most likely use it to understand:
(A) Bedouin ethos, chivalry, and tribal conflicts.
(B) Complex Sassanid administrative and legal structures.
(C) Contentious Byzantine theological and sectarian disputes.
(D) Early Islamic jurisprudence and judicial procedures.

11. Match the lists provided below:
List I: (Deity)
P. Al-Lat
Q. Al-Uzza
R .Manat
S. Hubal
List II: (Center)
1. Taif
2. Nakhla
3. Qudayd
4. Kaaba
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

12. Identify the correct statement regarding pre-Islamic Yathrib.
(A) It was entirely populated by Byzantine Christian sects.
(B) It had a mixed population of Arab and Jewish tribes.
(C) It was a major seaport on the Red Sea coast.
(D) It was ruled directly by the Sassanid Persian Emperor.

13. Two tribes dispute a water source. In pre-Islamic Arabia, they would likely resolve this by:
(A) Appealing to the Byzantine Emperor
(B) Consulting the Christian Pope
(C) Submitting to a respected Hakam (arbitrator)
(D) Holding a democratic vote

14. Arrange the following historical events in chronological order:
I. Year of the Elephant
II. Harb al-Fijar
III. Hilf al-Fudul
IV. Rebuilding of Kaaba
Select the correct sequence:
(A) I, II, III, IV
(B) II, I, IV, III
(C) III, IV, I, II
(D) IV, III, II, I

15. Identify the correct pair regarding pre-Islamic institutions:
(A) Dar al-Nadwa - Council of elders
(B) Souq Ukaz - Military training camp
(C) Hilf al-Fudul - Treaty with Sassanids
(D) Hajj - Christian pilgrimage

16. Which best describes the political structure of pre-Islamic Hijaz?
(A) Centralized monarchy
(B) Decentralized tribal system
(C) Theocratic empire
(D) Feudal vassalage

17. Identify the incorrect pair regarding pre-Islamic empires and their borders:
(A) Sassanids - Northeast Arabia
(B) Mauryans - Hijaz
(C) Byzantines - Northwest Arabia
(D) Axumites - Southern Arabia

18. What was the 'Hilf al-Fudul'?
(A) A pact to protect the oppressed in Makkah.
(B) A comprehensive trade agreement with the Syrian region.
(C) A formal military alliance against the city of Medina.
(D) A defensive treaty signed with various Jewish tribes.

19. Define the role of a 'Kahin' in pre-Islamic Arabia.
(A) A tribal chief
(B) A military commander
(C) A soothsayer or diviner
(D) A merchant

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20. How did the Byzantine-Sassanid wars affect Makkah's economy?
(A) They completely destroyed the foundations of Makkan trade.
(B) They forced Makkah into a strictly agricultural economy.
(C) They led to the immediate colonization of Makkah by Rome.
(D) They shifted trade routes to the Hijaz, boosting Makkah.

21. Read the following statements regarding Makkan trade caravans and select the correct option:
Statement I: The Quraysh organized the winter and summer trade caravans.
Statement II: The winter caravan went to Syria and the summer one to Yemen.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

22. What was the primary effect of the harsh desert environment on Arab political organization?
(A) Creation of massive and centralized urban empires.
(B) Reliance on autonomous, mobile tribal units.
(C) Formation of a unified and professional naval fleet.
(D) Strict and complete isolationism from outside empires.

23. Identify the correct statement regarding pre-Islamic trade.
(A) Barter was strictly prohibited in all regional markets.
(B) Makkah produced vast and diverse agricultural exports.
(C) Trade was conducted solely by sea-faring merchant ships.
(D) Makkah served as a transit hub for incense and spices.

24. Which of the following was NOT a primary source of livelihood for Bedouins?
(A) Deep-sea fishing
(B) Pastoralism
(C) Raiding (Ghazw)
(D) Providing caravan protection

25. A pre-Islamic merchant travels from Makkah to Gaza. He is participating in:
(A) The Rihlat al-Shita (Winter Journey)
(B) The Hajj pilgrimage
(C) The Rihlat al-Saif (Summer Journey)
(D) The Umrah

26. What defines 'Wahi' in the Islamic context?
(A) Divine revelation communicated to a Prophet
(B) Personal intuition
(C) Consensus of scholars
(D) Tribal oral traditions

27. Consider the following statements describing the life of Prophet Muhammad (PBUH):
I. Born in Year of the Elephant.
II. Mother was Aminah.
III. Father died before birth.
IV. Belonged to Banu Hashim.
Which of the above statements are correct?
(A) I, II
(B) I, II, III
(C) II, III, IV
(D) I, II, III, IV

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28. In which cave did the Prophet (PBUH) receive the first revelation?
(A) Thawr
(B) Hira
(C) Uhud
(D) Safa

29. The Prophet's title 'Al-Amin' demonstrates his pre-prophetic reputation for:
(A) Military prowess
(B) Poetic excellence
(C) Trustworthiness and honesty
(D) Wealth and influence

30. Consider the following individuals from early Islamic history:
I. Khadijah
II. Ali
III. Zayd bin Harithah
IV. Abu Bakr
V. Abu Lahab
Who among the above were early converts to Islam?
(A) I, II, III, IV
(B) II, III, IV, V

(C) I, III, IV, V
(D) I, II, IV, V

31. Read the following statements regarding the early preaching of Islam and select the correct option:
Statement I: The first revelation commanded the Prophet to 'Read'.
Statement II: The initial preaching of Islam was public.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

32. What caused the Makkan elite's intense opposition to the Prophet's message?
(A) His personal claim to ancient Byzantine royalty.
(B) The threat to their polytheistic economy and social hierarchy.
(C) His demand for immediate and radical agricultural reforms.
(D) His formal military alliance with the Sassanid Empire.

33. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The early Muslims faced severe persecution in Makkah.
Reason (R): The Quraysh viewed Islam as a threat to the Kaaba's lucrative pilgrimage trade.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

34. Which companion was notably tortured on burning sands for his faith?
(A) Bilal
(B) Uthman
(C) Umar
(D) Khalid

35. Evaluating the socio-economic boycott of Banu Hashim shows it was designed to:
(A) Promote trade with Abyssinia
(B) Establish a new market at Ukaz
(C) Starve the clan into surrendering the Prophet
(D) Convert the clan to Christianity

36. Match the lists provided below:
List I: (Event)
P. First Revelation
Q. Boycott
R. Year of Sorrow
S. Isra and Mi'raj
List II: (Significance)
1. 610 CE
2. Banu Hashim isolated
3. Death of Khadijah & Abu Talib
4. Night Journey
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

37. Identify the incorrect statement regarding the first migration to Abyssinia.
(A) It occurred to escape persecution in Makkah.
(B) The Christian King Negus provided asylum.
(C) The migrants fought a war against Abyssinia.
(D) Uthman bin Affan was among the migrants.

38. A Muslim group flees religious persecution to a land ruled by a just Christian king. This mirrors:
(A) The Hijrah to Madina
(B) The Migration to Abyssinia
(C) The Journey to Taif
(D) The Expedition of Tabuk

39. Identify the incorrect statement regarding the Prophet's journey to Taif.
(A) He went seeking protection and support.
(B) He was pelted with stones by the locals.
(C) It occurred after the death of Abu Talib.
(D) The people of Taif welcomed him warmly.

40. Identify the correct pair regarding early Islamic events:
(A) Dar al-Arqam - Secret meeting place for early Muslims
(B) Aqabah Pledges - Treaties with the Byzantines
(C) Year of Sorrow - The year the Prophet was born
(D) Shi'b Abi Talib - A market in Syria

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41. Which event is considered the supreme spiritual consolation for the Prophet after the Year of Sorrow?
(A) The conquest of Makkah
(B) The battle of Badr
(C) Isra and Mi'raj
(D) The treaty of Hudaybiyyah

42. Identify the incorrect pair regarding the Pledges of Aqabah:
(A) Location - Inside the Kaaba
(B) First Pledge - Pledge of Women (no war)
(C) Second Pledge - Included a pledge of armed defense
(D) Participants - Men from Yathrib

43. What was the primary significance of the Pledges of Aqabah?
(A) They established the first Islamic navy.
(B) They ended the Roman occupation.
(C) They marked the defeat of the Sassanids.
(D) They paved the way for the Hijrah to Yathrib.

44. Define 'Hijrah' in Islamic history.
(A) The annual pilgrimage to Makkah
(B) The Prophet's migration from Makkah to Madina
(C) The revelation of the Quran
(D) The fast of Ramadan

45. The Prophet (PBUH) leaving Ali in his bed during the night of Hijrah demonstrates:
(A) His personal desire to punish Ali for past disobedience.
(B) A formal declaration of war against the Quraysh tribe.
(C) A strategy to return trusts and delay enemy pursuers.
(D) The complete and final abandonment of his immediate family.

46. Read the following statements regarding the Islamic calendar and the Hijrah, then select the correct option:
Statement I: The Islamic calendar (Hijri) begins with the Prophet's birth.
Statement II: The Hijrah occurred in 622 CE.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

47. What was the profound social implication of the Hijrah?
(A) It replaced blood-ties with faith-based brotherhood.
(B) It established Makkah as the permanent administrative capital.
(C) It eliminated all tribal identities and affiliations immediately.
(D) It introduced a system of absolute and hereditary monarchy.

48. Consider the following statements regarding the early Islamic community in Madina:
I. Muhajirun were Makkans.
II. Ansar were Madinans.
III. Muakhaat created brotherhood between them.
IV. The Ansar refused to share wealth.
Which of the above statements are correct?
(A) I, II, III
(B) II, III, IV
(C) I, III, IV
(D) I, II, IV

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49. Who accompanied the Prophet (PBUH) in the cave of Thawr during the Hijrah?
(A) Umar bin Khattab
(B) Abu Bakr
(C) Ali bin Abi Talib
(D) Uthman bin Affan

50. What is the fundamental principle established by the 'Charter of Madina' (Mithaq-e-Madina)?
(A) A pluralistic state with mutual defense obligations.
(B) The immediate and forced conversion of all Jewish tribes.
(C) A pure theocracy that strictly excluded all non-Muslims.
(D) The total subjugation of the Ansar to the Muhajirun clan.

51. Consider the following characteristics of the Charter of Madina:
I. It formed the Ummah.
II. It guaranteed religious freedom.
III. It declared Madina a sanctuary.
IV. It excluded Jewish tribes.
V. The Prophet was the final arbiter.
Which of the above statements are correct?
(A) I, II, III, V

(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

52. Read the following statements regarding the tribes of Madina and select the correct option:
Statement I: The Ansar were the helpers in Madina.
Statement II: The Aws and Khazraj were two major Jewish tribes of Madina.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

53. The construction of the Masjid-e-Nabawi served primarily as:
(A) Only as a dedicated place for ritual prayer and worship.
(B) A military fortress designed for launching attacks on Makkah.
(C) A center for worship, administration, and community gathering.
(D) A commercial marketplace for international and local trade.

54. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Charter of Madina is considered a pioneering written constitution.
Reason (R): It explicitly detailed rights and duties of different religious groups living under a single political entity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

55. Which of the following was NOT a Jewish tribe in Madina?
(A) Banu Qaynuqa
(B) Banu Nadir
(C) Banu Qurayza
(D) Banu Hanifa

56. Assessing the institution of Muakhaat reveals its core purpose was to:
(A) Integrating the destitute refugees into the new society.
(B) Creating a permanent and hereditary military warrior caste.
(C) Forcing marriages between the Makkans and the Madinans.
(D) Taxing the local and rural population of Madina heavily.

57. Match the lists provided below:
List I: (Tribe)
P. Quraysh
Q. Khazraj
R. Banu Nadir
S. Banu Saqif
List II: (Role/Location)
1. Makkah
2. Madina (Arab)
3. Madina (Jewish)
4. Taif
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

58. Identify the correct statement regarding the change of Qibla.
(A) It changed from Jerusalem to Makkah (Kaaba).
(B) It changed from Makkah to Jerusalem.
(C) It happened after the Prophet's death.
(D) It was universally accepted by the Jewish tribes.

59. A state signs a treaty granting minority religious rights while demanding joint defense. This models the:
(A) Treaty of Versailles
(B) Treaty of Hudaybiyyah
(C) Pact of Umar
(D) Charter of Madina

60. Arrange the following events in early Islamic history in chronological order:
I. Hijrah
II. Change of Qibla
III. Battle of Badr
IV. Treaty of Hudaybiyyah
Select the correct sequence:
(A) I, II, III, IV
(B) II, I, IV, III

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(C) I, III, II, IV
(D) IV, I, II, III

61. Identify the correct pair regarding early battles:
(A) Uhud - Complete destruction of Muslims
(B) Khandaq (Trench) - Fought in Makkah
(C) Badr - Decisive Muslim victory
(D) Hunayn - Fought against Jews

62. Which strategy led to the Muslim success in the Battle of the Trench (Khandaq)?
(A) Launching a massive and unexpected naval bombardment.
(B) Utilizing an elite and heavily armored elephant cavalry.
(C) Retreating to the safety of the Kingdom of Abyssinia.
(D) Digging a trench as suggested by Salman Al-Farsi.

63. Identify the incorrect pair regarding the Treaty of Hudaybiyyah:
(A) Immediate Result - Muslims performed Hajj that same year
(B) Year - 6 AH
(C) Signatories - Muslims and Quraysh
(D) Key Clause - Ten-year truce

64. What was the profound diplomatic consequence of the Treaty of Hudaybiyyah?
(A) It caused the immediate collapse of the entire Muslim army.
(B) It established Madina as an equal political entity.
(C) It forced the Prophet to leave Madina and return to Makkah.
(D) It converted all the tribes of Arabia to Islam instantly.

65. Define 'Ghazwa' in early Islamic terminology.
(A) Any military expedition
(B) A battle in which the Prophet (PBUH) physically participated
(C) A peaceful trade caravan
(D) A scholarly debate

66. How did the Prophet's role shift after the Hijrah?
(A) From a persecuted preacher to a head of a sovereign state.
(B) From a political leader to a purely spiritual and silent hermit.
(C) From a traveling merchant to a prominent tribal poet.
(D) From a military commander to a minor Byzantine vassal.

67. Read the following statements regarding the Conquest of Makkah and select the correct option:
Statement I: The Conquest of Makkah was a bloodless victory.
Statement II: The Prophet ordered the execution of all Makkan leaders upon conquest.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

68. The general amnesty declared upon the Conquest of Makkah exemplifies the Prophet's role as:
(A) A strict executioner
(B) A tribal warlord
(C) An economic opportunist
(D) Mercy to mankind (Rahmat-ul-lil-Alameen)

69. Identify the correct statement regarding the Farewell Sermon (Khutbat al-Wida).
(A) It advocated for Arab racial superiority.
(B) It declared the start of a holy war against Rome.
(C) It abolished pre-Islamic blood feuds and usury.
(D) It instituted a monarchy.

70. Which of the following is NOT a principle from the Farewell Sermon?
(A) Sanctity of life and property
(B) Superiority of Arabs over non-Arabs
(C) Women's rights and fair treatment
(D) Brotherhood of all Muslims

71. A leader forgives his most bitter enemies upon taking their city. This most closely matches the historical event of:
(A) The Fall of Rome
(B) The Siege of Jerusalem
(C) The Battle of Uhud
(D) The Conquest of Makkah

72. Consider the following principles established during the Farewell Sermon:

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I. Banned usury.
II. Protected women's rights.
III. Established racial equality.
IV. Mandated five daily prayers.
Which of the above statements are found in the Farewell Sermon?
(A) I, II, III
(B) II, III, IV
(C) I, III, IV
(D) I, II, III, IV

73. What role did the Suffah serve in the Prophet's mosque?
(A) A secure prison for the confinement of enemy captives.
(B) A secret weapons armory for storing military equipment.
(C) A residential learning center for the poor and unmarried.
(D) A state treasury vault for storing gold and precious gems.

74. How did the Prophet handle economic disputes in Madina?
(A) By implementing Shura (consultation) and revealed laws
(B) Through arbitrary tribal power
(C) By referring to Roman law
(D) By letting the wealthiest decide

75. Consider the following economic policies implemented in early Madina:
I. Zakat was institutionalized.
II. Riba (usury) was forbidden.
III. Jizya was levied on non-Muslim subjects.
IV. All land was state-owned.
V. Trade monopolies were broken.
Which of the above statements represent policies established in Madina?
(A) I, II, III, V
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

76. Read the following statements regarding the role of the Prophet (PBUH) as a lawgiver and select the correct option:
Statement I: The Prophet acted as the ultimate lawgiver through Divine Revelation.
Statement II: The Prophet's personal judgments in state matters were never questioned by companions.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

77. The prohibition of alcohol in Islamic society occurred:
(A) Abruptly in Makkah
(B) Only after the Prophet's death
(C) Gradually in stages in Madina
(D) Through a tribal treaty

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78. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Islamic state at Madina integrated spiritual and secular authority.
Reason (R): The Prophet was simultaneously the Messenger of God and the head of the state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Which action least represents the Prophet as a 'Mercy to Mankind'?
(A) Initiating the Ghazw (raiding) culture for wealth
(B) Forgiving the Quraysh
(C) Protecting the rights of orphans
(D) Prohibiting animal cruelty

80. An analysis of the Prophet's foreign envoys to surrounding empires demonstrates:
(A) His intent to isolate Madina
(B) The universal scope of his message
(C) Submission to foreign rulers
(D) An immediate declaration of total war

81. Match the lists provided below:
List I: (Empire/Ruler)
P. Heraclius
Q. Chosroes
R. Negus
S. Muqawqis
List II: (Response)
1. Byzantine Emperor

2. Tore the letter
3. Accepted Islam
4. Sent gifts

(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

82. Identify the incorrect statement regarding the social reforms of the Prophet.
(A) He abolished the institution of slavery completely and immediately.
(B) He gave women the right to inherit property.
(C) He emphasized the manumission of slaves.
(D) He prohibited female infanticide.

83. A modern state providing welfare to its poorest citizens aligns with which Islamic institution formalized in Madina?
(A) Jizya
(B) Hajj
(C) Zakat
(D) Qisas

84. Identify the incorrect statement:
(A) Defense was a collective duty of the citizens.
(B) The Prophet led many military expeditions himself.
(C) Rules of engagement forbade killing non-combatants.
(D) The Prophet formed a standing, paid professional army in Madina.

85. Identify the correct pair regarding Madinan institutions:
(A) Shura - Judicial prison
(B) Qadi - Military general
(C) Bayt al-Mal - State treasury
(D) Kharaj - Charity tax for Muslims

86. What is the core principle of 'Shura' as established by the Prophet?
(A) Dictatorial decree
(B) Mutual consultation in decision making
(C) Hereditary succession
(D) Military conscription

87. Identify the incorrect pair regarding Islamic warfare rules set by the Prophet:
(A) Non-combatants - Protected
(B) Places of worship - Respected
(C) Prisoners of war - Humane treatment
(D) Trees and crops - To be burned

88. Define 'Khilafat' (Caliphate) in the historical context of early Islam.
(A) Political and religious succession/leadership of the Islamic Ummah
(B) Prophethood after Muhammad
(C) A purely financial administration
(D) A scholarly council

89. The term 'Rashidun' applied to the first four Caliphs translates to:
(A) The Wealthy Caliphs
(B) The Imperial Caliphs
(C) The Rightly Guided Caliphs
(D) The Conqueror Caliphs

90. How was the first Caliph, Abu Bakr, selected?
(A) Through election/consensus at Saqifah Bani Sa'idah
(B) By divine revelation
(C) By hereditary right
(D) By military coup

91. Read the following statements regarding the institution of Khilafat and select the correct option:
Statement I: The institution of Khilafat separated religious leadership from political leadership.
Statement II: The Caliph was considered the shadow of God on earth in the Rashidun era.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

92. What was the immediate crisis Abu Bakr faced upon assuming the Caliphate?
(A) The Mongol invasion
(B) The Ridda (Apostasy) Wars
(C) The Crusades
(D) The rebellion of Ali

93. Consider the following statements regarding the Caliphate of Abu Bakr:
I. False prophets arose.
II. Tribes refused to pay Zakat.
III. Abu Bakr compromised on Zakat.
IV. Usama's army was dispatched to Syria.

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Which of the above statements are correct regarding Abu Bakr's rule?
(A) I, II, IV
(B) II, III, IV
(C) I, III, IV
(D) I, II, III

94. Who among the following falsely claimed prophethood during Abu Bakr's era?
(A) Abu Sufyan
(B) Khalid bin Walid
(C) Amr ibn al-Aas
(D) Musaylimah

95. Evaluating Abu Bakr's insistence on collecting Zakat shows:
(A) His view that Zakat was a pillar of the state and religion.
(B) His personal greed and desire to accumulate tribal wealth.
(C) His desire to fund a grand palace for the Caliphate.
(D) His submission to the established Byzantine tax laws.

96. Match the lists provided below:
List I: (General/Figure)
P. Khalid bin Walid
Q. Usama bin Zayd
R. Zayd bin Thabit
S. Musaylimah
List II: (Role/Event)
1. Compilation of Quran
2. False Prophet
3. Expedition to Syria
4. Victor at Yamama
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

97. Identify the correct statement about the compilation of the Quran.
(A) It was completed and finalized during the stay in Makkah.
(B) Abu Bakr ordered it after many Huffaz died at Yamama.
(C) It was written and compiled entirely by the Caliph Ali.
(D) Umar opposed the idea and refused to support the project.

98. A state successfully quells provincial rebellions right after its founder's death to maintain unity. This resembles:
(A) The Ridda Wars under Abu Bakr
(B) The Fall of Baghdad
(C) The Byzantine civil war
(D) The Treaty of Versailles

99. Identify the incorrect statement regarding Abu Bakr.
(A) His caliphate lasted roughly two years.
(B) He was the first adult male to accept Islam.
(C) He nominated Uthman as his direct successor.
(D) He consolidated the entire Arabian Peninsula under Islam.

100. Identify the correct pair regarding battles during Abu Bakr's reign:
(A) Yarmouk - Defeat of the Sassanids
(B) Qadisiyyah - Defeat of the Byzantines
(C) Ajnadayn - Defeat of the Mongols
(D) Yamama - Defeat of Musaylimah

101. Which fundamental achievement marks Abu Bakr's caliphate?
(A) Expansion into Spain
(B) Transfer of the capital to Damascus
(C) Survival and consolidation of the infant Islamic state
(D) Creation of the naval fleet

102. Consider the following statements about Caliph Umar:
I. Nominated by Abu Bakr.
II. Title was Al-Faruq.
III. Established the Hijri calendar.
IV. Defeated the Mongols.
Which of the above statements are correct about Caliph Umar?
(A) I, II, III
(B) II, III, IV
(C) I, III, IV
(D) I, II, IV

103. Define the 'Diwan' system introduced by Caliph Umar.
(A) A special court for trying suspected religious heretics.
(B) A systematic method of organizing public poetry recitations.

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(C) A centralized naval command center for the Mediterranean.
(D) A registry for military pensions and state stipends.

104. How did Umar organize the newly conquered territories?
(A) He divided them into provinces ruled by appointed Amils (governors).
(B) He sold them to wealthy Makkans.
(C) He left them under independent local kings.
(D) He forced all inhabitants to move to Arabia.

105. Consider the following regions in the context of Islamic expansion:
I. Egypt
II. Syria
III. Iraq
IV. Persia
V. Spain
Which of the above regions were significantly conquered during Umar's caliphate?
(A) I, II, III, IV
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

106. Read the following statements regarding Umar's land policies and select the correct option:
Statement I: Umar forbade Arab soldiers from acquiring agricultural lands in conquered territories.
Statement II: This policy was to keep the army mobile and prevent feudalism.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

107. The Battle of Qadisiyyah resulted in:
(A) The conquest of Jerusalem
(B) The loss of Egypt
(C) The death of Caliph Umar
(D) The decisive defeat of the Sassanid Persian empire

108. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Umar is considered the true architect of the Islamic empire's administration.
Reason (R): He established the police, welfare systems, and provincial governance structures.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

109. Which of the following was NOT an administrative reform of Caliph Umar?
(A) Introduction of the Islamic Hijri calendar
(B) Establishment of the Bayt al-Mal (Treasury) branches
(C) Creation of an imperial hereditary monarchy
(D) Institution of the night watch (police patrol)

110. A commander is removed from leadership despite continuous victories to prove that success comes from God, not the man. This describes Umar's dismissal of:
(A) The dismissal of Tariq bin Ziyad after the conquest of Spain.
(B) The removal of Amr ibn al-Aas from the governance of Egypt.
(C) The replacement of Sa'd bin Abi Waqqas in the Iraq region.
(D) The dismissal of Khalid bin Walid despite his victories.

111. Match the lists provided below:
List I: (Battle/Conquest)
P. Qadisiyyah
Q. Yarmouk
R. Egypt
S. Jerusalem (treaty)
List II: (Commander)
1. Khalid/Abu Ubaidah
2. Sa'd bin Abi Waqqas
3. Umar himself
4. Amr ibn al-Aas
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

112. Identify the correct statement regarding Umar's treatment of non-Muslims.
(A) He ordered and forced mass religious conversions in Syria.

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(B) He signed a pact guaranteeing their rights for Jizya.
(C) He expelled all the Christian populations from the empire.
(D) He exempted all non-Muslim citizens from paying any taxes.

113. An empire establishes garrison cities (Amsar) to house troops separately from locals. Umar did this by founding:
(A) Baghdad and Samarra
(B) Basra and Kufa
(C) Cairo and Alexandria
(D) Makkah and Madina

114. Arrange the following events in chronological order:
I. Battle of Yarmouk
II. Conquest of Jerusalem
III. Battle of Qadisiyyah
IV. Death of Abu Bakr
Select the correct sequence:
(A) IV, I, III, II
(B) I, II, III, IV
(C) IV, III, I, II
(D) III, IV, II, I

115. Identify the correct pair regarding taxation in early Islam:
(A) Jizya - Tax on wealthy Muslims
(B) Zakat - Tax on non-Muslims
(C) Ushr - Trade tax or agricultural tithe
(D) Kharaj - Tax on imported goods

116. Which best explains the rapid success of early Islamic expansions?
(A) Access to and use of superior naval warfare technology.
(B) The recruitment of thousands of elite Chinese mercenaries.
(C) The discovery and invention of powerful gunpowder weapons.
(D) Exhaustion of the Byzantine and Sassanid empires.

117. Identify the incorrect pair regarding Umar's death:
(A) Assassin - Abu Lu'lu'a (Piruz)
(B) Motive - Personal grievance over taxation
(C) Immediate Successor - Automatically his son Abdullah
(D) Location - During prayer in Madina

118. How did Umar ensure justice among his governors?
(A) They were granted complete immunity from all prosecution.
(B) He required them to declare assets and audited them.
(C) He rotated them every single month to prevent corruption.
(D) He only appointed his own immediate family members to power.

119. Define the 'Shura' committee appointed by Umar before his death.
(A) A military tribunal for the trial of treasonous soldiers.
(B) A religious supreme court for the interpretation of law.
(C) A trade guild for the regulation of commercial activities.
(D) A six-member council tasked with electing the next Caliph.

120. The expansion of the Islamic state created massive wealth. Umar's response was to:
(A) Distribute it via the Diwan based on service and conversion.
(B) Hoard it in the city of Makkah for future emergencies.
(C) Give it all directly to the prominent Quraysh leadership.
(D) Burn it to prevent any possible corruption of the state.

121. Read the following statements regarding Caliph Uthman's background and reign, then select the correct option:
Statement I: Caliph Uthman belonged to the Umayyad clan.
Statement II: The first half of his reign was marked by peace and further expansion.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

122. The creation of the first Muslim navy is primarily attributed to the reign of:
(A) Uthman
(B) Abu Bakr

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(C) Umar
(D) Ali

123. Identify the correct statement regarding Uthman's greatest religious achievement.
(A) He changed the official direction of the daily prayers.
(B) He compiled the first comprehensive book of Hadith.
(C) He added an entirely new religious pillar to Islam.
(D) He standardized the Quran into a single uniform dialect.

124. Which is NOT cited as a socio-political cause for the rebellion against Uthman?
(A) Accusations of nepotism in appointing governors
(B) Loss of the battle of Qadisiyyah
(C) Discontent among the garrison cities (Kufa, Basra, Fustat)
(D) The changing demographics and influx of massive wealth

125. A leader faces a violent mob laying siege to his house but refuses to order his guards to attack to prevent shedding Muslim blood in Madina. This describes:
(A) The Caliph Umar during the expansion of the Islamic state.
(B) The Caliph Muawiyah during the transition to Umayyad rule.
(C) The Caliph Uthman during the siege of his own house.
(D) The leader Yazid during the events of the second Fitna.

126. Define 'Fitna' in the context of early Islamic history.
(A) Religious enlightenment
(B) Economic prosperity
(C) Peaceful transition of power
(D) Civil war or severe internal strife

127. Consider the following events and policies related to the caliphate of Ali:
I. Appointed capital to Kufa.
II. Fought Battle of Camel.
III. Fought Battle of Siffin.
IV. Conquered Spain.
Which of the above statements relate to Caliph Ali?
(A) I, II, III
(B) II, III, IV
(C) I, III, IV
(D) I, II, IV

128. What was the central demand of those who opposed Ali initially (e.g., at the Battle of the Camel)?
(A) They wanted Ali to abdicate the caliphate immediately.
(B) They demanded immediate Qisas for the murder of Uthman.
(C) They wanted to move the capital city to Damascus in Syria.
(D) They wanted to declare a total war on the Byzantine Empire.

129. The relocation of the capital from Madina to Kufa by Ali indicates:
(A) A personal desire to completely abandon the Hijaz region.
(B) The shifting political and demographic center of gravity.
(C) A total military defeat suffered at the hands of the Makkans.
(D) A command received from a supposed new divine revelation.

130. Consider the following historical figures from the early Islamic period:
I. Aisha
II. Talha
III. Zubayr
IV. Muawiyah
V. Amr ibn al-Aas
Who among the above opposed Ali at the Battle of the Camel?
(A) I, II, III
(B) III, IV, V
(C) I, IV, V
(D) II, III, V

131. Read the following statements regarding the Battle of Siffin and select the correct option:
Statement I: The Battle of Siffin was fought between Ali and Muawiyah.
Statement II: It ended in a decisive military victory for Ali.
(A) Both I and II are true.
(B) Both I and II are false.

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(C) I is true, II is false.
(D) I is false, II is true.

132. The arbitration (Tahkim) at Siffin led directly to:
(A) The immediate and public execution of the leader Muawiyah.
(B) The immediate and permanent reunification of the Ummah.
(C) The final conquest of the city of Constantinople in the West.
(D) The emergence of the Kharijites who rebelled against Ali.

133. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Kharijites assassinated Caliph Ali.
Reason (R): They believed arbitration belonged only to God ("La hukma illa lillah") and considered Ali's agreement to human arbitration a grave sin.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

134. Which of the following is NOT an achievement of the Khilafat-e-Rashidah?
(A) Preservation and compilation of the Quran
(B) Establishment of the Umayyad dynasty
(C) Rapid expansion of the Islamic state
(D) Creation of administrative and judicial systems

135. Analyzing the economic policies of the Rashidun era, one finds a strong emphasis on:
(A) The establishment of a system based on feudal serfdom.
(B) Extreme capitalism that functioned without any state taxation.
(C) The widespread and state-mandated use of forced labor units.
(D) Egalitarian distribution of state revenues to all citizens.

136. Match the lists provided below:
List I: (Caliph)
P. Abu Bakr
Q. Umar
R. Uthman
S. Ali
List II: (Key Event)
1. Battle of Siffin
2. Standardization of Quran
3. Ridda Wars
4. Conquest of Persia
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

137. Identify the correct statement regarding the end of the Khilafat-e-Rashidah.
(A) It ended with the sudden death of the Caliph Umar.
(B) It transitioned smoothly and directly into the Abbasid era.
(C) It ended in 661 CE following the assassination of Ali.
(D) It lasted for exactly 100 years of continuous governance.

138. The transition from Khilafat-e-Rashidah to the Umayyad era marks a shift from:
(A) Consultative (Shura) leadership to hereditary dynastic rule
(B) Monarchy to Republic
(C) Secularism to Theocracy
(D) Capitalism to Communism

139. Identify the incorrect statement regarding the political nature of the Rashidun caliphate.
(A) Caliphs lived modestly.
(B) They were accessible to the common people.
(C) They relied on Shura (consultation).
(D) They claimed absolute divine infallibility.

140. Identify the correct pair regarding early Islamic terms:
(A) Amir al-Mu'minin - Tax collector
(B) Qadi - Judge
(C) Jizya - Poor due from Muslims
(D) Mu'adhdhin - Military general

141. The administration of justice under the Rashidun Caliphs was notable because:
(A) The Caliphs were considered to be entirely above the law.

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(B) Only Arab citizens were legally permitted to testify in court.
(C) The judiciary was independent and Caliphs were summoned.
(D) Punishments were decided arbitrarily without any witnesses.

142. Identify the incorrect pair regarding regions and conquests:
(A) Egypt - Conquered under Umar
(B) Syria - Initiated under Abu Bakr, completed under Umar
(C) Cyprus - Naval campaign under Uthman
(D) Spain - Conquered under Ali

143. Recall the duration of the Khilafat-e-Rashidah.
(A) Roughly 30 years (632–661 CE)
(B) Roughly 10 years
(C) Roughly 50 years
(D) Roughly 100 years

144. Define 'Ahl al-Dhimma' (Dhimmis) in the Rashidun state.
(A) An elite group of Muslim warriors and military commanders.
(B) Non-Muslim citizens living under the state's protection.
(C) Foreign spies sent to infiltrate the Islamic administration.
(D) Rebellious tribes that refused to acknowledge state authority.

145. An assessment of the Rashidun military strategy shows a reliance on:
(A) Heavy armored cavalry like the knights of medieval Europe.
(B) High mobility, light cavalry, and use of desert terrain.
(C) Massive and slow elephant phalanxes used in open battle.
(D) Trench warfare used exclusively for every military engagement.

146. Read the following statements regarding the leadership of the Rashidun Caliphate and select the correct option:
Statement I: The Rashidun Caliphs were primarily from the Quraysh tribe.
Statement II: The Ansar were entirely excluded from all administrative positions.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

147. What was the cause of the Battle of Nahrawan?
(A) Byzantine invasion of Syria
(B) Uthman's siege
(C) The rebellion of the Kharijites against Caliph Ali
(D) The Ridda wars

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148. Identify the correct statement regarding the expansion under Caliph Uthman.
(A) Expansion of the Islamic state completely and finally halted.
(B) The Muslim armies successfully conquered the heart of France.
(C) Uthman surrendered the province of Egypt back to the Romans.
(D) Muslim armies reached North Africa and the Sindh borders.

149. Which factor most negatively impacted the unity of the Ummah during the late Rashidun period?
(A) The successful compilation and standardization of the Quran.
(B) The final and decisive defeat of the Persian Sassanid empire.
(C) Tribal rivalries reignited by massive wealth and power.
(D) The introduction and implementation of the Islamic calendar.

150. A major theological and political split in Islam between Sunni and Shia originated from:
(A) Differences over the specific rituals of daily prayer.
(B) Dispute over the rightful succession to the Prophet.
(C) Major disagreements regarding the dates of the fasting month.
(D) Debates over the geographical direction of the Qibla.

151. What defines 'Bay'ah' in the early Islamic state?
(A) A trade tax
(B) A unit of currency
(C) The spoils of war
(D) The pledge of allegiance given to the Caliph

152. Consider the following Rashidun Caliphs:
I. Abu Bakr
II. Umar
III. Uthman
IV. Ali
Who among the above were assassinated?
(A) II, III, IV
(B) I, II, III
(C) III, IV
(D) I, IV

153. What was the 'Majlis-e-Shura' in the context of the Khilafat?
(A) A formal parliament with absolute and final legislative power.
(B) A highly secret police force used for internal surveillance.
(C) An advisory council of companions consulted by the Caliph.
(D) A centralized banking institution for managing state loans.

154. How did the Rashidun administration handle the native languages and systems of conquered lands (e.g., Persia, Egypt) initially?
(A) They retained local structures and languages for tax records.
(B) They instantly replaced all local languages with Arabic.
(C) They burned all existing local records to start anew.
(D) They executed all the former administrators of the lands.

155. Consider the following achievements and developments of the Rashidun era:
I. Eradication of poverty in Madina.
II. Foundation of Islamic jurisprudence.
III. Unification of Arabia.
IV. Establishment of a naval force.
V. Creation of gunpowder.
Which of the above are achievements of the Rashidun era?
(A) I, II, III, IV
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

156. Read the following statements regarding the nature of the Khilafat-e-Rashidah and select the correct option:
Statement I: The Khilafat-e-Rashidah was a theocratic state in the medieval European sense.
Statement II: The Caliph had no authority to change the laws laid down by the Quran and Sunnah.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is false, II is true.
(D) I is true, II is false.

157. The rapid urbanization in early Islam (e.g., growth of Kufa, Basra) was a direct effect of:
(A) A sudden and devastating famine occurring in Makkah.
(B) Frequent and large-scale earthquakes in the Hijaz region.
(C) The need to garrison armies and administer vast provinces.
(D) Forced migrations imposed by the Byzantine imperial power.

158. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Ali's caliphate was marked by continuous internal conflict.
Reason (R): He inherited a fractured state following the controversial assassination of Uthman.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

159. Which concept was NOT a pillar of the Islamic State formed at Madina?
(A) Hereditary Nobility Privileges
(B) Rule of Law (Sharia)
(C) Shura (Consultation)
(D) Adl (Justice)

160. Examining the Prophet's early life, his occupation before prophethood provided him with:
(A) Immense political power over the city of Makkah.
(B) Geographic and social exposure through trade journeys.

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(C) Practical naval combat experience in the Mediterranean.
(D) Complete mastery over the works of Greek philosophy.

161. Match the lists provided below:
List I: (Term)
P. Muhajirun
Q. Ansar
R. Munafiqun
S. Dhimmi
List II: (Meaning)
1. Helpers
2. Emigrants
3. Protected minorities
4. Hypocrites
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

162. Identify the correct statement about Pre-Islamic religious beliefs.
(A) Polytheism mixed with animism and a supreme 'Allah'.
(B) Atheism was the dominant belief system of the Arab tribes.
(C) Zoroastrianism was the official religion of the city of Makkah.
(D) Judaism was entirely unknown and unpracticed in Arabia.

163. A tribal society operates without a central police force. Peace is maintained by the threat of proportional retaliation. This pre-Islamic concept is:
(A) Riba
(B) Hilf
(C) Qisas / Blood Feud (Thar)
(D) Zakat

164. Arrange the following events in chronological order:
I. Treaty of Hudaybiyyah
II. Conquest of Makkah
III. Battle of Trench
IV. Farewell Pilgrimage
Select the correct sequence:
(A) I, II, III, IV
(B) III, I, II, IV
(C) II, III, I, IV
(D) I, III, II, IV

165. Identify the correct pair regarding the Prophet's family:
(A) Abu Talib - Uncle who opposed him
(B) Abu Lahab - Uncle who protected him
(C) Hamza - Uncle martyred at Uhud
(D) Halima - Biological mother

166. Which aspect best demonstrates the Prophet's statesmanship?
(A) Refusing to negotiate or discuss terms with the Quraysh.
(B) Drafting the Charter of Madina to unify disparate tribes.
(C) Imposing the religion of Islam by force on the Ansar tribes.
(D) Fleeing from every major battle fought during his lifetime.

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167. Identify the incorrect pair regarding the early Caliphs' titles:
(A) Abu Bakr - As-Siddiq
(B) Umar - Al-Faruq
(C) Uthman - Dhun-Nurayn
(D) Ali - Saifullah (Sword of Allah)

168. Recall the significance of the Battle of Badr.
(A) A major victory establishing the Muslims as a force.
(B) It was the final and concluding battle of the Islamic era.
(C) A devastating defeat that ended the Madinan state entirely.
(D) It was fought primarily against the professional Roman army.

169. What does the term 'Ushr' refer to in the economic administration of early Islam?
(A) A mandatory poll tax imposed on all non-Muslim citizens.
(B) Booty and treasure captured during the heat of open war.
(C) A 10% tax on produce from Muslim-owned agricultural lands.
(D) A trade tariff imposed on all merchants from the city of Makkah.

170. If the Islamic State under Umar faced a famine, Umar's application of policy would likely be to:
(A) Suspend punishments and distribute food

from the treasury.
(B) Increase all state taxes to fund the government's response.
(C) Attack neighboring countries to secure their food supplies.
(D) Ignore the plight of the poor and focus on urban elites.

171. Read the following statements regarding the Ridda Wars and select the correct option:
Statement I: The Ridda Wars were fought exclusively over theological apostasy.
Statement II: Many rebelling tribes simply refused to pay Zakat to Madina after the Prophet's death.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is false, II is true.
(D) I is true, II is false.

172. The rapid compilation of the Quran under Abu Bakr was necessitated by the death of many memorizers (Huffaz) at the battle of:
(A) Yarmouk
(B) Yamama
(C) Badr
(D) Qadisiyyah

173. Identify the correct statement regarding the expansion under Caliph Umar.
(A) He personally led every single military campaign in the field.
(B) He successfully captured the capital city of Constantinople.
(C) He traveled to Jerusalem to personally receive the keys.
(D) He lost the entire province of Iraq to the Sassanid Persians.

174. Which of the following is NOT true regarding the assassination of Uthman?
(A) He was besieged in his own house in Madina.
(B) He was reading the Quran when he was killed.
(C) His death sparked the first Fitna (civil war).
(D) He was killed by Roman spies.

175. The dispute between Ali and Muawiyah fundamentally centered on:
(A) Retribution for Uthman and the legitimacy of Ali's rule.
(B) The theological interpretation of obscure Quranic verses.
(C) Absolute control over the newly formed Islamic naval fleet.
(D) Economic dominance over the trade routes leading to India.

176. Which quality most prominently characterizes Caliph Ali's administration?
(A) An intense and single-minded focus on naval expansion.
(B) Adherence to justice, egalitarianism, and intellectual depth.
(C) The final establishment of a hereditary and dynastic monarchy.
(D) The strategic appeasement of the wealthy Umayyad elite.

177. Identify the incorrect pair regarding capitals of the Islamic State:
(A) Prophet Muhammad - Madina
(B) Uthman - Damascus
(C) Abu Bakr - Madina
(D) Ali - Kufa

178. What was a major economic consequence of the Islamic conquests under the Rashidun?
(A) Integration of vast economic zones under a unified market.
(B) The total and irreversible collapse of Mediterranean trade.
(C) The complete abolition of all forms of metallic currency.
(D) A state-wide prohibition of all forms of agricultural labor.

179. Define 'Fay' in the Islamic economic system.
(A) Spoils of war captured during the heat of active combat.
(B) Voluntary charity given to the poor during the month of Ramadan.
(C) State lands and properties acquired without active warfare.
(D) The mandatory dowry paid during the process of marriage.

180. The strategy of offering three choices (Embrace Islam, Pay Jizya, or Fight) before battle demonstrates:
(A) A personal desire for massive and

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unnecessary bloodshed.
(B) Absolute submission to the rules of the Geneva conventions.
(C) A complete and obvious lack of military preparedness.
(D) A protocol emphasizing peaceful subjugation over conflict.

181. Read the following statements regarding the Treaty of Hudaybiyyah and select the correct option:
Statement I: The Treaty of Hudaybiyyah appeared initially disadvantageous to Muslims.
Statement II: The Quran referred to this treaty as a "Manifest Victory."
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

182. The shifting of trade routes from the Red Sea to the Hijaz in pre-Islamic times was largely due to:
(A) The total and accidental destruction of the Kaaba sanctuary.
(B) Piracy and the ongoing Byzantine-Sassanid military conflicts.
(C) A severe and prolonged ice age affecting the entire region.
(D) The sudden and unexpected discovery of vast oil reserves.

183. Identify the correct statement regarding pre-Islamic women.
(A) They enjoyed absolute and legally equal rights with all men.
(B) They held the vast majority of political and military leadership roles.
(C) They were strictly and legally forbidden from writing any poetry.
(D) They were treated as property, with high-status exceptions.

184. Which was NOT a feature of the Madinan Islamic State?
(A) A caste system based on birth
(B) A written constitution
(C) Collective security
(D) Welfare for the poor

185. A historical analysis of the Ansar's behavior towards the Muhajirun illustrates the Islamic principle of:
(A) The rise of nationalism within the new state of Madina.
(B) The re-establishment of the principle of tribal supremacy.
(C) The practice of altruism and Islamic brotherhood (Ithar).
(D) The systemic economic exploitation of the incoming refugees.

186. Match the lists provided below:
List I: (Pre-Islamic Term)
P. Mudaraba
Q. Riba
R. Ukaz
S. Hajj
List II: (Meaning)
1. Usury
2. Profit-sharing partnership
3. Pilgrimage
4. Trade fair
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

187. Identify the correct statement about the change in Qibla.
(A) It was done specifically to appease the Roman imperial power.
(B) It happened while the Muslim community was still in Makkah.
(C) It faced the Muslims toward the city of Taif in the Hijaz.
(D) It signaled a break from expectations regarding Jewish tribes.

188. In solving a dispute, the Prophet's judgment was final. This reflects his role as:
(A) His role as a purely spiritual and non-political guide.
(B) His role as the supreme judicial authority and lawgiver.
(C) His role as a ceremonial figurehead without any real power.
(D) His role as a democratically elected president of a republic.

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189. Arrange the following early battles of Islam in chronological order:
I. Uhud
II. Badr
III. Hunayn
IV. Trench
Select the correct sequence:
(A) II, I, IV, III
(B) I, II, III, IV
(C) IV, III, II, I
(D) II, IV, I, III

190. Identify the correct pair regarding the Rashidun era:
(A) Shurta - State treasury
(B) Qadi - Naval commander
(C) Diwan - Prison
(D) Amil - Provincial Governor/Tax collector

191. Which principle from the Farewell Sermon directly undermined the Pre-Islamic social structure?
(A) "No Arab has superiority over a non-Arab except by piety."
(B) "The practice of international and local trade is permitted."
(C) "You are commanded to protect your personal property."
(D) "Every able-bodied Muslim must perform the Hajj pilgrimage."

192. Identify the incorrect pair regarding the early Caliphs:
(A) Abu Bakr - First to be called 'Khalifat Rasulillah'
(B) Umar - Assassinated by a Kharijite
(C) Uthman - Married two daughters of the Prophet
(D) Ali - Cousin and son-in-law of the Prophet

193. Recall the name of the tribe that broke the Treaty of Hudaybiyyah, leading to the Conquest of Makkah.
(A) Banu Khuza'a (allies of Muslims)
(B) Banu Bakr (allies of Quraysh)
(C) Banu Nadir
(D) Banu Hawazin

194. What defines 'Ghanima' in Islamic law?
(A) Spoils of war captured during the heat of active combat.
(B) A system of state-mandated taxation on all agriculture.
(C) The mandatory poor due required from all wealthy Muslims.
(D) Trade tariffs imposed on goods entering the city of Madina.

195. An administrator auditing governors' wealth to prevent corruption is implementing a policy popularized by:
(A) Abu Bakr
(B) Muawiyah
(C) Umar
(D) Yazid

196. Read the following statements regarding the Khawarij (Kharijites) and select the correct option:
Statement I: The Khawarij (Kharijites) were initially supporters of Ali.
Statement II: They defected because they opposed his decision to wage war against Muawiyah.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

197. The economic prosperity during Uthman's reign led to:
(A) The establishment of universal and permanent global peace.
(B) The total and irreversible abolition of the system of Zakat.
(C) Social stratification, materialism, and political unrest.
(D) The complete and final collapse of the Diwan system.

198. Identify the correct statement regarding the Prophet's strategy at the Battle of Uhud.
(A) He commanded the entire army to stay safely inside Madina.
(B) He ordered archers to hold a strategic hill at all times.
(C) He utilized an elite unit of elephants to break enemy lines.
(D) He surrendered the entire army before the battle ever began.

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199. Which of the following is NOT an attribute of the Prophet's leadership?
(A) Leading by example (e.g., digging the trench)
(B) Consulting companions on military strategy
(C) Forgiving defeated enemies
(D) Hoarding wealth for his family

200. The Prophet's title 'Rahmat-ul-lil-Alameen' means:
(A) The Mercy to the Worlds
(B) The Last of the Prophets
(C) The Seal of Kings
(D) The Sword of God

201. Consider the following administrative and religious developments in the early Islamic state:
I. Creation of Amsar (garrison cities).
II. Institution of the Hijri calendar.
III. Formalization of the Diwan.
IV. Standardization of the Quran into one dialect.
Which of the above were implemented by Caliph Umar?
(A) I, II, III
(B) II, III, IV
(C) I, III, IV
(D) I, II, IV

202. Consider the following actions and events from the Rashidun period:
I. Fought the Ridda Wars.
II. Quelled the Kharijite rebellion.
III. Compiled the first Mushaf.
IV. Appointed the Shura for succession.
Which of the above are true for Caliph Abu Bakr?
(A) I, III
(B) II, IV
(C) I, II
(D) III, IV

203. Which empire completely collapsed and was absorbed into the Islamic state during the Rashidun period?
(A) Byzantine Empire
(B) Roman Empire
(C) Axumite Empire
(D) Sassanid (Persian) Empire

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204. By establishing the Bayt al-Mal, the Rashidun Caliphs demonstrated that state wealth was:
(A) The personal and private property of the reigning Caliph.
(B) A public trust used for administration and social welfare.
(C) A resource used exclusively for the maintenance of the military.
(D) A collection of wealth meant to be hoarded in the form of gold.

205. Consider the following factors in the context of the early Islamic state:
I. Loss of charismatic leadership.
II. Re-emergence of tribalism.
III. Influx of immense wealth.
IV. Disagreements on succession.
V. Eradication of Islam.
Which of the above factors contributed to the First Fitna?
(A) I, II, III, IV
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

206. Read the following statements regarding the nature of the Rashidun Caliphate and select the correct option:
Statement I: The Khilafat-e-Rashidah was characterized by strict hereditary succession.
Statement II: The first four Caliphs were closely related to the Prophet through blood or marriage.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

207. What was the primary motivation for the early Muslim conquests outside Arabia?
(A) To secure borders and spread the message of Islam freely.
(B) To systematically enslave all the neighboring populations.
(C) To find new agricultural lands for the Ansar of Madina.
(D) To escape a devastating plague spreading throughout Arabia.

208. The following question consists of two statements — Assertion (A) and Reason (R).

Answer the question by selecting the appropriate option.

Assertion (A): The Muslim armies were welcomed by many local populations in Syria and Egypt.

Reason (R): The Byzantines had heavily taxed these populations and persecuted them for sectarian differences (e.g., Monophysitism).

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

209. Which practice was NOT a pre-Islamic Arabian custom?
(A) Polytheism
(B) Centralized written constitution
(C) Female infanticide
(D) Veneration of the Kaaba

210. A state integrates spiritual morality with political governance without a formalized clergy. This best describes:
(A) The State of Madina as established under the Prophet.
(B) The Sassanid Persian Empire during its peak expansion.
(C) The Byzantine Empire during its long period of dominance.
(D) The Roman Republic before its transition into an empire.

211. Match the lists provided below:
List I: (Event/Concept)
P. Digging the Trench
Q. Compilation of Quran (Uthmanic)
R. Conquest of Egypt
S. First Mu'adhdhin
List II: (Key Figure)
1. Salman Al-Farsi
2. Zayd bin Thabit
3. Amr ibn al-Aas
4. Bilal
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

212. Identify the correct statement regarding the migration (Hijrah) to Madina.
(A) It was a chaotic, spontaneous, and entirely unplanned flight.
(B) The Prophet himself was the first individual to migrate.
(C) It was universally and legally supported by the Quraysh.
(D) It was a strategic and well-planned relocation of people.

213. An impartial leader resolves a bitter dispute over placing the Black Stone, preventing bloodshed among tribal chiefs. This refers to:
(A) Abu Bakr during the Ridda wars
(B) Umar during the conquest of Jerusalem
(C) Prophet Muhammad in his youth
(D) Uthman during his caliphate

214. Identify the incorrect statement regarding the Pre-Islamic economy.
(A) Makkah was a barren valley unsuitable for agriculture.
(B) Trade was entirely localized within the Arabian Peninsula.
(C) Yathrib (Madina) had significant date palm groves.
(D) Caravans were the main mode of long-distance transport.

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215. Identify the correct pair regarding pre-Islamic poetry:
(A) Ukaz - A Byzantine military manual
(B) Kahin - A love poem
(C) Qasida - A trade contract
(D) Al-Mu'allaqat - Suspended odes at the Kaaba

216. The Prophet's general amnesty to the Makkans is widely cited as the ultimate example of his:
(A) His clemency and role as 'Mercy to Mankind' (Rahmat-ul-lil-Alameen).
(B) His obvious and undeniable military weakness at that specific time.
(C) A political cunning intended to tax the Makkans at a higher rate later.
(D) A total and complete indifference to all of his past suffering.

217. Identify the incorrect pair regarding the early Caliphs' achievements:

(A) Abu Bakr - Preserved the state from internal collapse
(B) Umar - Established vast administrative structures
(C) Uthman - Fought the Battle of Siffin
(D) Ali - Moved capital to Kufa

218. Recall the significance of 'Dar al-Nadwa' in pre-Islamic Makkah.
(A) The council house where Quraysh leaders discussed state affairs.
(B) The central and most prominent marketplace for the spice trade.
(C) A temple dedicated solely and exclusively to Christian worship.
(D) A military fortress designed for defense against Roman attacks.

219. What was the central theme of the Prophet's preaching in Makkah?
(A) Highly detailed state laws and methods of international taxation.
(B) The promotion of Arab nationalism and imperialistic conquest.
(C) Advanced military training techniques for the tribal warriors.
(D) Monotheism (Tawhid), social justice, and the life hereafter.

220. The inclusion of the Jewish tribes in the Charter of Madina indicates the Islamic state's foundational commitment to:
(A) The immediate and state-mandated forced conversion of all tribes.
(B) Pluralism and civil rights based on territorial loyalty.
(C) An exclusionary theocracy that banned all other religious practices.
(D) The systematic and total expulsion of all religious minorities.

221. Read the following statements regarding the administration of justice under the Rashidun Caliphs and select the correct option:
Statement I: During the Khilafat-e-Rashidah, the Caliphs were considered above the law.
Statement II: Caliph Ali appeared before a Qadi (judge) in a dispute with a Jewish citizen.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

222. The swift spread of Islam in the first century Hijri was largely facilitated by:
(A) The complex bureaucracy existing in the newly conquered lands.
(B) The utilization of extensive and powerful naval armadas by Muslims.
(C) The implementation of forced mass conversions of the local people.
(D) The simplicity, egalitarianism, and justice of the Islamic message.

223. Identify the correct statement regarding the expansion under Uthman.
(A) Expansion into North Africa and a Mediterranean naval presence.
(B) He officially recalled all the Muslim armies back to Madina.
(C) He lost all the territories that had been gained by Caliph Umar.
(D) He personally led all the military campaigns fought during his rule.

224. Which practice was explicitly banned in the socio-economic reforms of Madina?
(A) Trade
(B) Riba (Usury)
(C) Marriage
(D) Agriculture

225. A new leader is chosen by a council of respected elders representing the community, contrasting with dynastic succession. This reflects the Islamic principle of:
(A) Mulkiyah (Kingship)
(B) Shura (Consultation)
(C) Asabiyyah (Tribalism)
(D) Taqlid (Blind following)

226. What was a major role of the 'Ahl al-Suffah' in early Islam?
(A) They were poor companions who dedicated themselves to learning.
(B) They were the elite personal bodyguards of the reigning Caliph.
(C) They were the main naval commanders during the Mediterranean wars.
(D) They were the wealthy merchants who funded the major military campaigns.

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227. Consider the following Jewish tribes:
I. Banu Qaynuqa
II. Banu Nadir
III. Banu Qurayza
Why were these tribes eventually expelled or punished in Madina?
(A) For their total refusal to convert to the religion of Islam.
(B) For violating the Charter of Madina through acts of treason.
(C) Because the Ansar tribes wanted to take over their fertile land.
(D) Because they were the wealthiest and most powerful tribes in the city.

228. Recall the primary reason the Quraysh boycotted the Banu Hashim.
(A) The Banu Hashim clan allegedly stole their communal wealth.
(B) The Banu Hashim clan had secretly allied with the Roman Empire.
(C) Because of a major dispute over the physical keys to the Kaaba.
(D) To force them to withdraw their protection from the Prophet.

229. Define the role of 'Amir al-Mu'minin'.
(A) The chief and most prominent poet of the Quraysh tribe.
(B) The leader and regulator of the central Makkan marketplace.
(C) Commander of the Faithful, the political and military head.
(D) A high-ranking Byzantine emissary sent to negotiate with Arabs.

230. Consider the following social and religious reforms brought by Islam:
I. Monotheism
II. End of female infanticide
III. Prohibition of alcohol
IV. Protection of orphans
V. Mandatory military service for all women.
Which of the above were social changes brought by Islam?
(A) I, II, III, IV
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

231. Read the following statements regarding the Treaty of Hudaybiyyah and select the correct option:
Statement I: The Treaty of Hudaybiyyah included a clause to return Makkan fugitives.
Statement II: This clause eventually worked to the Muslims' advantage.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

232. The Prophet's management of the spoils of Hunayn (giving more to new converts) demonstrates his use of economic tools for:
(A) 'Taleef al-Quloob' (reconciling hearts) for political unity.
(B) The personal enrichment of the Prophet and his immediate family.
(C) The punishment of the Ansar for their actions during the battle.
(D) The purchase of advanced and powerful weapons from the Romans.

233. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Khilafat-e-Rashidah is considered the golden age of Islamic governance.
Reason (R): The Caliphs strictly adhered to the Quran and Sunnah, ensuring justice and egalitarianism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

234. Which of the following is an INCORRECT characterization of pre-Islamic Arabia?
(A) Widespread literacy and organized universities
(B) High value placed on poetry and eloquence
(C) Deep-rooted tribal affiliations
(D) Prevalence of blood feuds

235. Evaluating Umar's decision not to pray inside the Church of the Holy Sepulchre in Jerusalem shows his:

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(A) His personal hatred for the style of Christian architecture.
(B) A total ignorance of the common religious practices of the era.
(C) A constant and justified fear of being assassinated during prayer.
(D) His foresight to prevent future Muslims from building a mosque there.

236. Match the lists provided below:
List I: (Term)
P. Wahi
Q. Hijrah
R. Fitna
S. Shura
List II: (Description)
1. Civil War
2. Consultation
3. Revelation
4. Migration
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

237. Identify the correct statement about the Islamic calendar.
(A) It is a strictly solar calendar based on the movement of the earth.
(B) It starts from the specific year of the Prophet's birth in Makkah.
(C) It was instituted by Umar, starting from the year of the Hijrah.
(D) It was borrowed entirely and directly from the Roman legal system.

238. An example of the Prophet as a Lawgiver is his establishment of inheritance laws which:
(A) He excluded women entirely from inheriting any form of property.
(B) He left every single asset to be inherited by the eldest son only.
(C) He confiscated all personal wealth to be given directly to the state.
(D) He gave fixed shares to various relatives including women.

239. Arrange the following events in chronological order:
I. Assassination of Umar
II. Battle of Camel
III. Martyrdom of Uthman
IV. Arbitration at Siffin
Select the correct sequence:
(A) I, III, II, IV
(B) III, I, IV, II
(C) I, II, III, IV
(D) II, IV, I, III

240. Identify the correct pair regarding socio-economic groups in Madina:
(A) Banu Umayya - Jewish tribe
(B) Aws and Khazraj - The Ansar
(C) Muhajirun - Wealthy landowners of Madina
(D) Bedouins - Urban elites

241. What is the most significant political achievement of the Prophet (PBUH)?
(A) Transforming warring Arab tribes into a unified socio-political entity.
(B) Conquering the entire territory of the Byzantine Empire in the West.
(C) Building the largest and most expensive palace in all of Arabia.
(D) Introducing a system based on absolute and hereditary monarchy.

242. Identify the incorrect pair regarding the early Caliphs:
(A) Uthman - Fought the Ridda Wars
(B) Abu Bakr - First Caliph
(C) Umar - Conqueror of Jerusalem
(D) Ali - Fought the Kharijites

243. Recall the primary function of the 'Diwan al-Jund' established by Umar.
(A) Managing the collection of agricultural taxes from the rural areas.
(B) Judging complex religious and civil disputes within the community.
(C) Maintaining a register for military pensions and troop salaries.
(D) Translating ancient Greek scientific and philosophical texts.

244. Define the pre-Islamic practice of 'Tawaf' around the Kaaba.
(A) It was a ritual first introduced to the region by the Romans.
(B) It was strictly and exclusively used as a communal trade market.
(C) It involved the public burning of various

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tribal effigies.
(D) It was a pagan ritual later purified and retained as part of the Hajj.

245. How did the emergence of Islam alter the economic structure of Arabia?
(A) It banned all forms of international and local trade entirely.
(B) It returned the regional economy to a system of pure barter.
(C) It created a secure market governed by ethical trade laws and Zakat.
(D) It relied entirely on the practice of piracy for its national wealth.

246. Read the following statements regarding the administration of conquered lands during the Khilafat-e-Rashidah and select the correct option:
Statement I: The Khilafat-e-Rashidah successfully integrated conquered populations by enforcing Arabic as the sole language immediately.
Statement II: Early administration relied heavily on Greek and Persian clerks.
(A) Both I and II are true.
(B) Both I and II are false.
(C) I is true, II is false.
(D) I is false, II is true.

247. The Prophet's instruction to the army at Mu'tah to not harm women, children, or monks is an example of:
(A) A clear and public demonstration of his personal cruelty.
(B) A deep-seated fear of possible Roman military retaliation.
(C) A clever trick designed to lower the enemy's mental defenses.
(D) The establishment of humanitarian rules of warfare and conduct.

248. Identify the correct statement regarding Caliph Ali's reign.
(A) His reign was consumed by internal rebellions and civil wars.
(B) He enjoyed an immense and prolonged period of peace and stability.
(C) He successfully and decisively conquered both Spain and India.
(D) He finally and successfully abolished the entire Umayyad dynasty.

249. Which of the following is considered a negative/exception-based fact about the Rashidun era?
(A) They did not engage in military expansion.
(B) They did not compile the Quran.
(C) They did not establish a hereditary monarchy.
(D) They did not establish a justice system.

250. A holistic evaluation of the Khilafat-e-Rashidah reveals its most enduring legacy to be:
(A) The fusion of ethical principles with statecraft and administration.
(B) The physical and total destruction of the Sassanid Persian empire.
(C) The creation of numerous complex and competing philosophical schools.
(D) The establishment of final naval dominance throughout the Atlantic.

Direction : Please read the following source carefully.

In analyzing the socio-religious conditions of pre-Islamic Arabia, historians often emphasize the prevailing tribal structure and the diverse religious landscape. The social framework was deeply rooted in kinship ties, where loyalty to the tribe superseded broader societal cohesion. This period, often characterized by inter-tribal conflicts and shifting alliances, lacked a centralized socio-political authority. Religiously, the Arabian Peninsula exhibited a complex mosaic of beliefs. The dominant practice involved polytheistic traditions, with various tribes venerating distinct deities, often represented by idols housed in regional sanctuaries. Alongside these indigenous polytheistic practices, there existed minority communities adhering to monotheistic faiths, indicating a degree of religious pluralism. However, the socio-religious environment was largely devoid of a unified ethical framework, leading to practices that later observers described as morally fragmented. The societal norms were dictated by tribal customs rather than universal moral laws, creating a fragmented landscape both socially and religiously. Understanding this baseline is crucial for evaluating the profound socio-religious transformation that the emergence of Islam subsequently initiated. The transition from a tribally segmented, polytheistic society

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to a unified community bound by monotheism represents a fundamental shift in the Arabian socio-religious paradigm.

Based on the above source, attempt the following five questions.

251. According to the passage, what structural element superseded broader societal cohesion in pre-Islamic Arabia?
(A) Regional sanctuary alliances
(B) Loyalty to the tribe
(C) Centralized political authority
(D) Universal moral laws

252. How is the religious landscape of pre-Islamic Arabia described in the passage?
(A) Polytheistic traditions and minority monotheistic faiths
(B) Exclusively dominated by monotheistic minority faiths
(C) Entirely devoid of any structured religious practices
(D) A unified ethical framework overseen by a central authority

253. Based on the source, what primarily dictated societal norms in pre-Islamic Arabia?
(A) Universal moral laws
(B) Centralized socio-political decrees
(C) Tribal customs
(D) Inter-tribal peace treaties

254. What fundamental shift represents the socio-religious transformation initiated by the emergence of Islam?
(A) Evolution from minority monotheistic faiths to indigenous polytheistic practices
(B) Shift from centralized socio-political authority to fragmented tribal councils
(C) Transformation of regional sanctuaries into exclusively commercial hubs
(D) Transition to a unified monotheistic community

255. The pre-Islamic socio-religious environment was largely devoid of which of the following?
(A) Regional sanctuaries and shrines
(B) Violent inter-tribal conflicts
(C) Unified ethical framework
(D) Traditional kinship ties

Direction : Please read the following source carefully.

An examination of the political and economic conditions of pre-Islamic Arabia reveals a decentralized region driven by localized trade networks. Politically, the peninsula lacked a singular governing body or a unified state structure. Instead, governance was exercised through tribal councils led by chieftains whose authority relied on consensus, wealth, and lineage. This political decentralization meant that diplomatic relations and conflict resolution were handled on an ad-hoc, inter-tribal basis rather than through formal state institutions. Economically, the region's harsh geography necessitated reliance on trade and pastoralism. Key settlements functioned as vital commercial hubs situated along major caravan routes connecting the southern peninsula with northern empires. The economic vitality of these hubs depended on the safe passage of merchant caravans, which required complex political negotiations with nomadic tribes controlling the desert routes. Wealth was unevenly distributed, concentrated in the hands of elite merchant families who managed the lucrative overland trade. Consequently, the intersection of political fragmentation and trade-dependent economies created a volatile environment where economic interests frequently dictated political alliances. This dynamic set the stage for later political unification and economic restructuring under a new centralized administration.

Based on the above source, attempt the following five questions.

256. How does the passage characterize the political structure of pre-Islamic Arabia?
(A) A highly centralized and rigid state governing structure
(B) Lack of singular governing body or state structure
(C) Authoritarian regime governed by elite wealthy merchants
(D) Formal state institution managing all diplomatic relations

257. In the decentralized political environment, on what basis was authority exercised by chieftains?
(A) Formal state elections and democratic voting
(B) Direct appointment by northern empires
(C) Control over exclusively agricultural

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resources
(D) Consensus, wealth, and lineage

258. What did the economic vitality of commercial hubs depend upon in pre-Islamic Arabia?
(A) The safe passage of merchant caravans
(B) The eradication of pastoralism
(C) The establishment of a unified state currency
(D) The cessation of all inter-tribal diplomatic relations

259. How was wealth distributed in the pre-Islamic Arabian economy according to the passage?
(A) Evenly among all nomadic tribes
(B) Exclusively among the pastoral communities
(C) Unevenly, concentrated among elite merchant families
(D) Equally between southern commercial hubs and northern empires

260. What volatile dynamic frequently dictated political alliances in pre-Islamic Arabia?
(A) Intersection of political fragmentation and trade economies
(B) Absolute division between pastoralism and urban settlements
(C) Intervention of unified formal state governing institutions
(D) Elimination of all localized and regional trade networks

Direction : Please read the following source carefully.

The biographical trajectory of the Prophet during his residence in Makkah and later in Madina represents two distinct phases of community development and leadership. During the Makkan phase, the primary focus was on the articulation of theological doctrines, particularly the emphasis on strict monotheism and moral accountability. In this context, the Prophet acted primarily as a spiritual guide, facing significant resistance from the established socio-economic elites who viewed the new religious message as a threat to the existing order. Consequently, this period is characterized by perseverance in the face of marginalization. Conversely, the transition to Madina marked a paradigm shift in the Prophet's role and the community's status. In Madina, the environment allowed for the practical application of the emerging religious principles within a communal framework. The Prophet assumed the dual responsibilities of a spiritual leader and a civic administrator. This phase involved negotiating treaties with diverse local factions, managing social welfare, and establishing the foundational structures of a cohesive community. The contrast between the Makkan period of spiritual endurance and the Madinan period of institutional development is central to understanding the comprehensive scope of the Prophet's life.

Based on the above source, attempt the following five questions.

261. During the Makkan phase, what was the primary focus of the Prophet's teachings?
(A) The negotiation of commercial trade treaties
(B) The establishment of a centralized public treasury
(C) The immediate practical application of civic law
(D) Strict monotheism and moral accountability

262. Why did established socio-economic elites in Makkah resist the new religious message?
(A) Preference to negotiate commercial civic administration treaties
(B) Threat to the existing order
(C) Existing practice of strict monotheistic traditions
(D) Desire to immediately transition to the city of Madina

263. How is the Prophet's role primarily described during the Makkan period?
(A) As a centralized civic administrator
(B) As a military commander
(C) As a spiritual guide
(D) As a regional trade negotiator

264. What allowed for the practical application of emerging religious principles in Madina?
(A) The endorsement by the Makkan socio-economic elites
(B) The complete abandonment of previous theological doctrines
(C) The removal of all diverse local factions
(D) A communal framework in the new environment

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265. What dual responsibilities did the Prophet assume during the Madinan phase?
(A) Spiritual and civic leader
(B) Regional merchant and official treaty negotiator
(C) Tribal wealth distributor and communal chieftain
(D) Socio-economic elite and localized pastoralist

Direction : Please read the following source carefully.

The Migration represents a pivotal turning point in the historical narrative of the early Islamic community, carrying profound structural and sociopolitical implications. Prior to this event, the community existed as a marginalized group within a hostile urban environment. The Migration necessitated a physical relocation, but more importantly, it facilitated a fundamental reorganization of social loyalties. By moving to a new geographical and political center, the community severed traditional tribal affiliations that had previously dictated social security. In their place, a new model of solidarity emerged, based exclusively on shared ideological commitments rather than kinship. The implications of this shift were vast, as it laid the groundwork for a broader, inclusive social identity. Furthermore, the Migration allowed for the transition from a persecuted minority to an autonomous collective capable of self-governance. It marked the inception of a structured calendar system and provided the necessary geopolitical space to develop administrative and legal frameworks. The importance of the Migration lies not merely in the escape from oppression, but in its function as the critical catalyst for the structural and conceptual genesis of a unified societal entity.

Based on the above source, attempt the following five questions.

266. What fundamental reorganization did the Migration facilitate for the early Islamic community?
(A) A reinforcement of existing tribal councils
(B) A reorganization of social loyalties
(C) An expansion of hostile urban environments
(D) A return to previous kinship affiliations

267. According to the passage, what dictated social security prior to the Migration?
(A) Shared ideological commitments among all group members
(B) Traditional tribal affiliations
(C) Autonomous systems of local self-governance
(D) Structured calendar systems used for timekeeping

268. The new model of solidarity that emerged after the Migration was based exclusively on what?
(A) Shared ideological commitments
(B) Regional economic wealth distribution patterns
(C) Regional geographic boundaries and established territories
(D) Historical and ancestral kinship ties

269. What did the Migration allow the community to transition into?
(A) A marginalized group within a new hostile environment
(B) A strictly commercial trade syndicate
(C) An autonomous collective capable of self-governance
(D) A fragmented society devoid of legal frameworks

270. According to the source, the Migration served as a critical catalyst for what development?
(A) Systematic suppression of administrative structures
(B) Expansion of traditional kinship and social boundaries
(C) Dissolution of the established structured calendar
(D) Genesis of a unified societal entity

Direction : Please read the following source carefully.

The formation of the Islamic state and society at Madina involved complex sociopolitical engineering aimed at integrating diverse and frequently conflicting populations. Upon establishment in Madina, the immediate challenge was to forge a unified society from heterogeneous elements, including local agricultural tribes, migrated populations, and established minority groups. To achieve this, a formal societal charter was drafted to regulate

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inter-group relations. This foundational document established mutual defense obligations and mechanisms for conflict resolution, explicitly recognizing the rights and responsibilities of all participating factions. Consequently, the newly formed society operated on a model of pluralistic coexistence under a unified civic authority. The state structure was inherently decentralized in its daily administration but centralized in its final legal and political arbitration. This period witnessed the institutionalization of social welfare practices, market regulations, and communal defense strategies. The society at Madina thus functioned as the prototypical model of an Islamic state, characterized by an integration of ethical injunctions with civic legislation. This structural formation ensured internal stability while simultaneously establishing a resilient political entity capable of managing external diplomatic and strategic challenges.

Based on the above source, attempt the following five questions.

271. What was the immediate challenge upon establishing the Islamic state in Madina?
(A) Systematic eradication of all established minority groups
(B) Centralizing all daily administrative tasks immediately
(C) Forging a unified society
(D) Dismantling the newly established market regulations and codes

272. What was the primary purpose of the formal societal charter drafted in Madina?
(A) Isolation of migrated populations from local agricultural tribes
(B) Regulation of relations and mutual defense
(C) Enforcement of absolute and uniform agricultural standards
(D) Elimination of all minority groups from the civic authority

273. How is the state structure at Madina described regarding administration and arbitration?
(A) Centralized in daily administration but decentralized in arbitration
(B) Decentralized in both daily administration and legal arbitration
(C) Centralized in both daily administration and political arbitration
(D) Decentralized administration but centralized arbitration

274. The newly formed society at Madina operated on a model of what?
(A) Pluralistic coexistence under civic authority
(B) Homogeneous isolationism between distinct regional tribes
(C) Fragmented tribal independence without central arbitration
(D) Totalitarian control over all local agricultural production

275. What specific institutionalization occurred during the formation of the society at Madina?
(A) Hereditary succession and unregulated trade networks
(B) Reversion to arbitrary tribal customs and defense
(C) Welfare, market rules, and communal defense
(D) Abandonment of ethical injunctions in civic legislation

Direction : Please read the following source carefully.

Academic analyses of the Prophet's multifaceted leadership often highlight his roles as a lawgiver, a statesman, and an embodiment of universal mercy. As a lawgiver, he introduced a comprehensive legal framework that systematically addressed civic, economic, and familial disputes, replacing arbitrary tribal customs with standardized jurisprudential principles. This legal code emphasized equity, social justice, and the protection of vulnerable demographics within the community. Simultaneously, his capacity as a statesman was demonstrated through adept diplomatic engagements, strategic alliances, and the administration of a rapidly expanding polity. He negotiated complex treaties that secured regional stability and established the political viability of the nascent state on the Arabian Peninsula. Beyond administrative and legal capacities, the conceptualization of the Prophet as a mercy to mankind fundamentally shaped the ethical contours of his leadership. This principle dictated the implementation of policies aimed at poverty alleviation, the ethical treatment of adversaries during conflicts, and the promotion of social welfare. The integration of stringent

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legal and political strategies with an overarching philosophy of compassion constituted a unique leadership paradigm that profoundly influenced subsequent governance models in the region.

Based on the above source, attempt the following five questions.

276. According to the passage, what did the legal framework introduced by the Prophet replace?
(A) Arbitrary tribal customs
(B) Standardized jurisprudential principles
(C) Complex diplomatic treaties
(D) Overarching philosophies of compassion

277. What did the newly introduced legal code heavily emphasize?
(A) Regional instability and frequent conflict initiation
(B) The protection of elite socio-economic class status
(C) The elimination of various familial dispute mechanisms
(D) Equity, justice, and protection of the vulnerable

278. How was the Prophet's capacity as a statesman explicitly demonstrated?
(A) Solely through the implementation of arbitrary tribal customs
(B) Diplomacy, alliances, and polity administration
(C) By isolating the nascent state from regional treaties
(D) By strictly avoiding the administration of a rapidly expanding polity

279. What fundamentally shaped the ethical contours of the Prophet's leadership?
(A) The strict reliance on ancient tribal customs
(B) The pursuit of unchecked territorial expansion
(C) The conceptualization of him as a mercy to mankind
(D) The centralization of wealth among the elite demographics

280. The principle of mercy dictated the implementation of policies aimed at which of the following?
(A) Systematic exploitation of vulnerable demographics
(B) Reinstating various arbitrary familial disputes
(C) Dissolving the comprehensive legal framework system
(D) Poverty alleviation and ethical treatment

Direction : Please read the following source carefully.

The emergence of the institution of Khilafat introduced a crucial mechanism for political succession and administrative continuity following the foundational period. The importance of the Khilafat lay in its role as a centralized executive authority tasked with preserving the structural integrity and ideological cohesion of the state. It represented a novel political framework where leadership was contingent upon communal consensus and adherence to established legal paradigms, rather than hereditary right. This institution was vital for maintaining the administrative apparatus and ensuring the unified application of law across diverse territories. Its relevance extends to its function as a unifying symbol for the community, preventing political fragmentation during periods of transition. The Khilafat established enduring administrative precedents, including the organization of provincial governance, the management of public treasuries, and the maintenance of judicial systems. Furthermore, it formalized the responsibilities of the state toward its citizens, institutionalizing consultative practices in the decision-making process. The relevance of the Khilafat institution is thus profoundly linked to its capacity to sustain a cohesive political identity and ensure the systematic administration of an expanding geographical domain.

Based on the above source, attempt the following five questions.

281. What was the primary role of the institution of Khilafat as a centralized executive authority?
(A) Preserving the state's integrity and cohesion
(B) Eradicating consultative practices in governance systems
(C) Re-establishing hereditary right to political succession
(D) Dismantling the management of all public treasuries

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282. Under the Khilafat framework, upon what was leadership primarily contingent?
(A) Hereditary right and specific familial lineage
(B) Consensus and adherence to legal paradigms
(C) Total decentralization of executive authority
(D) Arbitrary acquisition of provincial governance

283. How did the Khilafat institution help prevent political fragmentation during transitions?
(A) By dissolving the administrative apparatus entirely
(B) By acting as a unifying symbol for the community
(C) By isolating the central government from provincial governance
(D) By eliminating the systematic application of law

284. Which administrative precedent was successfully established by the Khilafat?
(A) Organization of governance and public treasuries
(B) The abolition of established judicial systems
(C) The informalization of state responsibilities
(D) The elimination of consultative decision-making

285. What specific practice was institutionalized in the decision-making process by the Khilafat?
(A) Absolute authoritarian decrees
(B) Hereditary succession planning
(C) Consultative practices
(D) Unilateral military expansion

Direction : Please read the following source carefully.

The consolidation of Arabia under Caliph Abu Bakr was characterized by decisive political and military interventions aimed at preserving the unity of the newly formed state. Following the transition of leadership, the central administration faced immediate challenges from various regional factions that attempted to secede or withhold economic obligations, such as central taxes. Caliph Abu Bakr's response was pivotal in reaffirming the authority of the central government. He initiated a series of campaigns designed to suppress these centrifugal forces and re-establish central control over the Arabian Peninsula. This period of consolidation was not merely a military endeavor but also a critical test of state sovereignty. By insisting on the fulfillment of prior economic and political commitments, the administration reinforced the principle that allegiance to the state was irrevocable and superseded local tribal autonomies. The successful re-integration of these rebellious factions ensured the territorial integrity of the state and secured its economic foundations. Consequently, the consolidation under Caliph Abu Bakr stabilized the internal geopolitical landscape, effectively preempting state fragmentation and setting a robust administrative precedent for future territorial expansions.

Based on the above source, attempt the following five questions.

286. What characterized the consolidation of Arabia under Caliph Abu Bakr?
(A) The immediate dissolution of the central government
(B) The peaceful succession of regional tribal leaders
(C) The voluntary waiver of central taxes for regional factions
(D) Interventions to preserve state unity

287. What immediate challenge did the central administration face following the leadership transition?
(A) A total collapse of the internal public treasury system
(B) The refusal of the military to engage in future expansions
(C) Regional secession and withholding of obligations
(D) An inability to institutionalize consultative practices

288. What did Caliph Abu Bakr's initiated campaigns aim to achieve?
(A) Encouraging the autonomy of local tribal factions
(B) Suppressing forces and re-establishing control
(C) Expanding the state strictly through maritime territories
(D) Re-negotiating prior economic and political commitments

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289. During this consolidation, what principle regarding allegiance was reinforced by the administration?
(A) Allegiance to the state was temporary and negotiable
(B) Local tribal autonomies superseded state commitments
(C) Economic obligations were strictly voluntary for factions
(D) Irrevocable allegiance superseding tribal autonomy

290. What was the ultimate result of successfully re-integrating rebellious factions?
(A) Securing territorial integrity and economic foundations
(B) The fragmentation of the internal geopolitical landscape
(C) The permanent suspension of all central taxation policies
(D) The destabilization of robust administrative precedents

Direction : Please read the following source carefully.

The era of Caliph Umar is critically noted for the unprecedented territorial expansion and the simultaneous development of complex administrative frameworks within the Islamic State. As the state's borders extended rapidly into neighboring imperial territories, the central government faced the colossal challenge of integrating vast, diverse populations and managing extensive resources. To address this, Caliph Umar initiated sweeping administrative reforms. He established a structured provincial system, appointing accountable governors to oversee regional affairs, thereby ensuring centralized control over decentralized territories. Furthermore, he instituted a formalized public treasury to systematically manage state revenues, agricultural taxes, and stipends for citizens and the military. The administration also established distinct garrison cities to house military personnel, which prevented the disruption of local civilian economies and facilitated organized defense mechanisms. Crucially, existing local bureaucratic structures in newly integrated territories were largely maintained to ensure administrative continuity. The expansion under Caliph Umar was therefore coupled with a sophisticated institutionalization of state governance. This dual focus on territorial acquisition and robust civil administration laid the foundational bureaucratic infrastructure required to manage a sprawling trans-regional entity.

Based on the above source, attempt the following five questions.

291. What colossal challenge did the central government face during the era of Caliph Umar?
(A) The collapse of localized trade networks within the peninsula
(B) Suppressing internal rebellions aimed at withholding central taxes
(C) Integrating populations and managing vast resources
(D) Developing a new calendar system to replace existing structures

292. How did Caliph Umar ensure centralized control over decentralized territories?
(A) Establishing a provincial system with governors
(B) By dismantling all existing local bureaucratic structures
(C) By forcing all diverse populations into a single urban center
(D) By replacing all civil administration with military personnel

293. What was the purpose of the formalized public treasury instituted by Caliph Umar?
(A) To fund the re-establishment of arbitrary tribal customs
(B) To concentrate all wealth within elite merchant families
(C) To eliminate the need for agricultural taxation policies
(D) Managing state revenues, taxes, and stipends

294. Why did the administration establish distinct garrison cities?
(A) To systematically replace local agricultural practices
(B) Housing military without disrupting local economies
(C) To encourage military personnel to disrupt civilian economies
(D) To function strictly as commercial hubs for northern empires

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295. How did the administration handle existing local bureaucratic structures in newly integrated territories?
(A) They were immediately dismantled and replaced systems
(B) They were converted into military garrison cities
(C) Maintained for administrative continuity
(D) Centralized into a single civic authority located in Madina

Direction : Please read the following source carefully.

The periods of leadership under Caliph Uthman and Caliph Ali were marked by continued territorial expansion coupled with significant internal political developments and administrative challenges. Under Caliph Uthman, the state's boundaries expanded further, particularly into maritime territories and distant frontiers, requiring the establishment of naval capabilities and extended supply lines. However, this vast expansion generated complex socioeconomic dynamics. The influx of wealth and the centralization of resource distribution led to regional grievances and debates over administrative appointments. These emerging socio-political tensions culminated in domestic unrest, highlighting the difficulties of managing an increasingly heterogeneous and vast empire. Subsequently, the tenure of Caliph Ali was defined by efforts to manage these inherited internal political divisions. His administration focused on re-establishing internal cohesion, emphasizing strict egalitarianism in resource distribution, and relocating the political capital to better manage regional factionalism. Despite these efforts, this period witnessed significant internal political realignments and conflicts as different ideological and regional groups contested the vision of state governance. These political developments underscored the profound challenges of maintaining centralized political authority amidst rapid expansion and shifting socio-economic paradigms.

Based on the above source, attempt the following five questions.

296. What new capability was required due to the territorial expansion into distant frontiers under Caliph Uthman?
(A) The development of localized trade networks
(B) Drafting of a formal societal charter for agricultural tribes
(C) The immediate cessation of central tax collection
(D) Naval capabilities and extended supply lines

297. Under Caliph Uthman, what led to regional grievances and debates over administrative appointments?
(A) Influx of wealth and resource centralization
(B) The strict enforcement of isolated rural agricultural policies
(C) The complete dissolution of the formal public treasury
(D) The elimination of distinct military garrison cities

298. What was a primary focus of Caliph Ali's administration?
(A) Expanding further into unchartered maritime territories
(B) Internal cohesion and egalitarianism
(C) Concentrating all state resources among elite demographics
(D) Dismantling the concept of a centralized political authority

299. Why did Caliph Ali relocate the political capital during his tenure?
(A) To isolate the central administration from naval capabilities
(B) To better manage regional factionalism
(C) To distance the administration from established minority groups
(D) To avoid the distribution of state revenues and stipends

300. What did the internal political realignments and conflicts during these periods underscore?
(A) Challenges of maintaining authority during expansion
(B) The absolute stability guaranteed by rapid territorial acquisition
(C) The success of completely decentralizing all legal arbitration
(D) The irrelevance of socioeconomic paradigms in state governance

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ANSWERS

1. (B) Period of ignorance before Islam
Pre-Islamic Arabia is referred to as the era of Jahiliyyah, which signifies a state of ignorance. This term describes the lack of divine guidance and the prevalence of tribalism, polytheism, and moral decay before the message of Islam. It highlights the transition from a disorganized, lawless society to one governed by monotheism and structured ethical and legal principles.

2. (A) I, III
Religious life in pre-Islamic Arabia was diverse. Hubal served as a prominent deity within the Kaaba, representing the dominant polytheistic practices of the time. Simultaneously, individuals known as Hanifs sought the pure monotheism of Abraham, rejecting idol worship. These groups represented the spiritual landscape where traditional paganism coexisted with seekers of original monotheistic truths, setting the stage for Islam.

3. (C) Allah
In pre-Islamic belief, Allah was acknowledged as the supreme deity and the creator of the universe. However, the pagan Arabs associated Him with various subordinate idols, treating them as intercessors or partners. This theological structure formed the basis of their polytheism, which the Islamic message sought to replace with absolute monotheism, removing all intermediaries and focusing worship solely on God.

4. (D) It enforced strict tribal loyalty and protection.
Asabiyyah served as the foundational principle of social cohesion in the tribal structure of pre-Islamic Arabia. It demanded absolute loyalty and collective protection within the clan, ensuring survival in a harsh desert environment. This intense group solidarity meant that an individual's identity and safety were entirely dependent on their tribe, leading to frequent cycles of inter-tribal warfare.

5. (A) I, II, III, IV
The economic and social structure of pre-Islamic Arabia was multifaceted and strategically organized. The Quraysh tribe maintained dominance over Makkah, while the city of Yathrib prospered through agriculture. Major markets like Ukaz facilitated trade and cultural exchange among nomadic Bedouins. These elements created a complex network where commerce and tribal identities intersected, forming the primary socio-economic foundation.

6. (A) Both I and II are true.
Makkah functioned as a sacred sanctuary where tribal warfare was strictly prohibited, allowing for peaceful trade and pilgrimage. The Kaaba served as the central religious hub, housing numerous idols representing various Arabian tribes. This status ensured that even in a lawless landscape, Makkah remained a protected zone, facilitating the city's growth as a major commercial center and a spiritual focal point.

7. (D) Fear of poverty and potential tribal dishonor.
The practice of female infanticide in pre-Islamic society was driven by severe socio-economic pressures and deep-seated cultural anxieties. Families often feared that the birth of a daughter would lead to future poverty or bring shame to the tribe during conflicts. This tragic custom reflected the harsh realities of desert life, where tribal honor and economic survival frequently outweighed individual human rights.

8. (A) Both A and R are true and R is the correct explanation of A.
The geography of the Arabian Peninsula necessitated a pastoral lifestyle for the Bedouin population. Due to the lack of widespread arable land and the arid climate, they relied heavily on camel breeding. This animal provided food, transportation, and wealth, allowing tribes to navigate the desert. The environmental constraints directly shaped their nomadic existence, making pastoralism the only viable economic strategy.

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9. (C) Seljuq
Pre-Islamic Arabia was home to several prominent tribes like the Quraysh, Hawazin, and Thaqif, which dominated the political and social landscape. However, the Seljuqs were not among them, as they were a later Turkic dynasty that emerged long after the rise of Islam. Distinguishing between indigenous Arab tribes and later imperial powers is crucial for understanding the historical timeline.

10. (A) Bedouin ethos, chivalry, and tribal conflicts.
Historians analyze pre-Islamic poetry to gain insights into the Bedouin ethos, which emphasized chivalry, bravery, and tribal pride. These poems served as historical records, chronicling tribal conflicts and social values before the advent of written history. The verses provide a window into the cultural identity of the Arabs, highlighting the importance of eloquence and oral tradition in their society.

11. (A) P-1, Q-2, R-3, S-4
Deities in the Arabian Peninsula were often associated with specific locations or tribal centers. Al-Lat was primarily worshipped in Taif, while Al-Uzza was centered in Nakhla and Manat in Qudayd. Hubal remained the most significant idol located within the Kaaba. This geographical distribution of religious sites illustrates how polytheism was deeply integrated into the local tribal and regional identities.

12. (B) It had a mixed population of Arab and Jewish tribes.
Pre-Islamic Yathrib was characterized by a diverse demographic makeup consisting of both Arab and Jewish tribes. Unlike the merchant-heavy society of Makkah, Yathrib was an agricultural oasis where tribes like the Aws, Khazraj, and various Jewish groups lived in close proximity. This mixed population created a unique social dynamic that eventually played a critical role in the Prophet's migration.

13. (C) Submitting to a respected Hakam (arbitrator)
In the absence of a centralized legal system, pre-Islamic tribes resolved disputes through a respected arbitrator known as a Hakam. These individuals were chosen for their wisdom, impartiality, and deep understanding of tribal customs. By submitting to a Hakam, tribes could avoid prolonged blood feuds over resources like water or land, maintaining a fragile peace within the highly decentralized Arabian society.

14. (A) I, II, III, IV
Key historical events preceding Islam include the Year of the Elephant, followed by the Harb al-Fijar and the establishment of Hilf al-Fudul. The sequence concludes with the rebuilding of the Kaaba, an event that highlighted the Prophet's early wisdom. This chronological progression shows the evolving social and religious context of Makkah, preparing the environment for the message of Islam.

15. (A) Dar al-Nadwa - Council of elders
Dar al-Nadwa served as the central administrative council for the Quraysh in Makkah. It was the place where elders and tribal leaders met to discuss matters of war, trade, and social policy. This institution represented the limited political structure of the city, providing a venue for consensus-based decision-making among the leading families before the transformation brought by the Islamic state.

16. (B) Decentralized tribal system
The political landscape of pre-Islamic Hijaz was defined by a decentralized tribal system rather than a unified monarchy. Power was distributed among various clans, with authority resting in the hands of tribal chiefs. This structure relied on oral agreements and tribal loyalty, as there was no central government to enforce laws across the different regions of the Arabian Peninsula during that era.

17. (B) Mauryans - Hijaz
During the pre-Islamic period, the Arabian Peninsula was bordered by several major powers, including the Sassanids in the northeast, the Byzantines in the northwest, and the Axumites in the south. The Mauryan Empire, however, was located in India and had no direct rule or borders in the Hijaz. Identifying these external influences helps clarify the geopolitical environment surrounding early Islam.

18. (A) A pact to protect the oppressed in Makkah.
The Hilf al-Fudul was a significant ethical pact formed in Makkah to protect the rights of the oppressed and ensure justice for visitors.

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Members pledged to support any individual who suffered injustice, regardless of their tribal affiliation or status. This agreement reflected an early attempt to establish moral standards in a society often dominated by tribal power and exploitation.

19. (A) A soothsayer or diviner
In pre-Islamic Arabia, a Kahin was a person believed to possess supernatural insight. They acted as diviners, offering predictions, interpreting omens, and advising tribes on important matters such as conflicts, journeys, or decisions. Kahins often used rhythmic, poetic speech and were thought to be inspired by spiritual forces or jinn.

20. (D) They shifted trade routes to the Hijaz, boosting Makkah.
The prolonged military conflicts between the Byzantine and Sassanid Empires had a profound impact on the Arabian economy. As traditional trade routes through the north became dangerous, merchants increasingly utilized the Hijaz route for safety. This shift brought significant wealth and influence to Makkah, transforming it into a major commercial hub and elevating the status of the Quraysh tribe.

21. (C) I is true, II is false.
The economic life of Makkah was centered on seasonal trade journeys mentioned in the Quran. The Quraysh organized two major annual caravans: one to Yemen in the winter and another to Syria in the summer. This cycle ensured a steady flow of goods and income, solidifying Makkah's position as a vital transit hub for international commerce in the peninsula.

22. (B) Reliance on autonomous, mobile tribal units.
The extreme climate and scarce resources of the Arabian desert made centralized government impossible. Instead, political organization relied on autonomous, mobile tribal units that could adapt to changing conditions. This nomadic structure emphasized collective survival and group loyalty, as tribes moved between oases to sustain their livestock, forming the primary basis for social and political life before Islam.

23. (D) Makkah served as a transit hub for incense and spices.
Despite its barren landscape, Makkah became a thriving economic center due to its strategic location. It functioned as a primary transit hub for luxury goods like incense, spices, and perfumes traveling between the Indian Ocean and the Mediterranean. This trade network, combined with the city's status as a religious sanctuary, allowed the Quraysh to build a prosperous mercantile society.

24. (A) Deep-sea fishing
Bedouin tribes primarily sustained themselves through pastoralism, raiding other clans for livestock, and providing protection to trade caravans. These activities were suited to the interior desert environment of the peninsula. Deep-sea fishing, however, was not a common source of livelihood for them, as their lives were centered on land-based mobility and the management of camels and sheep in arid regions.

25. (C) The Rihlat al-Saif (Summer Journey)
Trade caravans from Makkah followed specific seasonal patterns to maximize efficiency and safety. A merchant traveling north to regions like Gaza or Syria was part of the Rihlat al-Saif, or the summer journey. This organized trade system allowed the Makkans to engage with larger empires, exchanging local commodities for foreign manufactured goods and food supplies necessary for their survival.

26. (A) Divine revelation communicated to a Prophet
In the Islamic context, Wahi refers to the divine revelation communicated by God to His chosen messengers. It represents the source of all religious knowledge and guidance, distinguishing prophets from ordinary thinkers. This communication can occur through various methods, including dreams or direct interaction with the Archangel Gabriel, and serves as the foundation for the Quran and Islamic law.

27. (D) I, II, III, IV
The early life of Prophet Muhammad (PBUH) is defined by several key historical facts. He was born in the Year of the Elephant into the noble Banu Hashim clan. His mother was Aminah, and his father, Abdullah, passed away before his birth. These details establish his lineage and

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the circumstances of his upbringing in Makkah within the Quraysh tribe.

28. (B) Hira
The first revelation occurred in the Cave of Hira, located on the Mountain of Light (Jabal al-Nour). The Prophet (PBUH) frequently retreated there for meditation and spiritual reflection. During one of these retreats in 610 CE, the Archangel Gabriel appeared and delivered the first verses of the Quran, marking the beginning of his mission as the final Messenger.

29. (C) Trustworthiness and honesty
Long before his prophetic mission, the Prophet (PBUH) was widely known among the Makkans as 'Al-Amin,' meaning the trustworthy. This title reflected his exceptional reputation for honesty and integrity in all social and commercial dealings. His character earned him the respect of his community, making him a sought-after arbitrator even among those who would later oppose his religious message.

30. (A) I, II, III, IV
The early converts to Islam were individuals close to the Prophet (PBUH) who recognized his truthfulness immediately. Khadijah, Ali, Zayd bin Harithah, and Abu Bakr were among the first to accept the message, forming the initial core of the Muslim community. These individuals provided vital support during the difficult early years when the message was preached within small, private circles.

31. (C) I is true, II is false.
The beginning of the Islamic mission was marked by a gradual approach. The first revelation explicitly commanded the Prophet (PBUH) to "Read" in the name of God. Following this, the initial preaching was conducted privately for several years to build a strong foundation of followers. Public preaching only began later, after a specific divine command was received to address all Makkans.

32. (B) The threat to their polytheistic economy and social hierarchy.
The Makkan elite opposed Islam because its core message of monotheism threatened the economic benefits they derived from the pilgrimage to the Kaaba's idols. Furthermore, the Islamic emphasis on social equality and justice challenged the established tribal hierarchy that favored the wealthy and powerful. This resistance was primarily motivated by a desire to maintain their existing political and financial dominance.

33. (A) Both A and R are true and R is the correct explanation of A.
Early Muslims in Makkah endured severe persecution as the Quraysh attempted to halt the spread of Islam. The Makkan leaders viewed the new faith as a direct threat to the lucrative pilgrimage trade associated with the Kaaba's idols. By targeting the followers, the elite hoped to protect their economic interests and social standing, leading to a period of intense hardship.

34. (A) Bilal
Bilal ibn Rabah, an Abyssinian slave, became a symbol of early Muslim resilience. After accepting Islam, he was subjected to brutal torture by his master, including being placed on burning desert sands with a heavy rock on his chest. His steadfast refusal to renounce his faith and his continuous chant of "Ahad" (One) demonstrated the profound spiritual conviction of early converts.

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35. (C) Starve the clan into surrendering the Prophet
The socio-economic boycott of the Banu Hashim was a calculated attempt by the Quraysh to isolate the Prophet (PBUH) and his supporters. By prohibiting all trade and marriage with the clan, the Makkans aimed to create unbearable living conditions. The ultimate goal was to force the clan to withdraw their protection from the Prophet (PBUH), thereby allowing his enemies to stop him.

36. (A) P-1, Q-2, R-3, S-4
The early years of the Prophet's mission were marked by significant milestones. The first revelation in 610 CE was followed by the difficult period of the boycott against Banu Hashim. The Year of Sorrow involved the deaths of Khadijah and Abu Talib, which were followed by the miraculous spiritual journey of Isra and Mi'raj, providing comfort to the Prophet (PBUH).

37. (C) The migrants fought a war against Abyssinia.
The first migration to Abyssinia was a peaceful attempt to find safety from Makkan persecution.

Under the Prophet's guidance, a small group including Uthman bin Affan sought asylum with the Christian King Negus, who was known for his justice. The migrants did not engage in conflict; instead, they successfully defended their faith in the king's court and lived there in peace.

38. (B) The Migration to Abyssinia
The Migration to Abyssinia serves as a historical example of Muslims seeking refuge under a just non-Muslim ruler to escape religious oppression. King Negus recognized the shared values between Christianity and Islam, refusing to hand the refugees back to the Quraysh. This event highlighted the universal principles of justice and the possibility of peaceful coexistence between different faiths during times of crisis.

39. (D) The people of Taif welcomed him warmly.
The Prophet's journey to Taif was one of the most challenging moments of his mission. Seeking protection and support after the deaths of his protectors, he was instead met with hostility and physical violence. The local leaders incited the youth to pelt him with stones, forcing him to leave the city. This experience emphasized his perseverance and reliance on divine support.

40. (A) Dar al-Arqam - Secret meeting place for early Muslims
Dar al-Arqam played a crucial role during the early Makkan period as a secret meeting place where the Prophet (PBUH) taught his followers. This private residence allowed Muslims to gather safely and learn the tenets of the new faith away from the hostile eyes of the Quraysh. It was instrumental in building the spiritual and intellectual strength of the community.

41. (C) Isra and Mi'raj
The miraculous night journey of Isra and Mi'raj served as a profound spiritual consolation for the Prophet (PBUH) after a period of intense personal loss and rejection in Taif. During this event, he was taken from Makkah to Jerusalem and then ascended through the heavens. It reaffirmed his status as a Messenger and provided him with a direct vision of divine signs.

42. (A) Location - Inside the Kaaba
The Pledges of Aqabah took place secretly at a location outside Makkah during the pilgrimage season. These agreements were made with representatives from Yathrib, not inside the Kaaba. The first pledge focused on moral commitments, while the second included a promise of physical protection. These secret meetings were foundational in establishing a safe haven for the Muslim community and the Prophet.

43. (D) They paved the way for the Hijrah to Yathrib.
The primary significance of the Pledges of Aqabah was the formal invitation and commitment from the people of Yathrib to host and protect the Prophet (PBUH) and his followers. This strategic diplomatic success provided a viable alternative to the hostile environment of Makkah. It directly enabled the Hijrah, transforming the Muslim movement from a persecuted minority into a sovereign community.

44. (B) The Prophet's migration from Makkah to Madina
Hijrah refers to the migration of the Prophet (PBUH) and his companions from Makkah to the city of Madina (formerly Yathrib) in 622 CE. This event was not a flight of fear but a strategic relocation necessitated by intense persecution and a divine command. It marks the beginning of the Islamic calendar and the establishment of the first sovereign Islamic state.

45. (C) A strategy to return trusts and delay enemy pursuers.
The Prophet's decision to leave Ali in his bed on the night of the Hijrah was a carefully planned maneuver. It served two purposes: ensuring the return of valuable belongings (trusts) that Makkans had deposited with him and tricking the assassins waiting outside into thinking he was still home. This act demonstrated the Prophet's commitment to justice and his tactical wisdom.

46. (D) I is false, II is true.
The Hijri calendar is an essential part of Islamic identity, but it does not begin with the birth of the Prophet (PBUH). Instead, it commemorates the Hijrah, which occurred in 622 CE. This year was chosen as the starting point because the migration represented a decisive turning point in history, marking the transition of the Muslim community from oppression to sovereignty.

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47. (A) It replaced blood-ties with faith-based brotherhood.
The Hijrah brought about a revolutionary social change by elevating faith over traditional tribal and blood-ties. In Madina, the Muslim community was built on the concept of the Ummah, where individuals from different clans and backgrounds were united by their shared belief. This shift weakened the absolute power of tribalism and established a new foundation for social cohesion and political organization.

48. (A) I, II, III
The early community in Madina was formed by the integration of the Muhajirun (emigrants from Makkah) and the Ansar (helpers from Madina). To solidify this bond, the Prophet (PBUH) established the institution of Muakhaat, which paired individuals from both groups as brothers. The Ansar were celebrated for their extraordinary generosity, sharing their wealth and homes with the incoming refugees.

49. (B) Abu Bakr
During the dangerous journey of the Hijrah, Abu Bakr accompanied the Prophet (PBUH). They took refuge in the Cave of Thawr for three days to evade the Quraysh search parties. This close companionship during a time of extreme peril earned Abu Bakr the title "Second of the Two" in the Quran, highlighting his loyalty and the depth of his friendship.

50. (A) A pluralistic state with mutual defense obligations.
The Charter of Madina established a pluralistic state that recognized the rights and duties of all citizens, including Muslims and various Jewish tribes. It created a system of mutual defense, where all groups pledged to protect the city from external threats. This groundbreaking document established the Prophet (PBUH) as the supreme political and judicial authority while guaranteeing religious freedom to all members.

51. (A) I, II, III, V
The Charter of Madina was a comprehensive political document that formed a single Ummah composed of diverse groups. It guaranteed religious freedom, declared Madina a sacred sanctuary, and established the Prophet (PBUH) as the final arbitrator for all disputes. Importantly, it included the Jewish tribes as part of the political community, demanding their participation in the collective defense of the city.

52. (C) I is true, II is false.
The social landscape of Madina included several distinct groups. The Ansar were the local Arab inhabitants from the Aws and Khazraj tribes who supported the Prophet (PBUH). While there were also major Jewish tribes in the city, such as the Banu Qaynuqa and Banu Nadir, they were separate from the Aws and Khazraj. Understanding these tribal distinctions is key to Islamic history.

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53. (C) A center for worship, administration, and community gathering.
The construction of the Masjid-e-Nabawi was the first major project in Madina, serving as the heart of the new community. It functioned not only as a place for spiritual worship but also as the administrative headquarters of the state and a gathering place for social and educational activities. Its multi-functional nature reflected the integrated approach of Islam toward spiritual and secular life.

54. (A) Both A and R are true and R is the correct explanation of A.
The Charter of Madina is recognized by historians as a pioneering written constitution. It explicitly outlined the rights and responsibilities of different religious and tribal groups living within a single political framework. By formalizing these relationships in writing, the Prophet (PBUH) established a clear legal basis for governance, pluralism, and collective security in the diverse society of Madina.

55. (D) Banu Hanifa
In Madina, the three primary Jewish tribes were the Banu Qaynuqa, Banu Nadir, and Banu Qurayza. These groups were signatories to the Charter of Madina and held significant economic and social influence. The Banu Hanifa, however, were a separate Arab tribe located in the central Yamama region and were not part of the Jewish community within the city of Madina.

56. (A) Integrating the destitute refugees into the new society.
The institution of Muakhaat (Brotherhood) was a unique social reform designed to address the immediate economic challenges of the Hijrah. By pairing each Muhajir with an Ansari, the Prophet (PBUH) ensured that the destitute refugees were quickly integrated into Madinan society. This system fostered deep emotional bonds and shared economic responsibility, preventing the emergence of a marginalized refugee class.

57. (A) P-1, Q-2, R-3, S-4
The tribal landscape of early Arabia was geographically distinct. The Quraysh were centered in Makkah, while the Khazraj were one of the main Arab tribes of Madina. The Banu Nadir represented one of the major Jewish tribes in Madina, and the Banu Saqif were the dominant group in Taif. These tribal centers formed the political map of the peninsula during the Prophet's era.

58. (A) It changed from Jerusalem to Makkah (Kaaba).
A significant event in early Madinan history was the change of the Qibla, the direction of prayer. Initially, Muslims faced Jerusalem, but following a divine revelation, the direction was shifted toward the Kaaba in Makkah. This change emphasized the independent identity of the Islamic Ummah and reaffirmed the spiritual significance of the Kaaba as the first house of worship.

59. (D) Charter of Madina
The Charter of Madina serves as a historical model for a state that integrates religious freedom with collective political responsibility. It granted minority groups their rights while mandating joint defense against external aggression. This approach provided a stable framework for a multi-religious society, demonstrating how diverse communities can coexist under a unified legal and political authority while maintaining their unique identities.

60. (A) I, II, III, IV
The early Madinan period was characterized by a rapid succession of defining events. After the Hijrah, the change of the Qibla occurred, followed by the decisive Battle of Badr. Several years later, the Treaty of Hudaybiyyah was signed, marking a significant diplomatic breakthrough. This sequence illustrates the growth of the Islamic state from its initial establishment to its recognition as a major power.

61. (C) Badr - Decisive Muslim victory
The Battle of Badr was the first major military engagement between the Muslims and the Quraysh. Despite being outnumbered, the Muslims achieved a decisive victory, which significantly boosted their morale and established them as a rising political and military force in Arabia. This battle is considered a turning point, as it proved the resilience and divine support of the new community.

62. (D) Digging a trench as suggested by Salman Al-Farsi.
During the Battle of the Trench (Khandaq), the Muslims faced a massive confederacy of tribes. To defend Madina, they adopted a novel military strategy suggested by Salman Al-Farsi: digging a deep trench around the vulnerable parts of the city. This defensive tactic effectively neutralized the enemy's superior cavalry and forced them into a prolonged and unsuccessful siege, ensuring the city's safety.

63. (A) Immediate Result - Muslims performed Hajj that same year
The Treaty of Hudaybiyyah, signed in 6 AH, was a pivotal diplomatic agreement. While one clause required Muslims to postpone their pilgrimage until the following year, the treaty established a ten-year truce with the Quraysh. This cessation of hostilities allowed for peaceful communication, leading to a period of rapid expansion as many tribes accepted Islam during the interval of peace.

64. (B) It established Madina as an equal political entity.
The Treaty of Hudaybiyyah was a masterstroke of diplomacy that had long-term strategic benefits. By negotiating a formal treaty, the Quraysh indirectly recognized the Prophet (PBUH) and the state of Madina as equal political partners. This recognition fundamentally altered the power balance in Arabia, providing the Muslims with the legal and social space needed to propagate their message widely.

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65. (B) A battle in which the Prophet (PBUH) physically participated
In early Islamic history, military expeditions are categorized into two types. A 'Ghazwa' refers specifically to a campaign or battle in which the Prophet (PBUH) himself physically participated and provided direct leadership. These events are distinguished from 'Sariyyah,' which were expeditions dispatched by the Prophet (PBUH) but led by his appointed commanders. Both types were essential for state security.

66. (A) From a persecuted preacher to a head of a sovereign state.
The Hijrah marked a fundamental transformation in the Prophet's role and responsibilities. In Makkah, he functioned primarily as a persecuted preacher of monotheism. In Madina, however, he became the head of a sovereign state, serving as its political leader, supreme judge, and military commander. This transition required the development of detailed administrative, social, and legal systems for the growing community.

67. (C) I is true, II is false.
The Conquest of Makkah in 8 AH was a remarkable historical event characterized by its bloodless nature. Instead of seeking revenge against those who had persecuted him, the Prophet (PBUH) entered the city in a spirit of humility and declared a general amnesty. He did not order executions; rather, he pardoned the Makkan leaders, including his former enemies, leading to widespread conversions.

68. (D) Mercy to mankind (Rahmat-ul-lil-Alameen)
The general amnesty granted upon the Conquest of Makkah perfectly exemplifies the Prophet's character as a "Mercy to Mankind." By forgiving the people of Makkah after years of hostility and conflict, he chose reconciliation over retribution. This act of extreme clemency won the hearts of his former opponents and secured the peaceful unification of the Arabian Peninsula under the banner of Islam.

69. (C) It abolished pre-Islamic blood feuds and usury.
During the Farewell Sermon, the Prophet (PBUH) established the foundational principles of the Islamic social and economic order. He formally abolished the ancient practice of blood feuds and the exploitative system of usury (Riba). These reforms were designed to end cycles of tribal violence and economic oppression, creating a society based on the rule of law and ethical financial practices.

70. (B) Superiority of Arabs over non-Arabs
The Farewell Sermon is a landmark declaration of human rights and equality. The Prophet (PBUH) explicitly rejected all forms of racial and ethnic superiority, stating that an Arab has no superiority over a non-Arab except by piety. He emphasized the sanctity of life and property, the rights of women, and the universal brotherhood of all Muslims, regardless of their origin.

71. (D) The Conquest of Makkah
The Conquest of Makkah stands as a unique historical moment where a victorious leader forgave his most bitter enemies upon capturing their city. This act of supreme clemency transformed the social landscape of Arabia. By choosing peace over revenge, the Prophet (PBUH) demonstrated the core Islamic values of mercy and forgiveness, which became the standard for leadership in the new state.

72. (A) I, II, III
The Farewell Sermon addressed several critical social and economic issues. It prohibited the practice of usury, which had long exploited the poor. It also provided strong protections for women's rights and established the principle of racial equality. These principles formed a comprehensive moral and legal framework that aimed to eliminate the injustices prevalent in pre-Islamic Arabian society.

73. (C) A residential learning center for the poor and unmarried.
The Suffah was a raised platform in the Prophet's mosque that served as a residential learning center. It housed companions who had no families or means of support, allowing them to dedicate their time to studying the Quran and the Prophet's teachings. This institution highlights the early Islamic emphasis on education and the social welfare of the less fortunate members of society.

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74. (A) By implementing Shura (consultation) and revealed laws
In Madina, economic disputes were resolved through a combination of divine revelation and the principle of Shura (consultation). The Prophet (PBUH) applied the ethical guidelines of the Quran to ensure fairness in trade and property rights. This system replaced arbitrary tribal power with a structured legal framework, providing a just environment where all citizens could engage in commercial activities.

75. (A) I, II, III, V
The economic administration in Madina involved several key institutional developments. Zakat was established as a mandatory religious tax to support the needy, while usury was strictly forbidden. The state also introduced Jizya for non-Muslim subjects in exchange for protection. Additionally, trade monopolies were broken to encourage a fair and competitive market, though private land ownership was generally respected.

76. (C) I is true, II is false.
The Prophet (PBUH) acted as the ultimate lawgiver, receiving divine revelations that formed the basis of Islamic law. However, in matters of state administration and military strategy where there was no specific revelation, he frequently consulted his companions. They were encouraged to express their opinions, and the Prophet (PBUH) often adjusted his plans based on their practical advice and expertise.

77. (C) Gradually in stages in Madina
The prohibition of alcohol in Islam was implemented gradually over several years in Madina. This staged approach allowed the community to adjust to the new social and religious standards. Initially, only intoxication during prayer was forbidden, followed by a general discouragement of consumption, until the final and absolute prohibition was revealed, emphasizing the health and moral benefits of sobriety.

78. (A) Both A and R are true and R is the correct explanation of A.
The Islamic state in Madina was unique because it integrated spiritual and secular authority within a single leadership. As both the Messenger of God and the head of the state, the Prophet (PBUH) provided guidance for both personal worship and public administration. This holistic approach ensured that ethical principles were embedded into every aspect of governance, law, and social life.

79. (A) Initiating the Ghazw (raiding) culture for wealth
The Prophet's mission was fundamentally centered on mercy and justice. While pre-Islamic society relied on a culture of raiding other tribes for wealth, Islam sought to replace this with organized trade and ethical commerce. The Prophet's actions, such as forgiving his enemies and protecting the vulnerable, were manifestations of his role as a mercy to mankind, contrasting with old tribal customs.

80. (B) The universal scope of his message
The Prophet's decision to send diplomatic envoys and letters to major world leaders, such as the Byzantine and Sassanid Emperors, demonstrated the universal scope of his message. These communications were not limited to Arabia but were intended for all of humanity. This proactive diplomacy established Islam as an international movement and signaled its emergence as a major actor on the world stage.

81. (A) P-1, Q-2, R-3, S-4
The responses of foreign rulers to the Prophet's letters varied significantly. Heraclius of the Byzantine Empire reacted with intellectual curiosity, while Chosroes of Persia famously tore the letter in anger. In contrast, the Negus of Abyssinia accepted Islam, and the Muqawqis of Egypt, though not converting, responded with respect and sent valuable gifts. These interactions shaped early Islamic foreign relations.

82. (A) He abolished the institution of slavery completely and immediately.
Islamic social reforms introduced significant improvements to the status of marginalized groups. The Prophet (PBUH) prohibited female infanticide and granted women the right to inherit property. Regarding slavery, while it was not abolished instantly due to complex economic realities, Islam strongly encouraged manumission as a virtuous act and mandated the humane treatment of slaves, providing them with legal rights.

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83. (C) Zakat
The institution of Zakat, formalized in Madina, established a structured welfare system that provided for the poorest members of society. By mandating a fixed percentage of wealth from the rich to be distributed to the needy, it ensured a basic social safety net. This institution remains a central pillar of Islamic economics, aiming to reduce wealth inequality and promote communal well-being.

84. (D) The Prophet formed a standing, paid professional army in Madina.
In the early Islamic state, defense was viewed as a collective duty of the adult male citizens. There was no standing, paid professional army; instead, volunteers were called upon for specific expeditions. The Prophet (PBUH) established clear rules of engagement that strictly forbade the killing of non-combatants and the destruction of property, emphasizing that military action must be ethical and defensive.

85. (C) Bayt al-Mal - State treasury
The Bayt al-Mal served as the central state treasury of the Madinan administration. It was responsible for collecting revenues such as Zakat, Jizya, and Kharaj, and distributing them for public welfare, infrastructure, and defense. This institution provided the financial backbone for the growing state, ensuring that resources were managed transparently and used for the benefit of the entire community.

86. (B) Mutual consultation in decision making
Shura is a core principle of Islamic governance that emphasizes mutual consultation in decision-making. The Prophet (PBUH) practiced Shura by seeking the advice of his companions on various worldly matters, including military strategy and public policy. This approach ensured that decisions were based on collective wisdom rather than individual decree, fostering a sense of shared responsibility and participation within the community.

87. (D) Trees and crops - To be burned
The Prophet (PBUH) established ethical rules for warfare that were ahead of their time. These rules included the protection of non-combatants, respect for places of worship, and humane treatment of prisoners of war. Importantly, he prohibited the unnecessary destruction of the environment, such as the burning of trees and crops, ensuring that military conflicts did not lead to total devastation.

88. (A) Political and religious succession/leadership of the Islamic Ummah
The Khilafat refers to the institution of political and religious leadership that succeeded the Prophet (PBUH). The Caliph was responsible for maintaining the unity of the Ummah, implementing Islamic law, and defending the state. While the Caliph held significant authority, he was not considered a prophet, and his legitimacy rested on his adherence to the Quran and the Sunnah of the Prophet.

89. (C) The Rightly Guided Caliphs
The first four successors of the Prophet (PBUH)—Abu Bakr, Umar, Uthman, and Ali—are known as the Rashidun, or the Rightly Guided Caliphs. This title reflects their close companionship with the Prophet and their commitment to his example in governance and personal conduct. Their era is considered a model of just leadership, where the principles of Islam were applied to state administration.

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90. (A) Through election/consensus at Saqifah Bani Sa'idah
The selection of Abu Bakr as the first Caliph was a significant moment in Islamic history. Following the Prophet's death, the Ansar and Muhajirun gathered at Saqifah Bani Sa'idah to discuss the future of the leadership. Through consultation and consensus, Abu Bakr was chosen for his wisdom and long-standing service to the faith, establishing the principle of election for the office of Caliphate.

91. (B) Both I and II are false.
During the Rashidun era, the roles of religious and political leadership were fully integrated. The Caliph served as the head of state and the leader of the faithful, responsible for upholding the faith and managing public affairs. However, the Caliph was never considered the "shadow of God" or an infallible figure; he was an elected leader accountable to the people and the law.

92. (B) The Ridda (Apostasy) Wars
Immediately upon assuming the Caliphate, Abu Bakr faced a major crisis known as the Ridda Wars. Several tribes throughout Arabia attempted to break away from the Islamic state, either by following false prophets or by refusing to pay Zakat. Abu Bakr's decisive military response successfully quelled these rebellions, preserving the unity of the Ummah and the stability of the young state.

93. (A) I, II, IV
The caliphate of Abu Bakr was marked by intense challenges and firm leadership. He refused to compromise on the collection of Zakat, viewing it as a fundamental pillar of the faith and the state. Despite the internal rebellions, he also fulfilled the Prophet's final wish by dispatching Usama's army to Syria, demonstrating his commitment to the Prophet's strategic plans.

94. (D) Musaylimah
During the Ridda Wars, several individuals emerged claiming to be prophets. The most prominent among them was Musaylimah, known as "the Liar," who led a significant rebellion in the Yamama region. Abu Bakr sent an army led by Khalid bin Walid to confront this threat. The subsequent victory at the Battle of Yamama was crucial for the final consolidation of Islam in Arabia.

95. (A) His view that Zakat was a pillar of the state and religion.
Abu Bakr's insistence on collecting Zakat, even if it meant fighting those who refused, was based on his conviction that religion and state were inseparable. He argued that anyone who differentiated between the daily prayers and the duty of Zakat had fundamentally misunderstood the faith. This principled stance ensured the financial viability of the state and upheld the integrity of the Islamic system.

96. (A) P-4, Q-3, R-1, S-2
The caliphate of Abu Bakr involved several key figures and events. Khalid bin Walid achieved a decisive victory at the Battle of Yamama against the false prophet Musaylimah. Usama bin Zayd led the important expedition to the Syrian border, while Zayd bin Thabit was tasked with the monumental project of compiling the first written version of the Quran into a single volume.

97. (B) Abu Bakr ordered it after many Huffaz died at Yamama.
The formal compilation of the Quran was initiated by Abu Bakr following the Battle of Yamama. The death of many companions who had memorized the text raised concerns about the potential loss of the revelation. On the advice of Umar, Abu Bakr appointed Zayd bin Thabit to collect the various written fragments and verify them against the oral tradition, creating the first official manuscript.

98. (A) The Ridda Wars under Abu Bakr
The Ridda Wars represent a critical period where the Islamic state successfully maintained its unity by quelling provincial rebellions that followed the death of the Prophet (PBUH). By firmly addressing both theological apostasy and political secession, Abu Bakr ensured that the foundations laid in Madina remained intact. This victory allowed the state to subsequently expand beyond the borders of the Arabian Peninsula.

99. (C) He nominated Uthman as his direct successor.
Abu Bakr's caliphate, though brief, was instrumental in consolidating the Arabian Peninsula. He was the first adult male to accept Islam and provided unwavering support to the Prophet (PBUH). Before his death, he consulted with the prominent companions and nominated Umar as his successor, ensuring a smooth transition of power and the continuity of the state's administrative and military momentum.

100. (D) Yamama - Defeat of Musaylimah
The Battle of Yamama was the most significant engagement during the Ridda Wars. It pitted the Muslim army against the followers of the false prophet Musaylimah. The Muslim victory was hard-won and resulted in the final defeat of the major apostasy movement in Arabia. This battle secured internal peace, allowing the Rashidun Caliphs to turn their attention toward the neighboring Byzantine and Sassanid empires.

101. (C) Survival and consolidation of the infant Islamic state
The fundamental achievement of Abu Bakr's caliphate was the survival and consolidation

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of the Islamic state during its most vulnerable period. By successfully managing the crisis of the Prophet's death and defeat of the apostasy movements, he ensured that the new faith and its political structure did not collapse. This provided the necessary stability for the massive expansions that followed under his successors.

102. (A) I, II, III
Caliph Umar, known as Al-Faruq for his ability to distinguish truth from falsehood, was nominated by Abu Bakr. His reign was a period of extraordinary administrative and territorial growth. Among his many reforms, he established the Islamic Hijri calendar, providing a unified chronological framework for the Ummah. His leadership style was characterized by a deep sense of justice and accountability.

103. (D) A registry for military pensions and state stipends.
The Diwan system introduced by Caliph Umar was a sophisticated method of organizing the state's financial responsibilities. It primarily functioned as a registry to manage military pensions and the distribution of stipends to citizens. This system ensured that the wealth acquired through conquests was distributed fairly based on factors such as service to Islam and the needs of the people.

104. (A) He divided them into provinces ruled by appointed Amils (governors).
As the Islamic empire expanded rapidly, Caliph Umar developed a structured administrative system for the new territories. He divided the lands into provinces and appointed Amils, or governors, to manage local affairs and tax collection. These officials were closely monitored by the central government in Madina, ensuring that justice was maintained and that provincial administrations remained accountable to the Caliph.

105. (A) I, II, III, IV
During the caliphate of Umar, the Islamic state achieved unprecedented territorial expansion. Large regions, including Egypt, Syria, Iraq, and Persia, were conquered, bringing ancient civilizations under the rule of the Ummah. These victories were the result of organized military campaigns and the internal weaknesses of the Byzantine and Sassanid empires, making the Islamic state the dominant power in the Middle East.

106. (A) Both I and II are true.
Caliph Umar implemented a strategic land policy that forbade Arab soldiers from acquiring agricultural lands in newly conquered territories. This decision was intended to keep the army mobile and focused on defense rather than becoming a settled feudal class. By leaving the land in the hands of the local inhabitants, he also ensured a stable agricultural economy and a continuous source of tax revenue.

107. (D) The decisive defeat of the Sassanid Persian empire
The Battle of Qadisiyyah was a monumental event that led to the decisive defeat of the Sassanid Persian Empire. This victory opened the way for the Muslim conquest of Iraq and the eventual collapse of the entire Sassanid dynasty. It represents one of the most important military achievements of Umar's caliphate, fundamentally shifting the geopolitical landscape of the region in favor of the Islamic state.

108. (A) Both A and R are true and R is the correct explanation of A.
Caliph Umar is widely regarded as the architect of the Islamic empire's administration. He established essential institutions such as the police force, welfare systems for the elderly and poor, and a formalized provincial governance structure. These reforms provided the organizational stability needed to manage a vast and diverse empire, ensuring that the principles of justice were applied across all territories.

109. (C) Creation of an imperial hereditary monarchy
Caliph Umar's reign was defined by numerous administrative reforms, including the introduction of the Hijri calendar, the establishment of the Bayt al-Mal branches, and the institution of the night watch or police. He remained committed to the principle of Shura and lived a modest life, firmly rejecting any move toward an imperial hereditary monarchy, which he viewed as contrary to the spirit of Islam.

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110. (D) The dismissal of Khalid bin Walid despite his victories.
One of Umar's most discussed actions was the dismissal of Khalid bin Walid from his position as commander-in-chief. Despite Khalid's unbroken record of military victories, Umar removed him to emphasize that success comes from God rather than any individual human leader. This decision highlighted Umar's commitment to spiritual principles and his authority to ensure that no individual became more important than the faith.

111. (A) P-2, Q-1, R-4, S-3
The military expansions under Umar were led by exceptionally talented commanders. Sa'd bin Abi Waqqas secured the victory at Qadisiyyah, while Khalid bin Walid and Abu Ubaidah were instrumental in the conquest of Syria at Yarmouk. Amr ibn al-Aas led the successful campaign into Egypt. Finally, Umar himself traveled to Jerusalem to finalize the peaceful surrender and sign the historic treaty.

112. (B) He signed a pact guaranteeing their rights for Jizya.
Caliph Umar's treatment of non-Muslims was characterized by the principle of tolerance and legal protection. He signed pacts, such as the one in Jerusalem, that guaranteed the security of their lives, property, and places of worship. In exchange for these protections and exemption from military service, non-Muslim subjects paid a poll tax known as Jizya, allowing them to live peacefully.

113. (B) Basra and Kufa
To manage the newly conquered regions and house the expanding military, Caliph Umar established several garrison cities known as Amsar. Basra and Kufa in Iraq were founded to serve as administrative and military hubs. These cities allowed Arab troops to live separately from the local urban populations, maintaining their cultural identity and military readiness while facilitating the governance of the surrounding territories.

114. (A) IV, I, III, II
The sequence of events during the early Khilafat began with the death of Abu Bakr and the assumption of leadership by Umar. This was followed by the decisive Battle of Yarmouk and the Battle of Qadisiyyah. The conquest of Jerusalem occurred shortly after, marking the peak of Islamic expansion in the Levant. This chronological order shows the rapid pace of the Islamic state's territorial growth.

115. (C) Ushr - Trade tax or agricultural tithe
The taxation system in the early Islamic state was structured to support public welfare and administration. Ushr was a 10% tax on agricultural produce from Muslim-owned lands. Other forms of revenue included Jizya from non-Muslim subjects and Kharaj from specific agricultural territories. These taxes were managed by the state treasury and used to provide stipends and maintain essential public services across the empire.

116. (D) Exhaustion of the Byzantine and Sassanid empires.
The rapid success of the early Islamic expansions was significantly facilitated by the mutual exhaustion of the Byzantine and Sassanid empires. Having fought a series of long and devastating wars with each other, both powers were militarily weakened and economically drained. This power vacuum, combined with the high morale and tactical brilliance of the Muslim armies, allowed for the swift conquest of vast territories.

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117. (C) Immediate Successor - Automatically his son Abdullah
Caliph Umar was assassinated by a Persian slave named Abu Lu'lu'a, who had a personal grievance regarding taxation. The attack occurred while Umar was leading the morning prayer in Madina. Despite his influence, Umar refused to establish a dynasty; he did not appoint his son as his successor. Instead, he created a six-member committee to elect the next Caliph through consultation.

118. (B) He required them to declare assets and audited them.
Caliph Umar was known for his strict oversight of provincial governors. He implemented a policy where officials were required to declare their assets upon appointment. If their wealth increased significantly during their tenure, he would often audit them and confiscate any unexplained riches for the state treasury. This

rigorous accountability ensured that governors remained focused on justice rather than personal enrichment or corruption.

119. (D) A six-member council tasked with electing the next Caliph.
Before his death, Caliph Umar appointed a six-member Shura committee to choose the next leader. This group included prominent companions such as Uthman, Ali, Talha, Zubayr, Sa'd bin Abi Waqqas, and Abdur Rahman bin Awf. This committee was tasked with reaching a consensus or holding an election within three days, ensuring that the succession remained a consultative and collective decision of the elite.

120. (A) Distribute it via the Diwan based on service and conversion.
The massive influx of wealth from conquests led Caliph Umar to formalize the Diwan system for the distribution of state revenues. He categorized recipients based on their relationship with the Prophet (PBUH), their early conversion to Islam, and their military service. This egalitarian approach ensured that the wealth was not hoarded by the elite but shared among the members of the growing community.

121. (A) Both I and II are true.
Caliph Uthman, a member of the influential Umayyad clan, began his reign with a period of continued prosperity and territorial expansion. The first six years of his caliphate were marked by internal peace and further military successes, including gains in North Africa and Central Asia. His leadership during this time ensured the continued momentum of the Islamic state established by his predecessors.

122. (A) Uthman
The creation of the first Muslim navy was a major strategic development that occurred during the caliphate of Uthman. This was largely driven by the need to protect the coastlines of Egypt and Syria from Byzantine naval attacks. Under the leadership of governors like Muawiyah, the Muslim fleet won significant victories in the Mediterranean, expanding the military capabilities of the state beyond land-based warfare.

123. (D) He standardized the Quran into a single uniform dialect.
Uthman's most enduring religious achievement was the standardization of the Quranic text. As the empire expanded, different dialects began to emerge in the recitation of the Quran, causing potential confusion. Uthman ordered a committee to produce a definitive version based on the original compilation and the Qurayshi dialect. Copies were then distributed to all provinces, ensuring the unity and preservation of the revelation.

124. (B) Loss of the battle of Qadisiyyah
The rebellion against Uthman was fueled by a complex mix of social and political factors. Critics accused him of nepotism in appointing members of his own Umayyad clan to high provincial offices. Additionally, the rapid influx of wealth led to social changes and discontent in garrison cities like Kufa and Basra. However, the Battle of Qadisiyyah was a victory that had occurred long before his reign began.

125. (C) The Caliph Uthman during the siege of his own house.
During the final days of his caliphate, Uthman faced a violent mob that laid siege to his house in Madina. Despite having the means to defend himself, he strictly forbade his guards and supporters from using force against the rebels. He chose to endure the siege rather than be the first leader to shed Muslim blood in the Prophet's city, demonstrating his commitment to peace.

126. (D) Civil war or severe internal strife
In early Islamic history, the term 'Fitna' refers to a period of civil war or severe internal strife that threatened the unity of the Ummah. The first major Fitna began after the assassination of Caliph Uthman, leading to conflicts between different factions within the community. These events had a lasting impact on the political and theological landscape of Islam, marking the end of the unified Rashidun era.

127. (A) I, II, III
Caliph Ali's reign was defined by his attempts to restore internal order amid the First Fitna. He moved the capital from Madina to Kufa to be closer to the strategic center of the empire. His leadership was marked by significant military

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engagements, including the Battle of the Camel and the Battle of Siffin, as he faced challenges to his authority from various opposition groups.

128. (B) They demanded immediate Qisas for the murder of Uthman.
The opposition to Ali's caliphate initially centered on the demand for immediate Qisas, or legal retribution, for the murder of Uthman. Figures like Aisha, Talha, and Zubayr argued that justice for the slain Caliph should be the administration's top priority. This disagreement over the timing and method of justice led to the Battle of the Camel, the first major armed conflict between Muslims.

129. (B) The shifting political and demographic center of gravity.
The relocation of the capital from Madina to Kufa by Caliph Ali was a strategic decision reflecting the changing geopolitical reality of the empire. Kufa provided a more central location for managing the eastern provinces and offered a larger military base. This move acknowledged that the center of gravity had shifted from the Hijaz toward the newly conquered and populous regions of Iraq.

130. (A) I, II, III
The Battle of the Camel involved two major factions of Muslims. On one side was Caliph Ali, and on the other were prominent figures including Aisha, Talha, and Zubayr. Their opposition was primarily based on the demand for retribution for Uthman's death. This conflict was a tragic moment in early history, as it represented the first time high-ranking companions faced each other in open battle.

131. (C) I is true, II is false.
The Battle of Siffin was a prolonged and indecisive conflict fought between Caliph Ali and Muawiyah, the governor of Syria. While Ali's forces were close to a military breakthrough, the battle ended when Muawiyah's troops raised the Quran on their spears, calling for arbitration. This led to a cessation of hostilities and a diplomatic process that ultimately weakened Ali's political position and led to further divisions.

132. (D) The emergence of the Kharijites who rebelled against Ali.
The arbitration at Siffin had a profound and negative impact on Ali's supporters. A faction of his army, known as the Kharijites, rejected the decision to accept human arbitration, believing that only God should judge the matter. They seceded from Ali's camp and eventually became a militant opposition group, causing further instability and eventually leading to the assassination of the Caliph himself.

133. (A) Both A and R are true and R is the correct explanation of A.
The Kharijites were responsible for the assassination of Caliph Ali in 661 CE. Their radical ideology rejected any form of human compromise in matters they deemed divine. They viewed Ali's agreement to the Siffin arbitration as a grave sin that disqualified him from leadership. This fanatical belief system led them to target several leaders, though Ali was the only one they successfully killed.

134. (B) Establishment of the Umayyad dynasty
The Khilafat-e-Rashidah was a period of remarkable achievements, including the preservation of the Quran and the establishment of sophisticated administrative and judicial systems. However, the establishment of the Umayyad dynasty was not an achievement of this era; rather, it represented a shift away from the consultative model of the Rashidun toward a hereditary monarchy, which occurred after the death of Caliph Ali.

135. (D) Egalitarian distribution of state revenues to all citizens.
The economic policies of the Rashidun era were noted for their strong emphasis on egalitarianism and justice. The Caliphs prioritized the fair distribution of state revenues through the Diwan, ensuring that the wealth from conquests benefited all members of the community. This approach aimed to prevent the concentration of wealth in the hands of a few and provided for the welfare of all citizens.

136. (A) P-3, Q-4, R-2, S-1
Each of the Rashidun Caliphs is associated with defining historical events. Abu Bakr successfully led the Ridda Wars to preserve the

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state, while Umar oversaw the massive conquest of Persia. Uthman's reign was marked by the standardization of the Quranic text, and Ali's caliphate was dominated by the internal conflicts and military engagements of the First Fitna, including the Battle of Siffin.

137. (C) It ended in 661 CE following the assassination of Ali.
The Khilafat-e-Rashidah concluded in 661 CE with the assassination of the fourth Caliph, Ali, at the hands of a Kharijite. His death marked the end of an era characterized by leadership chosen through consultation and a close adherence to the Prophet's example. Following this, the caliphate transitioned into the Umayyad era, where the political structure began to move toward a more hereditary system.

138. (A) Consultative (Shura) leadership to hereditary dynastic rule
The transition from the Rashidun era to the Umayyad dynasty represented a fundamental change in the nature of Islamic governance. The consultative (Shura) model, where leaders were chosen based on consensus and merit, was replaced by a hereditary system of dynastic rule. This shift altered the political landscape of the Ummah, leading to new challenges regarding legitimacy and the integration of diverse populations into the state.

139. (D) They claimed absolute divine infallibility.
The Rashidun Caliphs were characterized by their modesty, accessibility, and reliance on consultation (Shura). They lived simple lives and were open to criticism and advice from the common people. Importantly, none of them ever claimed absolute divine infallibility; they viewed themselves as human leaders bound by the laws of the Quran and the Sunnah, and they were accountable for their actions to the community.

140. (B) Qadi - Judge
During the early Islamic state, several official titles and terms were introduced to manage administration. The Qadi served as a judge responsible for resolving civil and criminal disputes based on Islamic law. Other terms included Jizya, a protection tax paid by non-Muslims, and Amir al-Mu'minin, the title given to the Caliph. These institutions were essential for the organized functioning of the growing state and its legal framework.

141. (C) The judiciary was independent and Caliphs were summoned.
A remarkable feature of justice under the Rashidun Caliphs was the independence of the judiciary. The Caliphs themselves were not above the law and were known to appear before judges to resolve personal disputes with ordinary citizens, regardless of the citizen's religion. This commitment to the rule of law and the equality of all individuals before the court established a standard of justice that defined the era.

142. (D) Spain - Conquered under Ali
The territorial expansion of the Islamic state followed a specific timeline. Egypt and Syria were largely conquered during the reign of Umar, and Uthman oversaw naval campaigns and further expansions into North Africa. The conquest of Spain, however, did not occur until the later Umayyad period, long after the caliphate of Ali. Ali's reign was primarily focused on internal stability rather than foreign territorial expansion.

143. (A) Roughly 30 years (632–661 CE)
The Khilafat-e-Rashidah lasted for approximately 30 years, from the death of the Prophet (PBUH) in 632 CE to the assassination of Ali in 661 CE. Despite its relatively short duration, this period was foundational for Islamic history, as it saw the consolidation of Arabia, the expansion of the state into a world power, and the establishment of essential administrative and legal systems.

144. (B) Non-Muslim citizens living under the state's protection.
The term 'Ahl al-Dhimma' refers to non-Muslim citizens, primarily Christians and Jews, living under the protection of the Islamic state. In exchange for paying the Jizya tax and acknowledging state authority, they were guaranteed safety, religious freedom, and autonomy in their personal laws. This system allowed diverse religious communities to coexist peacefully within the empire, reflecting the inclusive nature of the Rashidun administration.

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145. (B) High mobility, light cavalry, and use of desert terrain.
The military success of the Rashidun armies was due to their reliance on high mobility and the effective use of light cavalry. They often utilized the desert terrain to their advantage, allowing them to outmaneuver the heavier and slower armies of the Byzantines and Sassanids. This tactical flexibility, combined with strong discipline and high morale, enabled the relatively small Muslim forces to defeat much larger imperial armies.

146. (C) I is true, II is false.
The leaders of the Rashidun Caliphate were all from the Quraysh tribe, which was the dominant political group in Makkah. However, the Ansar of Madina were not excluded from administration; they played vital roles as military commanders, advisors, and provincial officials. The cooperation between these two groups was essential for the stability and success of the early Islamic state during its formative years.

147. (C) The rebellion of the Kharijites against Caliph Ali
The Battle of Nahrawan was a significant conflict that occurred during Ali's caliphate. It was fought against the Kharijites, who had seceded from his camp and were causing widespread disorder. Ali attempted to negotiate with them, but after their refusal to reconcile, he was forced to engage them militarily. This battle weakened the Kharijite movement but also added to the internal instability of his reign.

148. (D) Muslim armies reached North Africa and the Sindh borders.
Under the leadership of Caliph Uthman, the Islamic state continued to expand its borders significantly. Military campaigns reached deep into North Africa, and the first naval expeditions were launched in the Mediterranean. In the east, Muslim armies advanced toward the borders of Sindh. These expansions demonstrated the continued military strength of the state and its ability to project power over vast distances across three continents.

149. (C) Tribal rivalries reignited by massive wealth and power.
The unity of the Ummah toward the end of the Rashidun period was severely impacted by the re-emergence of old tribal rivalries. The sudden influx of massive wealth and the control of powerful provincial offices led to competition among different clans. These tensions were further exacerbated by political grievances, ultimately contributing to the First Fitna and the tragic assassination of the third Caliph, Uthman.

150. (B) Dispute over the rightful succession to the Prophet.
The fundamental split between Sunni and Shia Muslims originated from disagreements regarding the rightful succession to the Prophet (PBUH). One group believed that the leader should be chosen through consultation and consensus, while the other held that leadership was divinely designated for Ali and his descendants. This political dispute eventually evolved into deeper theological differences, shaping the long-term history and identity of the Ummah.

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151. (D) The pledge of allegiance given to the Caliph
Bay'ah is the formal pledge of allegiance given by the community to the Caliph, representing a contract between the leader and the people. It signifies the community's acceptance of the leader's authority and their commitment to follow him as long as he adheres to the Quran and Sunnah. This practice reinforced the principle of consultative leadership and ensured the legitimacy of the Caliph's rule.

152. (A) II, III, IV
Three of the four Rashidun Caliphs met their end through assassination. Umar was killed by a Persian slave, Uthman by a group of rebels during a siege of his home, and Ali by a Kharijite assassin. Abu Bakr was the only one of the four to die of natural causes. These violent deaths highlight the intense political pressures and internal conflicts that emerged during the early caliphate.

153. (C) An advisory council of companions consulted by the Caliph.
The Majlis-e-Shura was an advisory council composed of prominent companions of the Prophet (PBUH) whom the Caliph consulted on

major state matters. This institution ensured that the principle of Shura was practiced at the highest level of government. While the Caliph held the final decision-making power, the council's advice was highly valued, fostering a collaborative approach to governance and administration during the Rashidun era.

154. (A) They retained local structures and languages for tax records.
In the newly conquered lands of Persia and Egypt, the Rashidun administration initially retained existing local administrative structures and languages for tax and record-keeping. This pragmatic approach allowed for a smooth transition of power and ensured that the government continued to function effectively. It was only much later, during the Umayyad period, that the administration was fully Arabized, reflecting the integration of these diverse regions.

155. (A) I, II, III, IV
The Rashidun era was a period of monumental achievements that shaped the future of Islamic civilization. It saw the unification of Arabia, the rapid expansion of the state, and the creation of essential administrative and judicial systems. Additionally, the compilation of the Quran and the development of the early foundations of Islamic jurisprudence occurred during this time, leaving an enduring legacy of justice, governance, and spiritual unity.

156. (C) I is false, II is true.
The Khilafat-e-Rashidah was not a theocracy in the sense that the Caliph claimed divine authority or was above the law. Instead, it was a state governed by revealed principles where the leader was bound by the Quran and Sunnah. The Caliph had no authority to alter these laws; his primary role was to implement them fairly and manage the public affairs of the community through consultation.

157. (C) The need to garrison armies and administer vast provinces.
Rapid urbanization during the early Islamic period was a direct result of the state's expansion. The founding of new cities like Basra, Kufa, and Fustat was necessitated by the need to house large garrison armies and provide administrative centers for the vast newly conquered provinces. these cities quickly grew into major cultural and economic hubs, facilitating the integration of diverse populations into the Islamic empire.

158. (A) Both A and R are true and R is the correct explanation of A.
Caliph Ali's reign was characterized by continuous internal conflict, primarily because he inherited a deeply fractured state following the assassination of Uthman. The demand for immediate retribution for the murder and the resulting challenges to his authority from various factions led to the First Fitna. These circumstances forced Ali to focus his efforts on restoring internal order rather than further territorial expansion.

159. (A) Hereditary Nobility Privileges
The Islamic state formed at Madina was built on principles that directly challenged traditional tribal hierarchies. These pillars included the rule of law (Sharia), mutual consultation (Shura), and the central importance of justice (Adl). It explicitly rejected the idea of hereditary nobility privileges, emphasizing that all citizens were equal before the law and that merit and piety were the only true measures of an individual's status.

160. (B) Geographic and social exposure through trade journeys.
Before his prophetic mission, the Prophet (PBUH) was a merchant, an occupation that provided him with significant geographic and social exposure. His trade journeys to regions like Syria allowed him to interact with diverse cultures and religious groups. This practical experience gave him a broad perspective on the social and economic realities of the time, which later informed his leadership and the administration of the Madinan state.

161. (A) P-2, Q-1, R-4, S-3
Early Islamic history is defined by the roles of different social groups. The Muhajirun were those who migrated from Makkah, while the Ansar were the helpers in Madina. The Munafiqun were hypocrites who outwardly accepted Islam but secretly worked against it. Finally, the Dhimmi were protected non-Muslim minorities who lived within the state, highlighting the diverse and

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complex demographic reality of the early Islamic community.

162. (A) Polytheism mixed with animism and a supreme 'Allah'.
Pre-Islamic religious beliefs were predominantly polytheistic, with various tribes worshipping multiple idols. This system was often mixed with animistic beliefs and a general recognition of a supreme being called 'Allah'. The Kaaba in Makkah served as a central hub for these various tribal deities. Islam sought to purify this spiritual landscape by emphasizing absolute monotheism and removing all associated idols and partners from worship.

163. (C) Qisas / Blood Feud (Thar)
In pre-Islamic Arabia, social order was maintained through the concept of Qisas, or proportional retaliation. If a member of one tribe was harmed, his tribe had the right and duty to seek retribution against the offending clan. This system of blood feuds served as a deterrent in a lawless society, but it often led to endless cycles of violence. Islam later regulated this practice within a formal legal framework.

164. (B) III, I, II, IV
The timeline of the Prophet's mission in Madina includes several major milestones. The Battle of the Trench (Khandaq) was followed by the Treaty of Hudaybiyyah several years later. This period of peace eventually led to the Conquest of Makkah in 8 AH. Finally, the Prophet (PBUH) performed the Farewell Pilgrimage in 10 AH, shortly before his death, completing his mission and delivering his final address.

165. (C) Hamza - Uncle martyred at Uhud
The Prophet's family played diverse roles in early Islamic history. While his uncle Abu Talib provided vital protection despite not accepting Islam, another uncle, Abu Lahab, became a fierce opponent. Hamza, however, was a valiant supporter and became one of the most celebrated martyrs at the Battle of Uhud. These family dynamics illustrate the profound personal and social divisions that occurred during the rise of Islam.

166. (B) Drafting the Charter of Madina to unify disparate tribes.
The Prophet's exceptional statesmanship is best demonstrated by his drafting of the Charter of Madina. This document successfully unified the disparate Arab and Jewish tribes of the city into a single political community. By establishing clear rights, duties, and a system for dispute resolution, he created a stable foundation for the new state, showcasing his ability to manage complex social and political relationships with wisdom and foresight.

167. (D) Ali - Saifullah (Sword of Allah)
Each of the first four Caliphs was known by specific titles that reflected their character or contributions. Abu Bakr was 'As-Siddiq' (the Truthful), Umar was 'Al-Faruq' (the Distinguisher), and Uthman was 'Dhun-Nurayn' (Possessor of Two Lights). The title 'Saifullah' (Sword of Allah), however, was famously given to the brilliant general Khalid bin Walid rather than Caliph Ali, who was known as 'Asadullah' (Lion of God).

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168. (A) A major victory establishing the Muslims as a force.
The Battle of Badr was a watershed moment in early Islamic history. Despite being heavily outnumbered, the Muslim forces achieved a significant victory over the Quraysh elite. This success not only boosted the confidence of the believers but also established the Madinan state as a serious political and military contender in Arabia. It proved that the new community could survive and successfully defend itself against its powerful enemies.

169. (C) A 10% tax on produce from Muslim-owned agricultural lands.
Ushr was an important component of the Islamic economic system, specifically referring to a 10% tax on agricultural produce from lands owned by Muslims. This tax was used to fund public services and provide welfare for the needy. Along with other revenues like Zakat and Kharaj, Ushr ensured that the state had a stable financial base while upholding the principles of social responsibility and ethical resource management.

170. (A) Suspend punishments and distribute food from the treasury.
Caliph Umar's approach to governance was characterized by pragmatism and a deep concern for justice. During a period of famine, he famously suspended certain legal punishments, recognizing that extreme circumstances required compassion. He also organized the large-scale distribution of food and resources from the central treasury to ensure that the most vulnerable citizens were supported, demonstrating the state's role in providing social welfare during times of crisis.

171. (C) I is false, II is true.
The Ridda Wars were complex conflicts that involved more than just theological apostasy. While some tribes followed false prophets, many others simply refused to pay Zakat to the central government in Madina after the Prophet's death. They viewed Zakat as a personal agreement with the Prophet rather than a permanent state obligation. Abu Bakr's firm response established Zakat as a non-negotiable pillar of the Islamic state.

172. (B) Yamama
The Battle of Yamama was a critical turning point that led to the compilation of the Quran. The high number of casualties among the Huffaz, those who had memorized the entire text, created an urgent need to preserve the revelation in written form. This loss prompted Abu Bakr, upon the suggestion of Umar, to commission the first official collection and verification of the Quranic verses into a single manuscript.

173. (C) He traveled to Jerusalem to personally receive the keys.
One of the most iconic moments of Umar's caliphate was the peaceful conquest of Jerusalem. He traveled from Madina to the city to personally receive its keys from the Christian patriarch. This event was marked by his humility and his signing of a treaty that guaranteed the religious rights and safety of the city's inhabitants, establishing a lasting model for the protection of non-Muslim subjects under Islamic rule.

174. (D) He was killed by Roman spies.
The assassination of Uthman was a tragic result of internal political and social unrest rather than foreign intervention. He was besieged in his own home in Madina by a group of rebels from the provinces who were dissatisfied with his administration. While peacefully reading the Quran, he was attacked and killed, an event that sparked the First Fitna and left a lasting impact on the unity of the early Ummah.

175. (A) Retribution for Uthman and the legitimacy of Ali's rule.
The dispute between Ali and Muawiyah fundamentally centered on two interconnected issues: the timing of retribution for Uthman's murder and the political legitimacy of Ali's caliphate. Muawiyah, as a kinsman of Uthman, demanded justice before pledging allegiance, while Ali focused on restoring administrative order first. This fundamental disagreement led to a prolonged civil war and the eventual division of the community into different political factions.

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176. (B) Adherence to justice, egalitarianism, and intellectual depth.
Caliph Ali's administration is best characterized by his unwavering commitment to justice, economic egalitarianism, and intellectual depth. He prioritized the fair distribution of wealth and remained accessible to all citizens, regardless of their status. His reign, though troubled by internal conflict, emphasized the moral and ethical foundations of leadership, leaving a legacy of spiritual and legal wisdom that continues to influence the Islamic world.

177. (B) Uthman - Damascus
The capital of the early Islamic state moved as the empire evolved. Under the Prophet (PBUH), Abu Bakr, and Uthman, the capital remained in Madina, the spiritual and administrative heart of the Ummah. It was only during the caliphate of Ali that the capital was shifted to Kufa in Iraq. Damascus did not become the capital until the start of the Umayyad dynasty under the rule of Muawiyah.

178. (A) Integration of vast economic zones under a unified market.
A major economic consequence of the Islamic conquests under the Rashidun was the integration of vast regions, from Persia to Egypt, into a unified market. This facilitated trade and the movement of goods across a large territory

governed by common laws and currency. The removal of former imperial borders allowed for increased commercial activity and economic prosperity, contributing to the growth of new urban centers throughout the empire.

179. (C) State lands and properties acquired without active warfare.
In the Islamic economic system, 'Fay' refers to state lands and properties that were acquired from defeated enemies without active military conflict or bloodshed. Unlike the spoils of war (Ghanima), which were partly distributed among soldiers, Fay remained the property of the state. These resources were managed by the treasury and used to fund public welfare, infrastructure, and the general needs of the entire community.

180. (D) A protocol emphasizing peaceful subjugation over conflict.
The standard protocol of offering three choices—embrace Islam, pay Jizya, or fight—before battle demonstrates the Rashidun emphasis on peaceful subjugation over unnecessary conflict. This strategy gave the opposing side clear options to avoid war while acknowledging the authority of the Islamic state. It reflected a principled approach to expansion, where the ultimate goal was the establishment of a just order rather than mere territorial conquest.

181. (A) Both I and II are true.
The Treaty of Hudaybiyyah was initially seen as a disadvantage for the Muslims because of its seemingly unfavorable terms. However, the Quran famously referred to it as a "Manifest Victory." This was because the resulting peace allowed the Muslims to spread their message safely and widely, leading to a massive increase in followers. Within two years, the community had grown more than in all previous years combined.

182. (B) Piracy and the ongoing Byzantine-Sassanid military conflicts.
The pre-Islamic shift of trade routes to the Hijaz was largely driven by regional instability. Continuous military conflicts between the Byzantine and Sassanid Empires, along with increased piracy in the Red Sea, made sea routes dangerous. Makkah's inland location offered a safer alternative for caravans carrying luxury goods. This environmental and political shift significantly boosted the economic importance of Makkah and the power of the Quraysh.

183. (D) They were treated as property, with high-status exceptions.
In pre-Islamic Arabia, women's status was generally low, and they were often treated as the property of their male relatives with no legal rights to inheritance or divorce. While there were rare exceptions for women of high-status families, the majority lived under a system that offered little protection. Islam introduced revolutionary reforms that granted women legal personhood, the right to inherit, and specific protections within marriage and society.

184. (A) A caste system based on birth
The Islamic State at Madina was founded on principles of social justice and equality, explicitly rejecting any form of a caste system based on birth. It introduced a written constitution (the Charter of Madina), established a system of collective security, and created formalized welfare programs for the poor. These features marked a significant departure from the tribal and exclusionary social structures that had dominated the region for centuries.

185. (C) The practice of altruism and Islamic brotherhood (Ithar).
The behavior of the Ansar toward the Muhajirun is a celebrated example of altruism (Ithar) and Islamic brotherhood. The Ansar voluntarily shared their homes, wealth, and lands with the incoming refugees from Makkah who had left everything behind for their faith. This extraordinary level of support was not mandated by law but born of deep spiritual conviction, creating a unique and unified community built on mutual sacrifice.

186. (A) P-2, Q-1, R-4, S-3
Several pre-Islamic economic and social terms were later transformed by Islam. Mudaraba was a profit-sharing partnership, while Riba referred to the practice of usury. Ukaz was a major trade fair and cultural gathering, and Hajj was the ancient pilgrimage to the Kaaba. While Islam prohibited usury, it encouraged ethical trade practices like Mudaraba and purified the rituals of the Hajj to reflect absolute monotheism.

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187. (D) It signaled a break from expectations regarding Jewish tribes.
The change in the Qibla from Jerusalem to Makkah was a significant turning point for the early Muslim community. While it reaffirmed the spiritual link to the Kaaba, it also signaled a clear break from the expectations and influence of the Jewish tribes in Madina. This event helped establish a distinct Islamic identity, emphasizing that the Ummah was a unique and independent community with its own religious focus and direction.

188. (B) His role as the supreme judicial authority and lawgiver.
In Madina, the Prophet (PBUH) functioned as the supreme judicial authority, and his judgments were final in all matters of dispute. This role was central to his leadership, as he applied both divine revelation and his own wisdom to ensure justice. By acting as the ultimate arbiter, he replaced the old and often biased tribal systems of arbitration with a consistent and ethical legal framework for the entire community.

189. (A) II, I, IV, III
The early military history of Islam in Madina followed a specific chronological order. The first major engagement was the Battle of Badr, followed a year later by the Battle of Uhud. Several years later, the community defended itself at the Battle of the Trench (Khandaq). The Battle of Hunayn occurred much later, after the Conquest of Makkah, representing one of the final major tribal conflicts of the period.

190. (D) Amil - Provincial Governor/Tax collector
The Rashidun administration developed several key roles to manage the growing empire. An Amil served as a provincial governor or tax collector responsible for managing local affairs and ensuring that revenues reached the central treasury. These officials were instrumental in implementing the Caliph's policies and maintaining order in the newly conquered territories. Other roles included the Qadi for judicial matters and the Shurta for policing and internal security.

191. (A) "No Arab has superiority over a non-Arab except by piety."
The Farewell Sermon included a powerful declaration of human equality that directly undermined the pre-Islamic social structure based on tribal and ethnic superiority. By stating that no Arab is superior to a non-Arab except through piety, the Prophet (PBUH) replaced lineage with character as the measure of human worth. This principle remains a foundational tenet of Islam, promoting universal brotherhood and rejecting all forms of racism and ethnic discrimination.

192. (B) Umar - Assassinated by a Kharijite
The deaths of the early Caliphs were significant historical events. Abu Bakr was the first to be called 'Khalifat Rasulillah'. Uthman was known for marrying two of the Prophet's daughters, and Ali was both a cousin and son-in-law. While Ali was indeed assassinated by a Kharijite, Caliph Umar was killed by a Persian slave with a personal grievance, and Uthman was murdered by rebels during an internal political uprising.

193. (B) Banu Bakr (allies of Quraysh)
The Conquest of Makkah was triggered when the Banu Bakr, who were allies of the Quraysh, attacked the Banu Khuza'a, who were allies of the Muslims. This attack violated the terms of the Treaty of Hudaybiyyah, which had established a truce between the factions. Finding the treaty broken, the Prophet (PBUH) led a large and disciplined force to Makkah, leading to its peaceful and decisive surrender in 8 AH.

194. (A) Spoils of war captured during the heat of active combat.
In Islamic law, 'Ghanima' refers specifically to the spoils of war captured during active military combat. According to Quranic guidelines, four-fifths of these spoils were distributed among the soldiers who participated in the battle, while the remaining one-fifth was allocated to the state for public use and welfare. This system provided an incentive for volunteers while ensuring that the community at large also benefited from military successes.

195. (C) Umar
Caliph Umar was a pioneer in establishing administrative accountability. He famously

implemented a policy of auditing the wealth of provincial governors to prevent corruption and the misuse of power. By requiring officials to declare their assets and investigating any significant increases, he ensured that those in power remained focused on public service and justice. this rigorous oversight was essential for maintaining the integrity of the vast and rapidly expanding Islamic empire.

196. (C) I is true, II is false.
The Kharijites were a faction that initially supported Caliph Ali but later seceded from his camp. Their defection was not because they opposed the war against Muawiyah; rather, it was because they vehemently disagreed with Ali's decision to accept human arbitration at the Battle of Siffin. They believed that "judgment belongs only to God" and considered Ali's agreement to negotiate a sin that disqualified him from leadership and the faith.

197. (C) Social stratification, materialism, and political unrest.
The economic prosperity during Uthman's caliphate brought significant wealth into the Islamic state, but it also led to unforeseen social challenges. The rapid accumulation of riches by certain groups caused social stratification and a shift toward materialism among some members of the community. These changes, combined with political grievances over administrative appointments, created a climate of unrest that ultimately contributed to the rebellion against the Caliph and the First Fitna.

198. (B) He ordered archers to hold a strategic hill at all times.
During the Battle of Uhud, the Prophet (PBUH) developed a clear military strategy by stationing a group of archers on a strategic hill. He strictly ordered them to hold their position regardless of the battle's outcome to protect the Muslim army's flank. However, when many archers abandoned their post to collect spoils, the enemy cavalry exploited the opening, leading to a temporary setback and significant casualties for the Muslims.

199. (D) Hoarding wealth for his family
The Prophet's leadership was characterized by humility, consultation, and a deep commitment to the welfare of his community. He led by example, participating in manual labor like digging the trench, and frequently sought the advice of his companions on strategic matters. Most importantly, he lived a simple life and never hoarded wealth for himself or his family, emphasizing that a leader's primary responsibility is to serve and protect the people.

200. (A) The Mercy to the Worlds
The Prophet's title 'Rahmat-ul-lil-Alameen' means the "Mercy to the Worlds," reflecting the universal nature of his mission. His message was not limited to a specific tribe or nation but was intended as a source of guidance and compassion for all of humanity. His actions, characterized by forgiveness, justice, and concern for the vulnerable, were practical manifestations of this divine role, aiming to bring peace and moral elevation to the world.

201. (A) I, II, III
Caliph Umar was responsible for several landmark administrative and religious developments. He created the Amsar, or garrison cities, to house the military and serve as provincial centers. He also instituted the Hijri calendar to provide a unified timeline for the Ummah and formalized the Diwan system to manage state finances and stipends. These reforms provided the essential organizational framework for the rapidly expanding Islamic empire during his ten-year caliphate.

202. (A) I, III
During his brief but critical caliphate, Abu Bakr achieved two fundamental goals. He successfully fought the Ridda Wars to quell internal rebellions and preserve the unity of the Arabian Peninsula. Additionally, he commissioned the first official compilation of the Quran into a single volume (the Mushaf) to ensure its preservation for future generations. These actions were essential for the survival and long-term stability of the Islamic state after the Prophet's death.

203. (D) Sassanid (Persian) Empire
During the Rashidun period, the Sassanid Persian Empire was completely defeated and its territories were absorbed into the Islamic state. Following decisive battles like Qadisiyyah and Nahavand, the empire's administration collapsed,

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and its vast lands across the Middle East and Central Asia came under Muslim rule. This was a monumental historical event, marking the end of one of the world's ancient superpowers and the emergence of Islam as a global force.

204. (B) A public trust used for administration and social welfare.
By establishing the Bayt al-Mal, or state treasury, the Rashidun Caliphs demonstrated that state wealth was a public trust rather than the personal property of the ruler. These resources were used to fund provincial administration, military defense, and, most importantly, social welfare programs for the poor and elderly. This approach to public finance ensured that the wealth of the state was managed transparently and used for the benefit of the entire community.

205. (A) I, II, III, IV
The First Fitna was caused by a combination of complex factors that emerged after the initial period of stability. The loss of the Prophet's charismatic leadership and the re-emergence of old tribal rivalries created deep internal divisions. Additionally, the influx of massive wealth and disagreements over the succession and administrative appointments led to widespread political and social unrest, culminating in a period of civil war that significantly impacted the unity of the Ummah.

206. (D) I is false, II is true.
The Rashidun Caliphate was not a hereditary system; the first four Caliphs were chosen through consultation, election, or nomination based on their merit and closeness to the Prophet (PBUH). While each was related to the Prophet through blood or marriage—Abu Bakr and Umar as fathers-in-law, and Uthman and Ali as sons-in-law—their legitimacy was derived from their character and service to the faith rather than their genealogical connection to a dynasty.

207. (A) To secure borders and spread the message of Islam freely.
The primary motivation for the early Muslim conquests outside Arabia was the desire to secure the borders of the young state and ensure that the message of Islam could be spread freely without interference. After the consolidation of Arabia, the neighboring empires posed a constant threat. The military campaigns were seen as a way to remove these obstacles and establish a just order where people could choose their faith without coercion.

208. (A) Both A and R are true and R is the correct explanation of A.
In many conquered regions like Syria and Egypt, the Muslim armies were welcomed by the local populations. This was largely because these people had been heavily taxed and religiously persecuted by the Byzantine Empire for their sectarian differences. The Muslims offered a more tolerant administration, lower taxes, and the freedom to practice their own faith, making the transition to Islamic rule a preferred alternative for many local Christians and Jews.

209. (B) Centralized written constitution
Pre-Islamic Arabia was characterized by a variety of customs, including widespread polytheism, the veneration of the Kaaba as a tribal sanctuary, and the tragic practice of female infanticide. However, the region lacked a centralized written constitution or any form of unified government. The establishment of such a legal framework was one of the revolutionary changes introduced by the Prophet (PBUH) through the Charter of Madina after the Hijrah.

210. (A) The State of Madina as established under the Prophet.
The State of Madina serves as the historical model of a society that integrates spiritual morality with political governance without a formalized clergy. In this system, the Prophet (PBUH) provided leadership that was both religious and political, guided by revealed principles. This approach ensured that ethics and justice were at the core of all state activities, from legislation to social welfare, creating a unique and unified community based on faith.

211. (A) P-1, Q-2, R-3, S-4
Key figures in early Islamic history are associated with specific contributions and events. Salman Al-Farsi suggested the novel strategy of digging a trench to defend Madina, while Zayd bin Thabit oversaw the monumental task of compiling and standardizing the Quranic text. Amr ibn al-Aas led the successful military campaign that brought Egypt under Islamic rule, and Bilal is famously

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remembered as the first Mu'adhdhin, calling the faithful to prayer.

212. (D) It was a strategic and well-planned relocation of people.
The migration (Hijrah) to Madina was a strategic and well-planned relocation of the Muslim community rather than a spontaneous flight. It involved careful coordination, the secret dispatch of individuals in small groups, and the preparation of a safe haven in Yathrib through diplomatic pledges. The Prophet's own journey was the final step in this process, highlighting his tactical wisdom and the community's organizational ability during a time of extreme danger and persecution.

213. (C) Prophet Muhammad in his youth
A famous incident in the Prophet's youth involved his arbitration in a bitter dispute among the Quraysh leaders over who would place the Black Stone in the Kaaba. By placing the stone on a cloth and having each tribal chief lift a corner, he ensured that all clans shared in the honor, preventing potential bloodshed. This event highlighted his wisdom and reputation for fairness long before he began his prophetic mission in Makkah.

214. (B) Trade was entirely localized within the Arabian Peninsula.
The pre-Islamic economy was far from being entirely localized. Makkah served as a major international hub, connecting trade routes between the Indian Ocean and the Mediterranean. While Yathrib focused on agriculture, Makkah's merchants engaged with major world powers, including the Byzantine and Sassanid empires. Caravans carried diverse luxury goods across vast distances, making the Arabian Peninsula an essential link in the global commercial networks of the ancient world.

215. (D) Al-Mu'allaqat - Suspended odes at the Kaaba
Pre-Islamic poetry was the highest form of artistic expression for the Arabs. The Al-Mu'allaqat, or "Suspended Odes," were seven exceptionally brilliant poems that were famously hung in the Kaaba as a sign of respect. These verses celebrated tribal values, chivalry, and the beauty of the desert. They served as a vital record of the culture and language of the Jahiliyyah era, highlighting the immense importance of oral tradition and eloquence.

216. (A) His clemency and role as 'Mercy to Mankind' (Rahmat-ul-lil-Alameen).
The Prophet's decision to grant a general amnesty to the people of Makkah after its conquest is the ultimate demonstration of his role as a "Mercy to Mankind." Instead of seeking retribution for decades of persecution, he chose forgiveness and reconciliation. This unprecedented act of clemency won over his former enemies and ensured a peaceful transition, proving that the foundation of his mission was compassion and the moral elevation of humanity.

217. (C) Uthman - Fought the Battle of Siffin
Each of the Rashidun Caliphs is associated with distinct achievements. Abu Bakr preserved the state from internal collapse during the Ridda Wars, and Umar established vast administrative and provincial structures. Ali moved the capital to Kufa and faced the internal conflicts of the First Fitna. The Battle of Siffin, however, took place during the caliphate of Ali, not Uthman, as part of the conflict between Ali and Muawiyah.

218. (A) The council house where Quraysh leaders discussed state affairs.
Dar al-Nadwa served as the central council house in pre-Islamic Makkah, where the leaders of the Quraysh gathered to discuss and decide on important tribal and state matters. It functioned as the city's administrative hub, hosting debates on issues ranging from trade policies to declarations of war. This institution represented the primitive but effective consultative political system that governed the city before the advent of the Islamic administration in Madina.

219. (D) Monotheism (Tawhid), social justice, and the life hereafter.
During his years in Makkah, the central themes of the Prophet's preaching were the absolute oneness of God (Tawhid), the necessity of social justice, and the reality of the life hereafter. He challenged the prevalent polytheism and addressed the moral decay of his society, urging people to care for the poor and the vulnerable. These core spiritual and ethical messages formed the foundation of the faith before the development of detailed legislation.

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220. (B) Pluralism and civil rights based on territorial loyalty.
The inclusion of the Jewish tribes in the Charter of Madina was a landmark in political history, establishing a system of pluralism based on territorial loyalty rather than religious uniformity. By granting these tribes civil rights and religious freedom in exchange for their participation in the city's collective defense, the Prophet (PBUH) created a inclusive state. This approach demonstrated that diverse communities could live together under a single legal framework while maintaining their identities.

221. (D) I is false, II is true.
During the Khilafat-e-Rashidah, the Caliphs were never considered above the law; they were fully accountable to the judiciary and the community. A famous example is Caliph Ali appearing before a judge in a dispute with a Jewish citizen over a suit of armor. The judge ruled in favor of the citizen because Ali could not provide sufficient witnesses. This event highlighted the absolute independence and impartiality of the Islamic judicial system during that era.

222. (D) The simplicity, egalitarianism, and justice of the Islamic message.
The rapid spread of Islam during its first century was primarily due to the inherent appeal of its message. The simplicity of its monotheism, the emphasis on social egalitarianism, and the commitment to justice resonated with many populations who were oppressed by the complex bureaucracies and heavy taxation of neighboring empires. For many, Islam offered a more just and dignified way of life, leading to widespread and often voluntary conversions across vast regions.

223. (A) Expansion into North Africa and a Mediterranean naval presence.
Under Caliph Uthman, the Islamic state achieved significant milestones in expansion. Military campaigns advanced deep into North Africa, and the first Muslim navy was established to protect coastal provinces and project power in the Mediterranean. These developments showed the state's growing military sophistication and its ability to adapt to new challenges, ensuring that the momentum of growth established during the reigns of Abu Bakr and Umar continued throughout Uthman's caliphate.

224. (B) Riba (Usury)
In the socio-economic reforms implemented in Madina, the practice of Riba, or usury, was explicitly and strictly banned. This reform aimed to end the exploitative debt cycles that had long burdened the poor in Arabian society. By prohibiting interest-based lending and encouraging ethical profit-sharing and charity, Islam sought to create a more equitable economic system based on fairness and social responsibility, protecting the vulnerable from financial exploitation.

225. (B) Shura (Consultation)
The process of choosing the Rashidun Caliphs through a council of elders and consensus-building represents the Islamic principle of Shura (consultation). This consultative model directly contrasted with the hereditary and dynastic systems of the neighboring empires. By involving the community's respected leaders in the selection process, the early state ensured that leadership was based on merit, service, and the broad acceptance of the Ummah, fostering a sense of shared responsibility and political legitimacy.

226. (A) They were poor companions who dedicated themselves to learning.
The 'Ahl al-Suffah' were a group of destitute but dedicated companions who lived on a raised platform in the Prophet's mosque. They had no homes or families and spent their time in constant worship and the study of the Quran and the Prophet's teachings. This community served as the first organized school in Islam, producing many scholars who later played a vital role in preserving and spreading the knowledge of the faith.

227. (B) For violating the Charter of Madina through acts of treason.
The eventual expulsion or punishment of the three major Jewish tribes in Madina occurred because they were found to have violated the terms of the Charter of Madina. These violations included acts of treason and collaboration with the enemy during times of war, such as the Battle of the Trench. These actions were seen as a direct threat to the security and survival of the state, leading to legal and military consequences according to the agreed-upon tribal laws.

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228. (D) To force them to withdraw their protection from the Prophet.
The primary goal of the Quraysh's socio-economic boycott of the Banu Hashim was to force the clan to withdraw its protection from the Prophet (PBUH). According to tribal customs, he could not be harmed as long as his clan protected him. By imposing a total boycott on trade and marriage, the Makkans hoped to create such extreme hardship that the clan would be compelled to surrender him, effectively ending his mission and the threat it posed.

229. (C) Commander of the Faithful, the political and military head.
The title 'Amir al-Mu'minin', meaning "Commander of the Faithful," was first adopted by Caliph Umar to describe the role of the head of the Islamic state. It signified the leader's responsibility as both the political and military head of the community. This title emphasized that the Caliph's authority was based on his leadership of the believers and his commitment to defending the faith and managing the public affairs of the Ummah according to Islamic principles.

230. (A) I, II, III, IV
Islam brought about a comprehensive set of social and religious reforms that fundamentally changed Arabian society. These included the establishment of absolute monotheism, the prohibition of female infanticide and alcohol, and the mandatory protection of orphans and the vulnerable. These reforms were designed to eliminate the moral decay and injustices of the Jahiliyyah era, creating a new social order based on ethical conduct, compassion, and the rule of divine law.

231. (A) Both I and II are true.
The Treaty of Hudaybiyyah included a controversial clause requiring Muslims to return any Makkan who fled to Madina without permission. While this seemed disadvantageous, it eventually worked in the Muslims' favor. The returned converts formed a separate group outside Makkah that began to disrupt Quraysh trade routes. This pressure eventually forced the Quraysh to ask the Prophet (PBUH) to nullify the clause and accept the fugitives into Madina, demonstrating his long-term strategic foresight.

232. (A) 'Taleef al-Quloob' (reconciling hearts) for political unity.
After the victory at Hunayn, the Prophet (PBUH) distributed a larger portion of the spoils to the newly converted Makkan leaders. This strategy, known as 'Taleef al-Quloob' (reconciling hearts), was an economic tool used to solidify political unity and win over former enemies to the cause of Islam. By showing generosity to these new members, he aimed to soften their hearts and ensure their long-term loyalty and integration into the growing Muslim community.

233. (A) Both A and R are true and R is the correct explanation of A.
The Khilafat-e-Rashidah is widely considered the golden age of Islamic governance because the first four Caliphs strictly adhered to the principles established by the Quran and the Sunnah. Their leadership was defined by a deep commitment to justice, egalitarianism, and the rule of law. By prioritizing the welfare of the community and maintaining a high standard of personal integrity, they provided a model for just and ethical administration that continues to be celebrated.

234. (A) Widespread literacy and organized universities
While pre-Islamic Arabia was a culture that placed immense value on oral poetry, eloquence, and tribal history, it was not characterized by widespread literacy or organized universities. Most knowledge was transmitted orally through verses and stories. The region's society was deeply rooted in tribal affiliations and blood feuds, and it was only with the advent of Islam that a strong emphasis on formal education and written records began to transform the intellectual landscape of the peninsula.

235. (D) His foresight to prevent future Muslims from building a mosque there.
When Jerusalem surrendered, Caliph Umar was invited to pray inside the Church of the Holy Sepulchre. He declined, choosing to pray outside instead. His reason was purely strategic; he feared that if he prayed inside, future generations of Muslims might use his action as a pretext to convert the church into a mosque. This act demonstrated his deep respect for the religious rights of non-Muslims and his desire to preserve

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their places of worship according to the treaty he signed.

236. (A) P-3, Q-4, R-1, S-2
Early Islamic history is defined by several core concepts. Wahi refers to the divine revelation received by the Prophet, while Hijrah marks the transformative migration from Makkah to Madina. Fitna describes the tragic periods of civil war and internal strife that challenged the community's unity. Finally, Shura is the fundamental principle of consultation in decision-making, which guided the governance and administration of the Rightly Guided Caliphs throughout the Rashidun era.

237. (C) It was instituted by Umar, starting from the year of the Hijrah.
The Islamic Hijri calendar was formally instituted by Caliph Umar to provide a unified chronological system for the expanding state. He chose the year of the Hijrah—the Prophet's migration to Madina in 622 CE—as the starting point because it represented the most significant turning point in Islamic history. This decision highlighted the importance of the migration as the moment when the community transitioned from a persecuted minority to a sovereign and organized political entity.

238. (D) He gave fixed shares to various relatives including women.
As a lawgiver, the Prophet (PBUH) introduced revolutionary changes to inheritance laws through divine revelation. Unlike pre-Islamic customs that often excluded women and younger relatives, the new laws established fixed and protected shares for various family members, including daughters, wives, and mothers. These reforms ensured that wealth was distributed more fairly within families and provided women with a degree of financial independence and security that was previously unknown in the region.

239. (A) I, III, II, IV
The late Rashidun period involved several significant political events. The assassination of Caliph Umar was followed years later by the martyrdom of Uthman, which triggered the First Fitna. This led to the Battle of the Camel between the factions of Ali and Aisha. The sequence concluded with the Battle of Siffin and the subsequent arbitration, which failed to resolve the conflict and led to further divisions within the community, including the rise of the Kharijites.

240. (B) Aws and Khazraj - The Ansar
In Madina, the local Arab population consisted of two main tribes, the Aws and the Khazraj. After accepting Islam, they became known as the Ansar, or the "Helpers," because of their vital support to the Prophet (PBUH) and the Muhajirun. Their unity and generosity were essential for the survival and growth of the new state, as they provided the physical and social foundation for the first sovereign Islamic community in history.

241. (A) Transforming warring Arab tribes into a unified socio-political entity.
The most significant political achievement of the Prophet (PBUH) was his success in transforming the perennially warring Arab tribes into a unified socio-political entity under a single faith. By replacing tribalism with the concept of the Ummah and establishing a shared legal and ethical framework, he created a stable and powerful community. This unification fundamentally altered the history of the Arabian Peninsula and paved the way for the emergence of a world-spanning civilization.

242. (A) Uthman - Fought the Ridda Wars
Each of the Rashidun Caliphs is associated with a specific role and set of challenges. Abu Bakr was the first Caliph and successfully led the Ridda Wars to preserve the state's unity. Umar is remembered as the conqueror of Jerusalem and the architect of the state's administration. Ali's caliphate was marked by his struggle against the Kharijites and internal rebellions. The Ridda Wars, however, were fought under Abu Bakr, not Uthman, during the very start of the caliphate.

243. (C) Maintaining a register for military pensions and troop salaries.
The 'Diwan al-Jund' was a specialized administrative department established by Caliph Umar. Its primary function was to maintain a detailed register of soldiers and manage the distribution of their pensions and salaries. This system ensured that the military was well-supported and that the wealth acquired from conquests was distributed fairly among those

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who served the state. It was a key part of Umar's effort to create a professional and organized administrative structure for the empire.

244. (D) It was a pagan ritual later purified and retained as part of the Hajj.
The practice of 'Tawaf', or circumambulating the Kaaba, was an ancient ritual that predated Islam. In pre-Islamic times, it was often performed in a pagan context with various idols housed in the sanctuary. Islam purified this ritual, removing all associations with polytheism and returning it to its original monotheistic significance as established by Abraham. It was then retained as a central and mandatory part of the Hajj pilgrimage, symbolizing the unity of the believers in worshipping one God.

245. (C) It created a secure market governed by ethical trade laws and Zakat.
Islam fundamentally altered the economic structure of Arabia by replacing the old systems of exploitation with a secure market governed by ethical trade laws. The prohibition of usury (Riba) and the institutionalization of Zakat ensured a more equitable distribution of wealth. By establishing a unified legal framework for commerce and emphasizing honesty in dealings, the Islamic state created a stable environment that facilitated regional and international trade, contributing to widespread prosperity across the newly integrated territories.

246. (D) I is false, II is true.
In its early years, the Rashidun administration did not immediately enforce Arabic as the sole language in conquered lands. Instead, it pragmatically relied on existing Greek and Persian structures and local clerks to manage the complex administrative and tax records of those regions. This allowed the state to function effectively during a period of rapid transition. It was only during the later Umayyad era that Arabic was fully established as the official language of government throughout the empire.

247. (D) The establishment of humanitarian rules of warfare and conduct.
The Prophet's instructions to the army before the Battle of Mu'tah, forbidding harm to non-combatants, women, children, and monks, were groundbreaking in the history of warfare. These commands established clear humanitarian rules of conduct, emphasizing that military action must be disciplined and ethical. By protecting the innocent and respecting religious practitioners, he set a standard for Islamic armies that aimed to minimize the suffering of civilians and preserve moral integrity even in the heat of conflict.

248. (A) His reign was consumed by internal rebellions and civil wars.
Caliph Ali's reign was uniquely challenging as it was almost entirely consumed by internal rebellions and civil wars collectively known as the First Fitna. He inherited a fractured community following the assassination of Uthman and faced intense opposition from various factions. These conflicts, including the battles of the Camel and Siffin, forced him to focus his leadership on maintaining the unity of the state and restoring administrative order, which limited his ability to pursue further foreign conquests.

249. (C) They did not establish a hereditary monarchy.
A defining and exceptional characteristic of the Rashidun era was that the Caliphs did not establish a hereditary monarchy. Unlike the neighboring empires and the later dynasties that followed them, the first four Caliphs were chosen through consultative processes such as consensus, nomination, or election. This adherence to the principle of Shura distinguished their rule, emphasizing that leadership was a responsibility based on merit and community trust rather than a family inheritance or dynastic right.

250. (A) The fusion of ethical principles with statecraft and administration.
The most enduring legacy of the Khilafat-e-Rashidah was the successful fusion of ethical and spiritual principles with statecraft and administration. The first four Caliphs demonstrated that a vast and diverse empire could be governed with justice, egalitarianism, and accountability. Their era established the foundational standards for Islamic law, governance, and social welfare, providing a moral compass that has influenced Islamic political thought and the pursuit of justice throughout history.

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251. (B) Loyalty to the tribe
Pre-Islamic Arabia was characterized by a social framework deeply rooted in kinship ties. Loyalty to the tribe took precedence over any broader societal cohesion. This tribal structure, where individual identity and security were tied to one's clan, resulted in a fragmented landscape lacking a centralized political authority, with societal norms primarily dictated by ancient tribal customs.

252. (A) Polytheistic traditions and minority monotheistic faiths
The religious landscape of the Arabian Peninsula was a complex mosaic of beliefs. Polytheistic traditions were dominant, with tribes venerating distinct deities and idols in regional sanctuaries. Additionally, there were minority communities practicing monotheistic faiths, indicating a degree of religious pluralism. However, these practices lacked a unified ethical framework, leading to a morally fragmented environment.

253. (C) Tribal customs
Societal norms in the pre-Islamic era were not governed by universal moral laws or centralized decrees. Instead, they were dictated by the customs and traditions of individual tribes. This reliance on localized tribal values, rather than a unified ethical code, created a socially fragmented landscape where behavior and justice were defined by kinship-based expectations and traditional practices.

254. (D) Transition to a unified monotheistic community
The emergence of Islam initiated a profound socio-religious transformation in the Arabian Peninsula. This transition involved moving away from a society segmented by tribal loyalties and polytheistic practices. It resulted in the formation of a unified community bound by monotheism. This shift represented a fundamental change in the Arabian paradigm, replacing fragmented tribalism with a cohesive religious identity.

255. (C) Unified ethical framework
Despite the presence of diverse polytheistic and minority monotheistic practices, the pre-Islamic Arabian socio-religious environment lacked a singular, unified ethical framework. Societal norms were fragmented and dictated by varied tribal customs rather than universal moral laws. This absence of a cohesive moral structure led to a social landscape that was often described by later observers as morally fragmented.

256. (B) Lack of singular governing body or state structure
Pre-Islamic Arabia was characterized by political decentralization and the absence of a unified state structure. There was no singular governing body exercising authority over the entire peninsula. Instead, governance was localized within individual tribes. This lack of a formal state meant that diplomatic relations and conflict resolution occurred on an ad-hoc basis between different tribes rather than through institutions.

257. (D) Consensus, wealth, and lineage
In the decentralized political environment of pre-Islamic Arabia, chieftains led tribal councils. Their authority was not derived from formal elections or external appointments. Instead, it relied on a combination of tribal consensus, accumulated wealth, and inherited lineage. This model of leadership ensured that governance remained rooted in kinship and local influence rather than a centralized, formal political administration.

258. (A) The safe passage of merchant caravans
The economic strength of key Arabian settlements depended on their role as commercial hubs along caravan routes. These routes connected the southern peninsula with northern empires. Therefore, the prosperity of these hubs was directly tied to the safe passage of merchant caravans. Maintaining this security required complex political negotiations with nomadic tribes who controlled the desert territories through which caravans traveled.

259. (C) Unevenly, concentrated among elite merchant families
Wealth in the pre-Islamic Arabian economy was distributed in an uneven manner. Most of the riches were concentrated in the hands of elite merchant families who managed the lucrative overland trade routes. While nomadic tribes and pastoral communities existed, the economic power rested with those controlling the commercial hubs. This concentration of

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wealth among a few families contributed to social inequalities.

260. (A) Intersection of political fragmentation and trade economies
The pre-Islamic Arabian environment was defined by the intersection of political fragmentation and economies dependent on trade. Because the peninsula lacked a central government, economic interests often became the primary driver of political alliances. This volatile dynamic meant that tribal agreements and diplomatic relations frequently shifted based on the needs of the commercial networks and the protection of lucrative caravan routes.

261. (D) Strict monotheism and moral accountability
During the residence of the Prophet in Makkah, the primary emphasis of the teachings was theological. This phase focused on the articulation of strict monotheism and the concept of moral accountability before a higher power. The goal was to establish a firm spiritual foundation for the growing community, acting as a spiritual guide rather than a civic or political administrator.

262. (B) Threat to the existing order
The established socio-economic elites in Makkah viewed the new religious message with suspicion and hostility. They perceived the emphasis on monotheism and moral accountability as a direct threat to the existing social and economic order. This resistance led to the marginalization of the early community, as the elites sought to protect their traditional influence and the established tribal power structures.

263. (C) As a spiritual guide
In the Makkan phase, the leadership role was primarily defined by spiritual guidance rather than political or military administration. The focus was on nurturing the faith of the early followers and enduring persecution. In this context, the Prophet acted as a spiritual mentor, guiding the community through a period of religious development and perseverance against the opposition of the established Makkan elites.

264. (D) A communal framework in the new environment
The transition to Madina provided a new environment that facilitated the practical application of emerging religious principles. Unlike the restrictive atmosphere of Makkah, Madina offered a communal framework where faith could be integrated into daily social life. This supportive setting allowed for the development of foundational structures, enabling the community to function as a cohesive entity under both spiritual and administrative leadership.

265. (A) Spiritual and civic leader
Upon moving to Madina, the scope of leadership expanded significantly beyond spiritual guidance. The environment necessitated the assumption of dual responsibilities as both a spiritual leader and a civic administrator. This involved managing the welfare of the community, negotiating treaties with various local factions, and establishing legal and administrative structures. This evolution marked the transition from a marginalized group to a self-governing society.

266. (B) A reorganization of social loyalties
The Migration to Madina was a catalyst for a fundamental reorganization of social loyalties within the early community. By moving to a new geographical center, members severed traditional tribal affiliations that had previously defined their identity and security. This process replaced kinship-based social structures with a new model of solidarity centered on shared ideological commitments, creating a more inclusive and unified identity.

267. (B) Traditional tribal affiliations
Before the Migration, the early community existed within a framework where social security and protection were dictated by traditional tribal affiliations. In the pre-Islamic socio-political landscape, an individual's safety and legal standing depended almost entirely on the strength and loyalty of their clan or tribe. Severing these ties during the Migration was a significant risk that required a new basis for communal support.

268. (A) Shared ideological commitments
After relocating to Madina, the community adopted a new model of solidarity that was based exclusively on shared ideological commitments. This replaced the previous reliance on kinship and ancestral ties. This shift allowed for a broader and more inclusive social identity, where individuals from diverse backgrounds were

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unified by their common faith rather than their biological lineage or specific tribal membership.

269. (C) An autonomous collective capable of self-governance
The Migration enabled the early community to transition from a persecuted minority into an autonomous collective. In Madina, the group gained the geopolitical space necessary to exercise self-governance and develop its own administrative frameworks. This shift was crucial for the genesis of a unified societal entity, as it provided the opportunity to establish legal systems and a structured communal life independent of external control.

270. (D) Genesis of a unified societal entity
Beyond an escape from oppression, the Migration functioned as a critical catalyst for the structural and conceptual genesis of a unified societal entity. It provided the necessary environment to reorganize social loyalties and establish administrative frameworks. This event marked the beginning of a cohesive community that could manage its own affairs, eventually leading to the development of a structured and unified state.

271. (C) Forging a unified society
The primary challenge upon establishing the state in Madina was the integration of diverse and often conflicting groups into a single, cohesive entity. This heterogeneous population included local agricultural tribes, those who had migrated, and various minority groups. Forging a unified society from these disparate elements required sophisticated sociopolitical engineering and the establishment of shared rights and responsibilities through a formal charter.

272. (B) Regulation of relations and mutual defense
A formal societal charter was drafted in Madina to regulate inter-group relations and establish mutual defense obligations. This foundational document was essential for managing a pluralistic society by explicitly recognizing the responsibilities of each faction. It provided a legal mechanism for conflict resolution and ensured that all groups within the community contributed to its collective security, fostering a model of peaceful coexistence.

273. (D) Decentralized administration but centralized arbitration
The state structure in Madina exhibited a unique balance between decentralized daily administration and centralized legal and political arbitration. While local affairs and daily tasks were handled in a decentralized manner, the final authority for resolving major conflicts and making key political decisions remained centralized. This approach allowed for efficient local management while ensuring overall stability and unity through a single, ultimate civic authority.

274. (A) Pluralistic coexistence under civic authority
The society established in Madina operated on a model of pluralistic coexistence under a unified civic authority. This structure integrated various groups with different backgrounds into a single political entity. By recognizing the rights of all factions and establishing shared obligations, the state ensured internal stability. This model balanced diverse communal identities with the requirements of a centralized administration and a common legal framework.

275. (C) Welfare, market rules, and communal defense
During the formation of the society in Madina, several key practices were institutionalized to support the growing state. These included social welfare initiatives, the regulation of markets to ensure fair trade, and the development of communal defense strategies. These institutional developments integrated ethical injunctions with civic legislation, creating a resilient political entity capable of managing both internal social needs and external strategic challenges.

276. (A) Arbitrary tribal customs
The introduction of a comprehensive legal framework marked a significant departure from the previous social order. It systematically replaced arbitrary tribal customs with standardized jurisprudential principles. By establishing a uniform code, the new system aimed to provide a consistent and fair method for addressing civic, economic, and familial disputes. This transition was essential for transforming a fragmented tribal society into a structured and unified community.

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277. (D) Equity, justice, and protection of the vulnerable
The newly established legal code placed a heavy emphasis on principles of equity and social justice. A central feature of this system was the protection of vulnerable demographics within the community. By shifting away from tribal customs that often favored the powerful, the framework sought to create a more balanced society where every individual's rights were recognized and upheld through standardized jurisprudential principles.

278. (B) Diplomacy, alliances, and polity administration
Capacity as a statesman was demonstrated through several key administrative and diplomatic activities. This included engaging in adept diplomacy, forming strategic alliances, and managing the governance of a rapidly expanding polity. By negotiating complex treaties, the leadership secured regional stability and established the political viability of the nascent state. These efforts were crucial for integrating diverse territories and ensuring the survival of the community.

279. (C) The conceptualization of him as a mercy to mankind
The ethical contours of leadership were fundamentally shaped by the principle of mercy to mankind. This overarching philosophy dictated that policies should not only be legally and politically sound but also compassionate. It influenced the approach to governance, emphasizing the well-being of the entire community and setting a unique paradigm that combined stringent legal strategies with a deep commitment to human compassion.

280. (D) Poverty alleviation and ethical treatment
The principle of mercy led to the implementation of specific policies focused on social welfare. This included efforts toward poverty alleviation and ensuring the ethical treatment of adversaries during times of conflict. By integrating these compassionate goals into the state's administrative framework, the leadership promoted a more just and humane society. These policies reflected an overarching ethical philosophy that transcended mere political or legal requirements.

281. (A) Preserving the state's integrity and cohesion
The institution of Khilafat was established as a centralized executive authority to ensure political succession and administrative continuity. Its primary role was to preserve the structural integrity and ideological cohesion of the state following the foundational period. By acting as a unifying symbol, the Khilafat prevented political fragmentation during transitions and maintained the unified application of law across diverse and expanding territories.

282. (B) Consensus and adherence to legal paradigms
Within the Khilafat framework, leadership was not based on hereditary right or familial lineage. Instead, it was contingent upon communal consensus and a strict adherence to established legal paradigms. This novel political structure emphasized that the authority of the leader was derived from the support of the community and the commitment to uphold the foundational laws and principles of the state.

283. (B) By acting as a unifying symbol for the community
The Khilafat institution served as a vital unifying symbol for the community, which was essential for preventing political fragmentation, especially during periods of leadership transition. By providing a centralized executive authority, it ensured that the various parts of the state remained connected to a single political identity. This continuity was crucial for maintaining the administrative apparatus and the systematic management of the state's affairs.

284. (A) Organization of governance and public treasuries
The Khilafat established several enduring administrative precedents that were critical for the state's survival and growth. These included the organization of provincial governance, the systematic management of public treasuries, and the maintenance of judicial systems. These structures allowed for the efficient administration of an expanding geographical domain and ensured that state revenues and legal processes were handled in a consistent and organized manner.

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285. (C) Consultative practices
A significant development under the Khilafat was the institutionalization of consultative practices in the decision-making process. This ensured that the administration formalised its responsibilities toward its citizens and considered various perspectives when making important political and legal choices. This consultative approach helped maintain communal support and strengthened the state's capacity to manage its diverse territories through a cohesive and inclusive governance model.

286. (D) Interventions to preserve state unity
The consolidation of Arabia under Caliph Abu Bakr was defined by decisive political and military interventions. These actions were aimed at preserving the unity of the newly formed state in the face of significant internal challenges. By reaffirming central authority, the administration prevented the fragmentation of the state and established a robust precedent for maintaining control over various regional factions and tribal groups.

287. (C) Regional secession and withholding of obligations
Following the transition of leadership, the central administration faced immediate opposition from regional factions. These groups attempted to secede from the state or withhold their economic obligations, such as central taxes. This challenge was a critical test of state sovereignty and required a strong response to ensure that the fledgling state did not dissolve into its previous tribal and political components.

288. (B) Suppressing forces and re-establishing control
Caliph Abu Bakr initiated a series of military campaigns specifically designed to suppress centrifugal forces and re-establish central control over the Arabian Peninsula. These efforts were not just about military victory but were essential for reinforcing the authority of the central government. By successfully reintegrating rebellious factions, the administration ensured the territorial integrity of the state and secured its vital economic foundations.

289. (D) Irrevocable allegiance superseding tribal autonomy
During the period of consolidation, the administration reinforced the principle that allegiance to the state was irrevocable. This allegiance was established as a primary obligation that superseded local tribal autonomies. By insisting on the fulfillment of prior economic and political commitments, the central government made it clear that the unified state structure was permanent and could not be abandoned by individual factions.

290. (A) Securing territorial integrity and economic foundations
The successful re-integration of rebellious factions had profound effects on the state's stability. It secured the territorial integrity of the Arabian Peninsula and established firm economic foundations for the central government. This stabilization of the internal geopolitical landscape preempted state fragmentation and provided a robust administrative precedent that would support the future expansion of the state into new and distant territories.

291. (C) Integrating populations and managing vast resources
During the era of Caliph Umar, the rapid expansion into neighboring imperial territories presented a colossal challenge. The central government had to integrate vast, diverse populations and manage extensive resources across a sprawling empire. This required sophisticated administrative reforms to ensure that the state could effectively govern its new territories while maintaining internal stability and centralized control over the decentralized and distant regions.

292. (A) Establishing a provincial system with governors
To maintain centralized control over its expanding and decentralized territories, the administration under Caliph Umar established a structured provincial system. Accountable governors were appointed to oversee regional affairs and represent the central government's interests. This hierarchy ensured that even distant provinces remained connected to the central administration in Madina, facilitating organized governance and the uniform application of state laws and policies.

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293. (D) Managing state revenues, taxes, and stipends
Caliph Umar instituted a formalized public treasury to systematically manage the state's growing financial needs. This institution was responsible for collecting state revenues and agricultural taxes, as well as distributing stipends to citizens and military personnel. By creating a structured system for financial management, the administration ensured that the vast resources acquired through territorial expansion were used effectively to support governance.

294. (B) Housing military without disrupting local economies
The establishment of distinct garrison cities served a strategic purpose in managing the military within newly integrated territories. These cities housed military personnel separately from the local civilian population. This separation was intended to prevent the disruption of local civilian economies and to facilitate organized defense mechanisms. It also helped maintain social order by minimizing potential friction between the military and local residents.

295. (C) Maintained for administrative continuity
In a move to ensure administrative stability, the central government under Caliph Umar largely maintained existing local bureaucratic structures in newly integrated territories. By keeping these established systems in place, the administration facilitated continuity in local governance and resource management. This pragmatic approach allowed for a smoother transition to central rule and ensured that the complex needs of diverse populations were met.

296. (D) Naval capabilities and extended supply lines
Under Caliph Uthman, the state's boundaries reached into maritime territories and distant frontiers. This geographical expansion required the development of new military and logistical capabilities, specifically naval forces and extended supply lines. Managing an empire that now included coastal regions and far-flung land borders necessitated these advancements to ensure that the central administration could maintain control and protect its interests across vast distances.

297. (A) Influx of wealth and resource centralization
The continued expansion under Caliph Uthman resulted in a significant influx of wealth, but it also created complex socioeconomic dynamics. The centralization of resource distribution and decisions regarding administrative appointments led to regional grievances and internal debates. These socio-political tensions eventually culminated in domestic unrest, highlighting the administrative difficulties inherent in managing a vast and increasingly heterogeneous empire with shifting economic power.

298. (B) Internal cohesion and egalitarianism
The administration of Caliph Ali was primarily defined by efforts to address and manage inherited internal political divisions. A major focus was placed on re-establishing internal cohesion within the state. This involved emphasizing strict egalitarianism in the distribution of resources and attempting to resolve factional conflicts. These efforts were aimed at unifying the community and restoring the stability of the central authority.

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299. (B) To better manage regional factionalism
During his tenure, Caliph Ali relocated the political capital of the state. This strategic move was intended to better manage the growing regional factionalism and internal political realignments. By shifting the center of governance, the administration hoped to exercise more effective control over the various ideological and regional groups that were contesting the vision and direction of state governance during this period.

300. (A) Challenges of maintaining authority during expansion
The political realignments and internal conflicts that occurred during these periods underscored the profound challenges of maintaining a centralized political authority. As the state experienced rapid territorial expansion and shifting socio-economic paradigms, the administration faced difficulties in managing diverse populations and internal divisions. These developments highlighted the inherent tension between geographical growth and the need for cohesive, stable governance within a unified state.

CHAPTER 02
The Umayyads

1. Which battle directly paved the way for the establishment of the Umayyad dynasty?
(A) Battle of Badr
(B) Battle of Siffin
(C) Battle of Yarmouk
(D) Battle of Camel

2. The term "Jama'ah" in the context of the Umayyad establishment refers to:
(A) The year of unity following Hasan ibn Ali's abdication
(B) The military council established under Muawiyah I
(C) The central treasury of the Umayyad state
(D) The civil administrative system in Damascus

3. Which of the following statements correctly describes Muawiyah I's approach to governance?
(A) He completely abandoned the Shura system for a rigid autocracy.
(B) He relocated the capital from Damascus to Kufa.
(C) He introduced the concept of Hilm to manage tribal alliances.
(D) He refused to establish a navy.

4. Identify the incorrect statement regarding the founding of the Umayyad dynasty.
(A) Muawiyah I was a member of the Banu Umayya clan.
(B) The capital was shifted to Damascus.
(C) The principle of hereditary succession was introduced.
(D) The dynasty was established in 632 CE.

5. Consider the following statements regarding the early Umayyad period:
1. Muawiyah I established the Diwan al-Khatam.
2. The postal system (Barid) was developed.
3. Hereditary succession began with Yazid I.
4. The Battle of Karbala occurred under Muawiyah I.

Which of the above statement(s) is/are correct?
(A) 2, 3, and 4
(B) 1, 3, and 4
(C) 1, 2, and 3
(D) 1, 2, and 4

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6. Which pair correctly matches the Umayyad institutional innovation with its founder?
(A) Introduction of standing army - Yazid I
(B) Diwan al-Khatam - Muawiyah I
(C) Coinage Arabisation - Marwan I
(D) Dome of the Rock - Umar II

7. Which pair is incorrectly matched regarding Umayyad establishment events?
(A) Hasan's abdication - 661 CE
(B) Battle of Siffin - 657 CE
(C) Arbitration (Tahkim) - 658 CE
(D) Death of Muawiyah I - 690 CE

8. Arrange the following events leading to the Umayyad establishment in chronological order:
1. Battle of Siffin
2. Assassination of Uthman
3. Year of Jama'ah
4. Battle of Camel

(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 4, 2, 1, 3
(D) 1, 2, 3, 4

9. All of the following were factors in the rise of the Umayyads EXCEPT:
(A) The wealth and strategic position of Syria.
(B) Muawiyah's strong naval forces.
(C) The unified support of the Kharijites.
(D) The disciplined Syrian army.

10. Consider the following events during the Umayyad rise:
1. Arbitration at Adhruh
2. Revolt of Kharijites
3. Transfer of capital to Damascus
4. Introduction of Maqsura in mosques
5. Conquest of Spain

Which of the above statement(s) is/are correct regarding Muawiyah I's reign?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

11. What was the most appropriate reason for Muawiyah I moving the capital to Damascus?
(A) To be closer to the Byzantine threat.
(B) To distance himself from Mecca's religious influence.
(C) To control the Mediterranean trade routes directly.
(D) To rely on his loyal Syrian support base.

12. As an administrator, how did Muawiyah I demonstrate his political acumen (Hilm)?
(A) Executing all political rivals to ensure total control
(B) Using diplomacy and gifts to win over tribal chiefs
(C) Enforcing military law on the civilian population
(D) Isolating himself within the Damascus palace

13. Read the following statements and select the correct option.
Statement I: Muawiyah I initiated the system of hereditary succession in the Caliphate.
Statement II: This shift was universally accepted without any opposition from the Muslim community.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

14. A regional governor uses his own seal to secure official documents to prevent forgery. Which Umayyad institution does this reflect?
(A) Diwan al-Jund
(B) Diwan al-Kharaj
(C) Diwan al-Barid
(D) Diwan al-Khatam

15. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The Umayyad dynasty is often characterized as an Arab kingdom rather than a religious caliphate.
Reason (R): The Umayyads relied heavily on Arab tribal loyalties and prioritized Arab supremacy in administration.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

16. The concept of "Wafd" (delegations) under Muawiyah I was applied practically to:
(A) Selecting the next Caliph through democratic voting
(B) Maintaining communication and loyalty with tribal leaders
(C) Collecting land and poll taxes from non-Muslim subjects
(D) Managing the naval forces in the Mediterranean Sea

17. What was the primary effect of the Battle of Karbala on the Umayyad dynasty?
(A) Solidifying their religious legitimacy across the Ummah
(B) Generating enduring opposition and crystallizing Shi'a identity
(C) Causing the immediate and total collapse of the dynasty
(D) Leading to the eventual surrender of the Byzantine Empire

18. Who was the Umayyad Caliph during the conquest of Sindh and Transoxiana?
(A) Al-Walid I
(B) Abd al-Malik
(C) Umar II
(D) Hisham

19. The "Marwanid branch" of the Umayyad dynasty is defined as:
(A) Rulers descended from the lineage of Abu Sufyan
(B) The governors overseeing the provinces of Spain
(C) Rulers descended from Marwan ibn al-Hakam
(D) The leadership within the radical Kharijite

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20. Match the Caliph in List I with their key achievement in List II.
List I: Caliph
P. Muawiyah I
Q. Abd al-Malik
R. Al-Walid I
S. Umar II
List II: Achievement
1. Peak of territorial expansion
2. Abolition of Jizya for converts
3. Establishment of the dynasty
4. Arabisation of administration
(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-4, R-1, S-2

21. Which statement correctly describes the reign of Umar II (Umar ibn Abd al-Aziz)?
(A) His ruthless expansion of the empire into France
(B) His promotion of Arab Muslim supremacy over the Mawali
(C) His focus on fiscal reforms and pious governance
(D) His transfer of the imperial capital back to Medina

22. Identify the incorrect statement about Caliph Hisham.
(A) He served as the last great Umayyad ruler.
(B) He neglected the administrative and financial systems.
(C) His reign saw the Battle of Tours in 732 CE.
(D) His era experienced the Great Berber Revolt.

23. Which pair is correctly matched regarding Umayyad rulers?
(A) Yazid I - Commissioning the Dome of the Rock's construction
(B) Marwan II - The final Umayyad Caliph of Damascus
(C) Suleiman - Leading the successful conquest of Andalusia
(D) Yazid II - Implementing widespread pious and moral reforms

24. Which pair is incorrectly matched?
(A) Uqba bin Nafi - Conquest of Constantinople
(B) Tariq ibn Ziyad - Conquest of Spain
(C) Muhammad bin Qasim - Conquest of Sindh
(D) Qutayba bin Muslim - Conquest of Central Asia

25. Consider the following achievements:
1. Construction of the Great Mosque of Damascus
2. Conquest of Sindh
3. Conquest of Spain
4. Translation of Greek philosophy
Which of the above statement(s) is/are correct regarding the reign of Al-Walid I?
(A) 2, 3, and 4
(B) 1, 3, and 4
(C) 1, 2, and 3
(D) 1, 2, and 4

26. Who was the Umayyad commander that led the siege against Mecca in 683 CE?
(A) Husayn bin Numayr
(B) Al-Hajjaj bin Yusuf
(C) Muslim bin Uqba
(D) Ubayd Allah bin Ziyad

27. Identify the exception. All of the following rulers belonged to the Sufyanid branch of the Umayyads EXCEPT:
(A) Muawiyah I
(B) Yazid I
(C) Muawiyah II
(D) Marwan I

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28. Arrange the following Umayyad Caliphs in chronological order:
1. Abd al-Malik
2. Yazid I
3. Umar II
4. Hisham
(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 2, 3, 1, 4
(D) 1, 3, 2, 4

29. What was the most appropriate title given to Abd al-Malik due to his consolidation efforts?
(A) The Pious Caliph
(B) The Sword of Allah
(C) The Father of Kings
(D) The Conqueror of the West

30. Consider the following military campaigns:
1. Siege of Constantinople
2. Conquest of Transoxiana
3. Battle of Guadalete
4. Conquest of Sindh
5. Battle of the Zab

Which of the above statement(s) is/are correct regarding the zenith of Umayyad power during the reign of Al-Walid I?
(A) 1, 2, 3
(B) 3, 4, 5
(C) 1, 4, 5
(D) 2, 3, 4

31. By appointing Al-Hajjaj bin Yusuf as governor, Abd al-Malik demonstrated his competency in:
(A) Restoring central authority over rebellious provinces
(B) Promoting peaceful diplomatic relations within Iraq
(C) Encouraging the Kharijites to join the imperial army
(D) Fostering intellectual theological debates in Kufa

32. Read the following statements and select the correct option.
Statement I: Umar II's taxation policies aimed to equalize the fiscal burden between Arab and non-Arab Muslims (Mawali).
Statement II: His policies significantly increased the state revenue from the Jizya.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

33. A governor faces a revolt by non-Arab converts demanding equality in stipends. Which Umayyad ruler's policies would resolve this equitably?
(A) Yazid I
(B) Umar II
(C) Marwan I
(D) Hisham

34. What was the core concept behind Abd al-Malik's Arabisation policy?
(A) Unifying currency and establishing Arabic in administration
(B) Expelling all non-Arab citizens from the entire empire
(C) Forcing all imperial subjects to adopt Arab tribal names
(D) Banning the use of Persian or Greek in any public setting

35. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The reign of Al-Walid I is considered the golden age of Umayyad territorial expansion.
Reason (R): Under his rule, Muslim armies successfully conquered North Africa, Spain, Sindh, and Transoxiana.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which Umayyad ruler was known as the "Second Muawiyah" for his administrative restructuring and political astuteness?
(A) Yazid I
(B) Hisham
(C) Marwan II
(D) Abd al-Malik

37. The term "Sahabah" refers to:
(A) The successors of the companions
(B) The Umayyad royal guards
(C) The companions of Prophet Muhammad
(D) The non-Arab converts

38. Which statement correctly describes the role of Sahabi scholars during the early Umayyad era?
(A) Completely isolating themselves from all societal matters
(B) Laying the foundations for Hadith and Islamic jurisprudence
(C) Actively supporting the radical Kharijite rebellions
(D) Focusing their studies exclusively on Greek philosophy

39. Identify the incorrect statement regarding the Tabaie (Successors) scholars.
(A) They were the generation that followed the

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Sahabah.
(B) Hasan al-Basri was a prominent Tabaie scholar.
(C) They never met the Prophet Muhammad personally.
(D) They refused to compile or transmit Hadiths.

40. Match the prominent scholar in List I with their associated field/city in List II.
List I: Scholar
P. Abdullah ibn Abbas
Q. Hasan al-Basri
R. Saeed ibn al-Musayyib
S. Urwah ibn al-Zubayr
List II: Field/City
1. Asceticism and preaching in Basra
2. Exegesis (Tafsir)
3. Early Islamic history (Maghazi)
4. Jurisprudence (Fiqh) in Medina
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

41. Which pair correctly matches the Sahabi scholar with their distinct contribution?
(A) Abdullah ibn Umar - Master of complex military strategy
(B) Anas bin Malik - Original founder of the Mu'tazila sect
(C) Abu Huraira - Most prolific narrator of Hadith
(D) Abdullah ibn Masud - Pioneer of Umayyad architecture

42. Which pair is incorrectly matched regarding early Islamic scholars?
(A) Hasan al-Basri - Prominent Qadi of Damascus
(B) Abdullah ibn Abbas - Tarjuman al-Qur'an
(C) Ibn Shihab al-Zuhri - Systematic collection of Hadith
(D) Mujahid ibn Jabr - Tafsir scholar

43. Consider the following statements about early scholars:
1. They traveled widely to collect Hadiths (Rihla).
2. Medina remained a central hub for legal studies.
3. They were heavily influenced by Roman law.
4. They strictly separated theology from jurisprudence.
Which of the above statement(s) is/are correct?
(A) 2 and 3
(B) 3 and 4
(C) 1 and 4
(D) 1 and 2

44. All of the following were prominent Tabaie scholars EXCEPT:
(A) Hasan al-Basri
(B) Umar ibn al-Khattab
(C) Saeed ibn al-Musayyib
(D) Ibn Sirin

45. Consider the following scholars:
1. Abdullah ibn Abbas
2. Abu Huraira
3. Hasan al-Basri
4. Abdullah ibn Umar
Which of the above statement(s) is/are correct regarding who is considered Sahabah (Companions)?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 2, and 4
(D) 1, 3, and 4

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46. What was the most appropriate reason for the rise of asceticism (Zuhd) among scholars like Hasan al-Basri during the Umayyad era?
(A) Direct influence of the ascetic Christian monasticism
(B) Orders from the Caliphs to promote widespread poverty
(C) The total lack of economic resources in southern Iraq
(D) Reaction against the growing wealth of the Umayyad court

47. By critically evaluating chains of narration (Isnad), the Tabaie scholars demonstrated their competency in:
(A) Ensuring the authenticity of Hadith transmission
(B) Developing classical forms of Arabic poetry
(C) Managing the complex state financial systems
(D) Translating foreign scientific and medical texts

48. Arrange the generations of knowledge transmission in chronological order:
1. Taba al-Tabi'in (Successors of Successors)
2. Prophet Muhammad
3. Tabi'un (Successors)
4. Sahabah (Companions)

(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 4, 2, 3, 1
(D) 2, 4, 1, 3

49. Read the following statements and select the correct option.
Statement I: The Umayyad state actively sponsored the compilation of Hadith under Caliph Umar II.
Statement II: Ibn Shihab al-Zuhri was one of the key scholars tasked with this compilation.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

50. Consider the following contributions of early scholars:
1. Establishment of Isnad
2. Tafsir compilation
3. Fiqh formulation
4. Translation of Aristotle
5. Development of Qira'at (Quranic recitations)

Which of the above statement(s) is/are correct regarding the primary focuses of Sahabi and Tabaie scholars?
(A) 1, 2, 3, 5
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

51. The "Arabisation of the State" primarily entailed:
(A) The mass expulsion of Byzantine and Persian citizens
(B) Forcing all non-Muslims to convert to the Islamic faith
(C) Unifying coinage and establishing Arabic in government
(D) Adopting a traditional Bedouin lifestyle in urban centers

52. Which Caliph is universally credited with initiating the Arabisation of the administrative records (Diwans)?
(A) Muawiyah I
(B) Yazid I
(C) Hisham
(D) Abd al-Malik

53. Which statement correctly identifies the consequence of introducing the gold Dinar and silver Dirham by Abd al-Malik?
(A) Causing a severe and prolonged economic depression
(B) Leading to the immediate collapse of Mediterranean trade
(C) Unifying the economy by removing foreign monetary influence
(D) Being rejected by the majority of the Arab population

54. Identify the incorrect statement regarding the Arabisation process.
(A) Administrative registers were translated into the Arabic language.
(B) New coins featured images of Caliphs with Roman emperors.
(C) Epigraphic coinage replacing pictorial coinage became standard.
(D) Arabisation fostered a unified Islamic identity across provinces.

55. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The Arabisation of the Diwans reduced the monopoly of non-Arab clerks in the administration.
Reason (R): Arabic became a mandatory requirement for administrative employment, prompting many non-Arabs to learn the language.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. Which pair correctly matches the regional Diwan language prior to Arabisation?
(A) Egypt - Coptic and Greek
(B) Syria - Persian

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(C) Iraq - Greek
(D) Persia - Coptic

57. Which pair is incorrectly matched regarding Umayyad currency?
(A) Dinar - Standard Umayyad gold coin
(B) Dirham - Standard Umayyad silver coin
(C) Solidus - A new Umayyad bronze coin
(D) Fals - Common Umayyad copper coin

58. The shift from Sasanian-style drachmas to purely epigraphic Islamic Dirhams demonstrates the concept application of:
(A) Aniconism in Islamic public symbols
(B) Economic trends of hyperinflation
(C) The feudalistic system of land
(D) Decentralization of local mints

59. Identify the exception. The Arabisation policy affected all of the following domains EXCEPT:
(A) Official correspondence
(B) Minting of coinage
(C) Taxation records
(D) The language of the Quran

60. Match the administrative reform in List I with its region in List II during Arabisation.
List I: Administrative Reform
P. Translation of Diwan from Greek
Q. Translation of Diwan from Persian
R. Minting of the first purely epigraphic Dinar
S. Centralization of administration
List II: Region
1. Damascus
2. Iraq
3. Syria
4. Capital-wide (State policy)
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-1, Q-2, R-4, S-3

61. What was the most appropriate long-term cultural impact of the Arabisation of the state?
(A) The total eradication of traditional Persian culture
(B) The rapid decline in the quality of Arabic poetry
(C) The gradual linguistic assimilation of conquered peoples
(D) The isolation of the empire from all global trade routes

62. A non-Arab scribe seeks promotion in Abd al-Malik's court. Based on competency requirements of the time, what must he master?
(A) Greek rhetoric
(B) Sasanian court etiquette
(C) Byzantine administration
(D) Arabic language and script

63. Read the following statements and select the correct option.
Statement I: The Arabisation of the state was a sudden process completed within a year.
Statement II: Non-Arab languages continued to be spoken locally despite Arabic becoming the official administrative language.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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64. What caused the transition to epigraphic coinage in the Umayyad empire?
(A) Dealing with a severe shortage of skilled engravers
(B) Asserting Islamic monotheism against Christian iconography
(C) Fulfilling a treaty with the Byzantine Emperor
(D) Adopting the specific influence of Chinese currency

65. Consider the following aspects of Arabisation:
1. Introduction of Arabic as official language
2. Creation of Islamic coinage
3. Arab monopoly on high military posts
4. Translation of administrative texts
Which of the above statement(s) is/are correct regarding the formal policies implemented by Abd al-Malik?
(A) 1, 3, 4
(B) 1, 2, 4
(C) 2, 3, 4
(D) 1, 2, 3

66. The social structure of the Umayyad period was fundamentally based on:
(A) Arab tribal supremacy

(B) Absolute egalitarianism
(C) Persian feudalism
(D) Guild classifications

67. The term "Mawali" in the Umayyad context refers to:
(A) Pure-blooded Arab nobles
(B) Christian and Jewish subjects
(C) Non-Arab converts to Islam
(D) Slaves of the Caliph

68. Arrange the following social classes in the typical hierarchical order of the Umayyad period (top to bottom):
1. Dhimmis (Ahl al-Kitab)
2. Slaves
3. Arab Muslims
4. Mawali (Non-Arab converts)

(A) 3, 4, 1, 2
(B) 3, 1, 4, 2
(C) 4, 3, 1, 2
(D) 3, 4, 2, 1

69. Which statement correctly describes the economic condition of the Mawali before Umar II's reforms?
(A) Being entirely exempt from all forms of state taxation
(B) Receiving higher stipends than the elite Arab soldiers
(C) Being required to pay Jizya despite converting to Islam
(D) Owning the majority of agricultural land in northern Syria

70. Consider the following social and economic conditions:
1. Thriving urban centers
2. Growth of trade and commerce
3. Complete eradication of poverty
4. Imposition of Jizya and Kharaj
5. Strong tribal rivalries (Qays and Yaman)

Which of the above statement(s) is/are correct regarding the Umayyad era?
(A) 1, 2, 3, 4
(B) 1, 2, 4, 5
(C) 2, 3, 4, 5
(D) 1, 3, 4, 5

71. Identify the incorrect statement regarding the Dhimmis under Umayyad rule.
(A) They were granted religious freedom.
(B) They were required to pay the Jizya.
(C) Many held prominent administrative and medical positions.
(D) They were forced into military service.

72. Which pair correctly matches the tax with its definition?
(A) Kharaj - Land tax
(B) Jizya - Alms tax for Muslims
(C) Zakat - Tax on non-Muslims
(D) Ushr - Poll tax

73. Which pair is incorrectly matched regarding tribal factions?
(A) Qays - Northern Arabs
(B) Kalb - Southern Arabs
(C) Mawali - Elite Arab ruling class
(D) Yaman - Syrian tribal confederation

74. What was a major cause of economic grievance among the agricultural classes in Iraq during Umayyad rule?
(A) Harsh tax collection methods under provincial governors
(B) The total abolition of all existing agricultural taxes
(C) The forced conversion of all peasants to Christianity
(D) The lack of available markets for selling their goods

75. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The Umayyad reliance on Arab tribalism ultimately weakened the social cohesion of the empire.
Reason (R): The persistent rivalry between Qays and Yaman factions led to internal civil wars.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. In resolving a dispute between an Arab soldier and a Mawali artisan regarding stipends, an Umayyad governor before Umar II would likely:
(A) Favor the Mawali due to economic

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contributions.
(B) Favor the Arab soldier due to tribal supremacy policies.
(C) Apply equal treatment strictly.
(D) Refer the case to the Byzantine emperor.

77. Identify the exception. Umayyad economy was sustained by all of the following EXCEPT:
(A) Booty acquired during successful military conquests
(B) Revenue from Kharaj and Jizya land and poll taxes
(C) State-sponsored industrial revolution and factories
(D) Wealth generated through trade and local agriculture

78. What was the most appropriate reason for the urbanization during the Umayyad period?
(A) Massive influx of immigrants arriving from Western Europe
(B) Discovery of large oil reserves in the Arabian Peninsula
(C) The complete and sudden abandonment of all agriculture
(D) Garrison cities (Amsar) evolving into commercial hubs

79. Read the following statements and select the correct option.
Statement I: The Umayyads established an extensive network of irrigation canals to boost agriculture.
Statement II: The Sawad region of Iraq was a major agricultural center during this period.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

80. Match the social group in List I with their typical role in List II.
List I: Social Group
P. Arab Nobility
Q. Mawali
R. Dhimmis
S. Slaves
List II: Role
1. Craftsmen and petty traders
2. Military and high administration
3. Domestic service and labor
4. Protected religious minorities
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

81. "Diwan al-Jund" in the Umayyad administration served as the:
(A) Board of Official State Correspondence
(B) Military Registry and Pension Department
(C) Department of Central State Taxation
(D) Supreme Provincial Judicial Court

82. Which Umayyad institution functioned as the state postal and intelligence service?
(A) Diwan al-Barid
(B) Diwan al-Kharaj
(C) Diwan al-Khatam
(D) Diwan al-Rasa'il

83. Which statement correctly identifies the function of the "Hajib" (Chamberlain) introduced by the Umayyads?
(A) Leading the daily prayers in the central Great Mosque
(B) Serving as the supreme commander of the imperial naval fleet
(C) Controlling access to the Caliph for security and dignity
(D) Judging religious disputes within the local community

84. Identify the incorrect statement concerning Umayyad provincial administration.
(A) The empire being divided into several large provinces.
(B) Governors (Walis) wielding significant military power.
(C) Amils being appointed for the collection of revenue.
(D) The central government controlling every local decision.

85. Consider the following administrative departments:
1. Diwan al-Jund
2. Diwan al-Kharaj
3. Diwan al-Khatam
4. Diwan al-Insha

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Which of the above statement(s) is/are correct regarding the Umayyad period?
(A) 2, 3, 4
(B) 1, 3, 4
(C) 1, 2, 3, 4
(D) 1, 2, 3

86. Which pair correctly matches the administrative term with its meaning?
(A) Qadi - Tax Collector
(B) Sahib al-Shurta - Chief of Police
(C) Wali - Judge
(D) Amil - Military Commander

87. Which pair is incorrectly matched?
(A) Diwan al-Khatam - Chancery / Registry
(B) Barid - Postal system
(C) Wazir - A title scarcely used in the formal Umayyad structure compared to Abbasids
(D) Shura - Hereditary succession

88. Arrange the following levels of administration from highest authority to lowest:
1. Caliph
2. Amil (Tax collector)
3. Wali (Provincial Governor)
4. Sahib al-Shurta (Police Chief)

(A) 1, 3, 4, 2
(B) 1, 4, 3, 2
(C) 1, 3, 2, 4
(D) 3, 1, 4, 2

89. Identify the exception. The central administration of the Umayyads relied heavily on all of the following EXCEPT:
(A) Syrian Arab loyalists serving in the military
(B) Christian scribes used during the early period
(C) A formal parliament with elected representatives
(D) Departmental Diwans used for administration

90. Consider the following features:
1. Centralized bureaucracy
2. Arab monopoly on governorships
3. Segregation of judicial and executive powers
4. Sophisticated postal system
5. Universal suffrage

Which of the above statement(s) is/are correct regarding the Umayyad administration?
(A) 1, 2, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 3, 4

91. What was the most appropriate reason for the establishment of the Diwan al-Khatam by Muawiyah I?
(A) Collecting intelligence on rival foreign powers
(B) Distributing land grants to loyal military soldiers
(C) Regulating weights and measures in local markets
(D) Preventing the forgery of official state documents

92. A provincial governor requires immediate reinforcements from Damascus. Which Umayyad department ensures his message arrives swiftly?
(A) Diwan al-Kharaj
(B) Diwan al-Barid
(C) Diwan al-Jund
(D) Diwan al-Sadaqa

93. Read the following statements and select the correct option.
Statement I: The Umayyads maintained a strong navy which allowed them to lay siege to Constantinople.
Statement II: The shipyards (Dar al-Sina'a) were established primarily in landlocked cities.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

94. The introduction of the "Maqsura" (a private enclosure in the mosque) by Muawiyah I resulted from:
(A) Storing the central state treasury within the mosque
(B) Following a religious mandate provided by the scholars
(C) Adopting the specific influence of Persian architecture
(D) Isolate the Caliph for security after assassinations

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95. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The Umayyad judicial system was highly centralized with the Caliph personally deciding all local cases.
Reason (R): Qadis (judges) were usually appointed by provincial governors and had significant autonomy in local matters.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

96. Education during the Umayyad period was primarily centered around:
(A) State-sponsored universities
(B) Mosques and private circles (Halaqat)
(C) Greek academies
(D) Monasteries

97. The term "Kuttab" in the context of Umayyad education refers to:
(A) The elite guards responsible for the Caliph's safety
(B) Elementary schools for teaching literacy and the Quran
(C) Advanced theological seminaries in major cities
(D) Public libraries housing scientific manuscripts

98. Which statement correctly describes the curriculum in a typical Umayyad Kuttab?
(A) Memorizing the Quran, basic poetry, and Arabic grammar
(B) Focusing entirely on Greek philosophy and formal logic
(C) Training students exclusively in complex military arts
(D) Restricting educational access only to the royal family

99. Identify the incorrect statement regarding Umayyad education.
(A) Oral transmission was the primary method of higher learning.
(B) Scholars often taught voluntarily in mosque courtyards.
(C) The state established formal degree-granting universities.
(D) Desert Bedouins were considered the ultimate authority on pure Arabic.

100. Match the educational concept in List I with its description in List II.
List I: Educational Concept
P. Kuttab
Q. Halaqa
R. Rihla
S. Badiya
List II: Description
1. Journey in search of knowledge
2. The desert, for learning pure Arabic
3. Study circle in a mosque
4. Elementary school
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-1, R-3, S-2
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-3, R-1, S-2

101. Which pair correctly matches the subject with its primary focus during the Umayyad era?
(A) Tafsir - Arabic Grammar
(B) Maghazi - Poetic Meter
(C) Fiqh - Islamic Jurisprudence
(D) Nahw - Biography of the Prophet

102. Which pair is incorrectly matched?
(A) Mu'addib - Private tutor for the children of the elite
(B) Madrasa - Standard state university in the Umayyad era
(C) Talib - A dedicated seeker of religious knowledge
(D) Rihla fi Talab al-Ilm - Travel to collect Hadith narrations

103. The practice of sending royal princes to the Badiya (desert) demonstrated the concept of:
(A) Punitive exile from the central imperial capital
(B) Military scouting missions in the frontier zones
(C) Diplomatic missions to visit various desert tribes
(D) Acquiring pure Arabic language and Bedouin hardiness

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104. Identify the exception. Higher education in the Umayyad period included all of the following subjects EXCEPT:
(A) Modern European Literature
(B) Prophetic Hadith studies
(C) Quranic Tafsir studies
(D) Classic Arabic Poetry

105. Consider the following educational practices:
1. Use of Kuttabs for children
2. Rihla for Hadith collection
3. Employment of Mu'addibs for elites
4. Standardized written examinations for state degrees

Which of the above statement(s) is/are correct regarding the Umayyad era?
(A) 2, 3, 4
(B) 1, 3, 4
(C) 1, 2, 3
(D) 1, 2, 4

106. What was the most appropriate reason for the development of Arabic grammar (Nahw) during this period?
(A) Prevent non-Arab converts from mispronouncing the Quran
(B) Royal decree to make the Arabic language harder to learn
(C) Translate Persian poetry into the Arabic language quickly
(D) Create a secret communication code for the elite military

107. A scholar travels from Kufa to Medina to hear a single saying of the Prophet from a surviving companion. This reflects the competency in:
(A) Tafsir
(B) Ilm al-Kalam
(C) Fiqh
(D) Rihla fi Talab al-Hadith

108. Read the following statements and select the correct option.
Statement I: The discipline of history began in the Umayyad period through the collection of Maghazi (campaigns of the Prophet).
Statement II: Urwah ibn al-Zubayr was a pioneer in this historical compilation.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

109. What caused the initial transcription and addition of diacritical marks to the Quranic text?
(A) The introduction of paper manufacturing from China
(B) The loss of all memorizers of the Quran in a battle
(C) Increasing misreading of the text by non-Arab converts
(D) A specific decree issued by the Byzantine emperor

110. Consider the following developments in language and literature:
1. Invention of Arabic grammar by Abu al-Aswad al-Du'ali
2. Flourishing of Ghazal (love poetry)
3. Naqa'id (satirical poetry) flytings
4. Translation of the complete Greek philosophical corpus
5. Evolution of public oratory (Khutbah)

Which of the above statement(s) is/are correct regarding the Umayyad period?
(A) 2, 3, 4, 5
(B) 1, 3, 4, 5
(C) 1, 2, 4, 5
(D) 1, 2, 3, 5

111. "Naqa'id" in Umayyad literature refers to:
(A) Satirical poetic duels between rival poets
(B) Epic historical novels of the conquest
(C) Mystical Sufi poetry of the ascetics
(D) Administrative prose of the Diwan

112. The prominent trio of Umayyad poets famous for their Naqa'id were:
(A) Imru' al-Qais, Zuhayr, Tarafa
(B) Al-Akhtal, Jarir, Al-Farazdaq
(C) Abu Nuwas, Al-Mutanabbi, Al-Ma'arri
(D) Hassan bin Thabit, Ka'b bin Zuhayr, Abdullah bin Rawaha

113. Which statement correctly describes the "Udhri" style of Ghazal developed in the Umayyad period?
(A) It was highly sensual and focused on physical attributes.
(B) It was chaste, idealized, and focused on

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unrequited love.
(C) It was used exclusively for political satire.
(D) It praised the military conquests of the Caliphs.

114. Identify the incorrect statement about Umayyad literature.
(A) Public oratory (Khutbah) declined in importance.
(B) Al-Akhtal was a Christian poet favored by the Umayyad court.
(C) Poetry remained the most important form of literary expression.
(D) The Hijaz became famous for its love poetry.

115. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): Umayyad political leaders like Ziyad ibn Abih and Al-Hajjaj were renowned for their eloquence.
Reason (R): The Khutbah (oration) was a vital tool for political mobilization and asserting authority in the early Islamic state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

116. Which pair correctly matches the poet with their characteristic genre/patronage?
(A) Umar ibn Abi Rabi'ah - Chaste Udhri love poetry
(B) Jamil ibn Ma'mar - Urban, sensual Ghazal in Mecca
(C) Al-Farazdaq - Exclusively religious ascetic poetry
(D) Al-Akhtal - Court panegyrist for the Umayyads

117. Which pair is incorrectly matched in Umayyad literature?
(A) Qasida - A traditional classical Arabic ode
(B) Madih - Traditional panegyric or praise poetry
(C) Maqama - A genre invented during the Umayyad era
(D) Hija - Satire

118. The development of epistolary prose (Risala) as an administrative literary form was pioneered by:
(A) Jarir
(B) Abd al-Hamid al-Katib
(C) Hasan al-Basri
(D) Abu al-Aswad al-Du'ali

119. Identify the exception. Umayyad poetry served all of the following functions EXCEPT:
(A) Tribal propaganda for various factions
(B) Political panegyric for the Caliphs
(C) Satirical attacks on various rivals
(D) Detailed treatises on theoretical physics

120. Match the literary figure in List I with their description in List II.
List I: Literary Figure
P. Al-Farazdaq
Q. Jamil ibn Ma'mar
R. Umar ibn Abi Rabi'ah
S. Abd al-Hamid al-Katib
List II: Description
1. Pioneer of administrative prose
2. Poet famous for Naqa'id
3. Pioneer of sensual Hijazi Ghazal
4. Pioneer of Udhri (chaste) Ghazal
(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-3, R-1, S-2

121. What was the most appropriate reason for the flourishing of Ghazal (love poetry) in the Hijaz (Mecca and Medina) during the Umayyad era?
(A) The Caliphs moving the imperial capital to Mecca
(B) A strict ban on all other forms of poetry in Hijaz
(C) Regional political marginalization but enrichment by wealth
(D) Constant warfare inspiring romantic and chaste themes

122. Analyzing the prose of Abd al-Hamid al-Katib reveals the application of:
(A) Persian administrative etiquette blended with eloquence
(B) Purely Greek philosophical and logical dialectics
(C) Bedouin oral storytelling techniques applied

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to law
(D) Traditional Indian mathematical and scientific logic

123. Read the following statements and select the correct option.
Statement I: Abu al-Aswad al-Du'ali is credited with placing the first dotting system on the Quranic text.
Statement II: This was done to prevent non-Arabs from making errors in grammar and pronunciation.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

124. The intense rivalry between Jarir and Al-Farazdaq was fueled by:
(A) Doctrinal differences regarding the legitimate Caliphate
(B) Tribal chauvinism and competition for court patronage
(C) Disputes over the quality of Greek translations
(D) Control over major trade routes in southern Iraq

125. Consider the following architectural monuments:
1. Dome of the Rock
2. Great Mosque of Damascus
3. Qusayr Amra
4. Alhambra Palace
Which of the above statement(s) is/are correct regarding those constructed during the Umayyad period in the East?
(A) 2, 3, 4
(B) 1, 3, 4
(C) 1, 2, 3
(D) 1, 2, 4

126. Umayyad art and architecture are primarily defined by:
(A) Total rejection of all existing pre-Islamic styles
(B) Exclusive use of unbaked mud bricks for construction
(C) Strict adherence to Chinese imperial architectural models
(D) A synthesis of Byzantine, Sasanian, and local elements

127. The Dome of the Rock (Qubbat al-Sakhra) was commissioned by:
(A) Abd al-Malik
(B) Muawiyah I
(C) Al-Walid I
(D) Umar II

128. Which statement correctly describes the architectural significance of the Great Mosque of Damascus?
(A) Establishing the first mosque model made entirely of wood
(B) Introducing a hypostyle hall with a central transept
(C) Its total lack of any minarets in the original design
(D) Being originally built as a Persian Sasanian fire temple

129. Identify the incorrect statement about Umayyad desert castles (Qusur).
(A) Their use as agricultural estates and hunting lodges.
(B) Being built primarily as military fortresses for the border.
(C) Qusayr Amra featuring extensive figurative frescoes.
(D) Their blend of Roman-Byzantine and Persian features.

130. Consider the following elements:
1. Mihrab
2. Minaret
3. Horseshoe arch
4. Extensive mosaic decorations
5. Flying buttresses
Which of the above statement(s) is/are correct regarding features introduced or popularized in Umayyad architecture?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

131. Which pair correctly matches the monument with its location?
(A) Dome of the Rock - Damascus

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(B) Khirbat al-Mafjar - Egypt
(C) Qusayr Amra - Jordan
(D) Great Mosque of Kairouan - Syria

132. Which pair is incorrectly matched in Umayyad architecture?
(A) Al-Walid I - Great Mosque of Damascus
(B) Abd al-Malik - Dome of the Rock
(C) Uqba bin Nafi - Mosque of Kairouan
(D) Muawiyah I - Khirbat al-Mafjar

133. The mosaics of the Great Mosque of Damascus are exceptional because they depict:
(A) Portraits of the individual Umayyad Caliphs
(B) Scenes from various pre-Islamic Arab battles
(C) Lush landscapes and motifs with no human figures
(D) Byzantine emperors offering tribute to the state

134. Identify the exception. The structural elements of the Dome of the Rock include all of the following EXCEPT:
(A) An octagonal ground plan for the structure
(B) Elaborate exterior muqarnas or stalactite vaulting
(C) A wooden dome covered in a layer of gold
(D) Extensive use of mosaics and polished marble

135. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The Dome of the Rock was built with an octagonal layout similar to Byzantine martyria.
Reason (R): Abd al-Malik wanted to visually rival the monumental Christian churches in Jerusalem, such as the Holy Sepulchre.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

136. What was the most appropriate function of the early Umayyad desert castles like Qasr al-Hayr?
(A) Agricultural centers and hubs for ties with tribes
(B) Centers for translating classical Greek philosophy
(C) Prisons for housing various political dissidents
(D) Large-scale industrial and manufacturing factories

137. By examining the frescoes of Qusayr Amra, which depict bathing women, musicians, and rulers, an art historian can apply the concept that:
(A) The Umayyads had abandoned Islam entirely at this point.
(B) Byzantine artists were strictly forbidden from working.
(C) Private secular art did not strictly adhere to aniconism
(D) Islamic art has never included human figures in any context.

138. Read the following statements and select the correct option.
Statement I: The semi-circular niche in the Qibla wall, known as the Mihrab, was introduced during the Umayyad rebuilding of the Prophet's Mosque.
Statement II: Umar II was the governor of Medina who oversaw this architectural addition.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

139. The presence of Hellenistic and Sasanian motifs side by side in the stuccowork of Khirbat al-Mafjar was caused by:
(A) A strict religious edict mandating stylistic diversity
(B) The importation of construction materials from China
(C) The direct intervention of the Byzantine emperor himself
(D) Employment of local craftsmen from diverse conquered regions

140. Match the architectural feature in List I with its description in List II.
List I: Architectural Feature
P. Mihrab
Q. Minbar

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R. Minaret
S. Maqsura
List II: Description
1. Tower for the call to prayer
2. Stepped pulpit for the sermon
3. Niche indicating the direction of Mecca
4. Private enclosure for the ruler
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

141. The underlying cause for the decline of the Umayyad dynasty was fundamentally tied to:
(A) The massive invasions carried out by the Mongol Empire
(B) A complete and sudden collapse of the agricultural system
(C) Alienation of the Mawali and persistent tribal factionalism
(D) The rise of the Ottoman Turks in the Anatolian region

142. The "Abbasid Revolution" refers to:
(A) A scientific movement that took place in Damascus
(B) A Kharijite rebellion occurring in North Africa
(C) The conquest of Spain led by Abd al-Rahman I
(D) The organized movement that overthrew the Umayyads in 750 CE

143. Which statement correctly describes the role of the Hashimiyya movement?
(A) Mobilizing sentiment for a chosen one from the Prophet's family
(B) A secret society that actively supported the Umayyad rulers
(C) A group comprised entirely of spies from the Byzantine Empire
(D) A movement aimed at establishing a republic in southern Iraq

144. Identify the incorrect statement regarding the causes of Umayyad decline.
(A) Continuous Kharijite revolts drained state resources.
(B) The Umayyads maintained absolute unity among Arab tribes.
(C) Shi'a opposition gained momentum after the Karbala tragedy.
(D) Non-Arab converts felt marginalized by Arab-centric policies.

145. Consider the following factors:
1. Qays and Yaman tribal conflict
2. Discontent of the Mawali in Khurasan
3. Weak and incompetent later rulers
4. The successful Byzantine invasion of Damascus
Which of the above statement(s) is/are correct regarding actual causes of the Umayyad downfall?
(A) 1, 2, 4
(B) 1, 2, 3
(C) 2, 3, 4
(D) 1, 3, 4

146. Which pair correctly matches the opposition group with their primary grievance?
(A) Mawali - Resented social discrimination despite converting
(B) Kharijites - Demanded the Caliphate belong to the family of Ali
(C) Shi'a - Opposed arbitration and demanded pious leadership regardless
(D) Qaysites - Demanded that the capital be moved back to Medina

147. Which pair is incorrectly matched regarding the end of the Umayyads?
(A) Abu Muslim al-Khurasani - Leader of the Abbasid military campaign
(B) Marwan II - Last Umayyad Caliph in the East
(C) Abd al-Rahman I - Surrendered Spain to the Abbasids
(D) Battle of the Zab - Decisive defeat of the Umayyad army

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148. Arrange the following events related to the Umayyad decline in chronological order:
1. Battle of the Zab
2. Rise of Abu Muslim in Khurasan
3. Assassination of Walid II
4. Flight of Abd al-Rahman to Spain
(A) 3, 2, 1, 4
(B) 2, 3, 1, 4
(C) 3, 1, 2, 4
(D) 2, 1, 3, 4

149. Identify the exception. All of the following contributed to the financial strain on the later Umayyad state EXCEPT:
(A) Maintaining a massive standing army
(B) Loss of Jizya revenue due to mass conversions
(C) Heavy tribute paid to the Indian kings
(D) Lavish spending by later Caliphs

150. Consider the following key figures in the late Umayyad period:
1. Marwan II
2. Abu Muslim al-Khurasani
3. Abu al-Abbas al-Saffah
4. Nasr ibn Sayyar
5. Walid II

Which of the above statement(s) is/are correct regarding those who fought to defend or maintain the Umayyad Caliphate?
(A) 2, 3, 4
(B) 1, 4, 5
(C) 1, 2, 5
(D) 1, 3, 4

151. What was the most appropriate description of the region of Khurasan's role in the Umayyad collapse?
(A) It was the most loyal province and the last to fall.
(B) It was completely depopulated by a massive plague.
(C) It was captured by the Byzantines, weakening prestige.
(D) It served as a breeding ground for the Abbasid revolution

152. By effectively using the concept of "Dawah" (propaganda), the Abbasid revolutionaries demonstrated competency in:
(A) Uniting disparate opposition groups against a common enemy
(B) Minting new epigraphic coins for the imperial currency
(C) Building superior naval fleets in the Mediterranean Sea
(D) Translating Greek literature into the Arabic language

153. Read the following statements and select the correct option.
Statement I: Marwan II was an incompetent military commander who lost every battle he fought.
Statement II: Despite his military experience, his empire was too internally fractured by civil war to withstand the unified Abbasid revolt.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

154. The success of the Abbasid propaganda in Khurasan was primarily caused by:
(A) Deep-seated grievances among the non-Arab population
(B) The Umayyad governor's complete ban on the Islamic faith
(C) Massive bribes paid out by the rival Byzantine Empire
(D) A severe famine that occurred in the city of Damascus

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155. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The Umayyad policy of Arab exclusivity eventually became its fatal flaw.
Reason (R): The rapidly growing population of non-Arab Muslims (Mawali) demanded the equality promised by Islam, fueling rebellions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. The Umayyad capital Damascus finally fell to the Abbasid forces in the year:
(A) 661 CE
(B) 750 CE
(C) 711 CE
(D) 1258 CE

157. "Ahl al-Bayt" in the context of Umayyad opposition refers to:
(A) The household of the Umayyad Caliph
(B) The Byzantine royal family
(C) The Family of the Prophet Muhammad
(D) The elite Syrian soldiers

158. Which statement correctly evaluates the impact of the Third Fitna (civil war) on the Umayyad dynasty?
(A) Strengthening the overall military power of the state
(B) Resulting in a peaceful and democratic political transition
(C) Uniting the Qays and Yaman tribes on a permanent basis
(D) Exhausting the Syrian army, the primary pillar of support

159. Identify the incorrect statement regarding the survivors of the Umayyad dynasty.
(A) The dynasty was completely extinguished with no survivors ruling anywhere.
(B) Most members of the royal family were hunted down and executed by the Abbasids.
(C) Abd al-Rahman I escaped the massacre.
(D) An independent Umayyad emirate was established in Al-Andalus.

160. Match the opposition movement in List I with its primary characteristic in List II.
List I: Opposition Movement
P. Kharijites
Q. Shi'a
R. Abbasids
S. Murji'a
List II: Primary Characteristic
1. Claimed leadership for the descendants of Al-Abbas
2. Believed judgment of the ruler should be deferred to God
3. Believed leadership belonged to the descendants of Ali
4. Radical egalitarians who frequently rebelled
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

161. What was the most appropriate legacy of the Umayyad dynasty in Islamic history?
(A) The specific invention of the Islamic lunar calendar
(B) Consolidating the empire and initiating Arabisation
(C) The total eradication of traditional Persian culture
(D) The establishment of a pure and absolute theocracy

162. Analyzing the tax reforms of Nasr ibn Sayyar in Khurasan shortly before the Abbasid revolution, one applies the concept that:
(A) Late reforms cannot stem revolution rooted in inequality
(B) Significant tax increases always lead to immediate loyalty
(C) Arab tribes did not care about the impact of taxation
(D) Only military force can suppress religious ideologies

163. Read the following statements and select the correct option.
Statement I: The battle of the Great Zab River was a minor skirmish that temporarily delayed the Abbasids.
Statement II: Marwan II was killed in Egypt after fleeing from the Battle of the Zab.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

164. The primary cause of the Berber Revolt (739–743 CE) in North Africa against the Umayyads was:
(A) A desire to return to the former Roman administration
(B) The assassination of the fourth Caliph, Ali ibn Abi Talib
(C) Dispute over the translation of various Greek texts
(D) Spread of Kharijite ideology and resentment against taxes

165. Consider the following groups:
1. Disenfranchised Mawali
2. Disappointed Alids (Shi'a)
3. Syrian elite soldiers
4. Rebellious Kharijites
Which of the above statement(s) is/are correct regarding participation in or support for the downfall of the Umayyad state?
(A) 1, 2, 3
(B) 2, 3, 4
(C) 1, 2, 4
(D) 1, 3, 4

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166. Which Umayyad Caliph is famously known to have ordered the cursing of Ali from the pulpits, a practice later abolished by Umar II?
(A) Yazid I
(B) Muawiyah I
(C) Abd al-Malik
(D) Al-Walid I

167. The "Hilf al-Fudul" was a pre-Islamic pact. Which Umayyad concept was similar in attempting to maintain tribal alliances?
(A) Shura
(B) Mu'akha
(C) Wafd
(D) Hilm

168. Which statement correctly identifies the role of the city of Kufa during the Umayyad period?
(A) A volatile garrison city hosting Alid and Kharijite revolts
(B) The loyal stronghold of the various Umayyad Caliphs
(C) The primary naval base for all Mediterranean campaigns
(D) A city completely destroyed by the forces of Muawiyah I

169. Identify the incorrect statement regarding Umayyad military campaigns.
(A) Tariq ibn Ziyad crossed into Spain in the year 711 CE.
(B) Muhammad bin Qasim conquered Sindh in the year 712 CE.
(C) The second siege of Constantinople was a massive success.
(D) Central Asia was opened up by the general Qutayba bin Muslim.

170. Consider the following early Islamic figures:
1. Uthman ibn Affan
2. Marwan ibn al-Hakam
3. Muawiyah ibn Abi Sufyan
4. Umar ibn al-Khattab
5. Abu Bakr

Which of the above statement(s) is/are correct regarding those who belonged to the Banu Umayya clan?
(A) 1, 2, 3
(B) 2, 3, 4
(C) 1, 3, 5
(D) 2, 4, 5

171. What was the most appropriate title applied to the Umayyad rulers by later Abbasid historians to diminish their religious legitimacy?
(A) Khulafa al-Rashidun (Rightly Guided Caliphs)
(B) A'immah (Spiritual Imams)
(C) Anbiya (Prophets)
(D) Muluk (Kings/Secular monarchs)

172. A historian analyzing the poetry of Al-Akhtal in the Umayyad court would infer that the state policy regarding religious minorities in administration was:
(A) Extremely hostile and exclusionary toward all minorities
(B) Pragmatic, allowing talented minorities prominent positions
(C) Aimed at the mass forced conversion of all subjects
(D) Totally indifferent to the use of Arabic eloquence

173. Read the following statements and select the correct option.
Statement I: The Umayyad economy heavily relied on the Ghanima (war booty) from continuous expansion.
Statement II: When the expansion halted during Hisham's reign, the state faced significant fiscal deficits.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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174. The primary cause of the Battle of Harra (683 CE) was:
(A) A dispute over trade routes with the Byzantine Empire
(B) The assassination of the first Umayyad Caliph Muawiyah I
(C) A rebellion launched by the Kharijites in rural Egypt
(D) Refusal of the people of Medina to pledge to Yazid I

175. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): Muawiyah I heavily fortified the

Syrian coast and built a formidable navy.
Reason (R): He anticipated major land invasions from the Persian Sasanian Empire.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Which Umayyad figure is credited with saying, "If there is but a single hair binding me to my people, I do not let it break"?
(A) Abd al-Malik
(B) Muawiyah I
(C) Umar II
(D) Yazid I

177. "Shurat" was another term used for:
(A) The Umayyad Police force stationed in Damascus
(B) Kharijites ("those who sold their souls for God")
(C) The Byzantine mercenaries hired for the army
(D) The collectors of taxes in the Iraqi provinces

178. Which statement correctly links the Umayyad postal system (Barid) to state security?
(A) Postmasters served as agents reporting on provincial affairs
(B) It was used primarily to deliver various commercial packages
(C) It was entirely managed by foreign slaves to ensure neutrality
(D) It operated strictly via the use of established sea routes

179. Identify the incorrect statement about the Mawali.
(A) They were often clients of Arab tribes.
(B) They played a major role in the Abbasid revolution.
(C) They were exclusively of Persian descent.
(D) They contributed significantly to Islamic scholarship.

180. Match the provincial center in List I with its significance in List II.
List I: Provincial Center
P. Damascus
Q. Kufa
R. Fustat
S. Cordoba
List II: Significance
1. Capital of Umayyad Spain
2. Administrative center in Egypt
3. Imperial capital of the Umayyads
4. Garrison city and hub of Alid revolts
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-3, Q-4, R-2, S-1

181. What was the most appropriate result of the introduction of Arabic diacritical marks?
(A) Making the Arabic language significantly harder to learn
(B) Leading to the absolute banning of all oral recitation
(C) Standardizing Quranic pronunciation across a non-Arab empire
(D) Resulting in the destruction of early Quran manuscripts

182. A Qadi in Damascus applies local customary law combined with Quranic principles to resolve a dispute. This reflects the Umayyad judicial competency characterized by:
(A) Rigid codification of all laws and regulations
(B) Flexibility and the early formative stage of Fiqh
(C) Strict adherence to the details of Roman law
(D) Total reliance on various Greek philosophies

183. Read the following statements and select the correct option.
Statement I: The Umayyads developed a sophisticated state-sponsored hospital system across all provinces.
Statement II: Al-Walid I built a bimaristan (hospital) in Damascus specifically to treat the blind and lepers.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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184. The fundamental cause of the split between the Sufyanid and Marwanid branches of the Umayyad family was:
(A) Succession crisis after the death of Muawiyah II
(B) A theological dispute regarding human free will
(C) The successful military invasion of southern Spain
(D) The adoption of Shi'ism by the Sufyanid family

185. Consider the following social institutions:
1. Slavery
2. Dhimma (protection pacts)
3. Wala (clientage)
4. Iqta (land grants)

Which of the above statement(s) is/are correct regarding legal recognition during the Umayyad era?
(A) 1, 2, 3
(B) 2, 3, 4
(C) 1, 2, 3, 4
(D) 1, 3, 4

186. Which Umayyad ruler built the city of Wasit in Iraq?
(A) Abd al-Malik (via Al-Hajjaj)
(B) Muawiyah I
(C) Umar II
(D) Marwan II

187. The term "Amsar" refers to:
(A) The royal palaces constructed in the city of Damascus
(B) The agricultural estates located in the Nile Delta of Egypt
(C) The naval ships stationed in the eastern Mediterranean
(D) Military garrison towns that evolved into urban centers

188. Which statement correctly portrays the role of women in the early Umayyad period?
(A) They were completely secluded and excluded from public life.
(B) Noblewomen like Sukayna bint Husayn held social influence
(C) They were frequently appointed as provincial governors.
(D) They were banned from receiving any form of formal education.

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189. Identify the incorrect statement regarding the Umayyad military.
(A) The core of the army was initially composed of Syrian Arab tribesmen.
(B) They organized the military registry through the Diwan al-Jund.
(C) They relied heavily on heavy artillery and gunpowder.
(D) Summer and winter campaigns (Sawa'if and Shawati) were regularly launched against the Byzantines.

190. Consider the following regions:
1. Andalusia (Spain)
2. Transoxiana
3. Anatolia (Asia Minor)
4. Sindh
5. France

Which of the above statement(s) is/are correct regarding where the Umayyads launched military incursions or conquests?
(A) 1, 2, 4, 5
(B) 1, 2, 3, 4, 5
(C) 1, 2, 4
(D) 2, 3, 4, 5

191. What was the most appropriate function of the Qadi in the Umayyad era compared to the Abbasid era?
(A) Local administrator of justice with less centralized control
(B) Possessing absolute and final legislative state power
(C) Serving as the supreme commander of the entire army
(D) Managing the process for minting official state coins

192. Assessing the architectural design of the minaret introduced in the Umayyad period, scholars deduce it was conceptually adapted from:
(A) Traditional models found in various Indian stupas
(B) Syrian church towers or ancient Roman lighthouses
(C) Traditional models found in various Chinese pagodas
(D) Traditional models found in Sasanian fire altars

193. Read the following statements and select the correct option.
Statement I: The Mu'tazilite theological school originated during the later Umayyad period through Wasil ibn Ata.
Statement II: The Umayyad state officially adopted Mu'tazilism as the state religion.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

194. The widespread use of the Arabic language in Egypt by the end of the Umayyad era was primarily caused by:
(A) Administrative Arabisation and settlement of Arab tribes
(B) The immediate extinction of the entire Coptic population
(C) A treaty signed with the various Byzantine church leaders
(D) Discovery of ancient Arabic texts in the city of Alexandria

195. Read the assertion (A) and reason (R) given below and select the correct option.
Assertion (A): The poetic form known as Naqa'id was heavily encouraged by the Umayyad Caliphs.
Reason (R): It served as a safety valve for tribal tensions and provided political entertainment without threatening state security.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

196. Which battle stopped the Umayyad advance into Western Europe in 732 CE?
(A) Battle of Guadalete
(B) Battle of Yarmouk
(C) Battle of the Zab
(D) Battle of Tours (Poitiers)

197. The concept of "Al-Wala wal-Bara" (Loyalty and Disavowal) in a political sense was most radically applied by which group against the Umayyads?
(A) The Murji'a
(B) The Qadarites
(C) The Kharijites
(D) The Jabrites

198. Which statement correctly describes the theological position of the Jabrites (Determinists) under the Umayyads?
(A) Arguing that human beings possess total and free will
(B) Supported by the state to imply rule was predestined
(C) Leading massive and frequent armed rebellions in Syria
(D) Rejecting the divine authenticity of the holy Quran

199. Identify the incorrect statement regarding Umayyad poetry.
(A) The Qasida (ode) remained the standard poetic form.
(B) Love poetry (Ghazal) emerged as an independent genre.
(C) Court poets were richly rewarded for panegyrics.
(D) Poetry lost its social influence compared to prose.

200. Match the intellectual movement in List I with its core ideology in List II during the Umayyad period.
List I: Intellectual Movement
P. Qadariyya
Q. Jabriyya
R. Murji'a
S. Khawarij
List II: Core Ideology
1. Believed in absolute divine predestination
2. Believed grave sinners are disbelievers
3. Believed in human free will
4. Deferred judgment of sinners to God
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

201. Which Umayyad architectural feature was derived from Sasanian palace design?
(A) The specific design of the Horseshoe arch

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(B) The specific design of the mosque Minaret
(C) The Iwan (vaulted hall) seen in desert complexes
(D) The specific design of the mosque Mihrab

202. The presence of Christian motifs in some early Umayyad art highlights the competency of Umayyad patrons in:
(A) Assimilating and repurposing the visual vocabulary of others
(B) Systematically suppressing all various minoritarian faiths
(C) Promoting the universal conversion to the Christian faith
(D) Inventing entirely new art forms from nothing at all

203. Read the following statements and select the correct option.
Statement I: The Umayyads maintained strict separation of civilian and military authority in the provinces.
Statement II: The provincial governor (Wali) usually held both military command and executive authority.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

204. The decline in state revenue towards the end of the Umayyad period was directly caused by:
(A) The discovery of massive gold reserves causing inflation.
(B) Cessation of expansion and mass conversion of Dhimmis
(C) The total abolition of the central Diwan al-Kharaj.
(D) The complete and final collapse of the Silk Road.

205. Which of the following is considered the finest example of Umayyad secular architecture with elaborate floor mosaics?
(A) Great Mosque of Damascus
(B) Dome of the Rock
(C) Khirbat al-Mafjar
(D) Mosque of Amr ibn al-As

206. Who was the famous Christian theologian at the Umayyad court who engaged in debates with Muslims?
(A) Theodore of Mopsuestia
(B) Maximus the Confessor
(C) Clement of Alexandria
(D) John of Damascus

207. Which statement correctly assesses the impact of Umar II's policies on the Umayyad decline?
(A) His pious reputation temporarily delayed the collapse
(B) His policies accelerated decline by alienating elites
(C) His policies successfully ended all Shi'a rebellions
(D) He bankrupted the state by declaring war on India

208. Identify the incorrect pair of city and its primary historical significance under the Umayyads.
(A) Damascus - Imperial Capital
(B) Mecca - Military garrison and naval base
(C) Kairouan - Base for North African conquests
(D) Basra - Intellectual and commercial hub in Iraq

209. What was the most appropriate reason for the success of Tariq ibn Ziyad's invasion of Spain?
(A) He possessed superior and advanced gunpowder weapons
(B) The Visigothic kingdom was weakened by internal divisions
(C) He formed a secret alliance with the Byzantine emperor
(D) He commanded an army made entirely of Arab cavalry

210. Evaluating the social stratification, the "Ahl al-Dhimma" applied to:
(A) Protected non-Muslim minorities paying the Jizya
(B) Muslims who had memorized the entire holy Quran
(C) Slaves taken as prisoners during successful wars
(D) Foreign merchants passing through the vast empire

211. Read the following statements and select the correct option.

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Statement I: Arabic literature in the Umayyad period was completely devoid of foreign influences.
Statement II: Epistolary prose was influenced by Persian administrative traditions.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

212. The rebellion of Abd Allah ibn al-Zubayr caused:
(A) The immediate and total collapse of the Umayyad dynasty.
(B) The permanent shift of the capital city to Medina.
(C) The sudden conversion of the Umayyads to Shi'ism.
(D) A decade-long counter-caliphate based in Mecca

213. Which architectural element became a hallmark of Umayyad mosques in Al-Andalus, though it originated in Syria?
(A) The pointed arch
(B) The onion dome
(C) The horseshoe arch
(D) The flying buttress

214. The term "Sawad" refers to:
(A) The barren and dry desert regions of central Arabia
(B) Highly fertile agricultural lands of southern Iraq
(C) The official gold coinage used by the Umayyad state
(D) The black banners used as symbols by the Abbasids

215. Which statement correctly identifies the Umayyad policy towards agriculture?
(A) Banning all agriculture to focus entirely on trade.
(B) Confiscating all peasant lands to build large palaces.
(C) Relying entirely on importing food from Western Europe.
(D) Draining marshes, repairing canals, and expanding lands

216. Identify the incorrect statement about the social classes.
(A) Intermarriage between Arabs and Mawali was common.
(B) Arab tribesmen formed the military and administrative elite.
(C) Slaves were employed in domestic service and some labor.
(D) Dhimmis dominated medical and clerical professions initially.

217. What was the most appropriate cultural consequence of the Umayyad conquest of Sindh?
(A) Total and final annihilation of Indian culture.
(B) Immediate conversion of the entire Indian subcontinent.
(C) Intellectual exchange leading to translations
(D) Adoption of Sanskrit as the official state language.

218. When an Umayyad tax collector levied the Kharaj on a Muslim landowner, it demonstrated the concept that:
(A) Land tax was attached to the land itself
(B) Muslims were completely exempt from all forms of tax.
(C) The poll tax known as Jizya was applied to Muslims.
(D) The alms tax known as Zakat had been abolished.

219. Read the following statements and select the correct option.
Statement I: Umayyad architecture frequently reused columns and capitals from Roman and Byzantine ruins (spolia).
Statement II: This practice was due to a complete lack of stone in the Middle East.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

220. The emergence of the "Shu'ubiyya" movement (which peaked later) had its roots in the Umayyad period caused by:
(A) The overall egalitarianism of the various

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Arab tribes.
(B) Socio-economic and political discrimination against Mawali
(C) The large-scale translation of various Greek philosophies.
(D) The absolute architectural superiority of the Arab people.

221. Which ruler is known for building the Al-Aqsa Mosque in its early monumental form (often conflated with his father's work)?
(A) Yazid I
(B) Marwan I
(C) Al-Walid I
(D) Umar II

222. The title "Amir al-Mu'minin" was used by the Umayyad Caliphs to denote:
(A) Supreme King of the various Arab tribes
(B) The Shadow of God on Earth (Divine authority)
(C) The Chief Collector of Taxes for the treasury
(D) Commander of the Faithful (Religious and political leader)

223. Which statement correctly identifies a key economic reform of Abd al-Malik?
(A) Standardizing weights and measures alongside coinage
(B) The total abolition of all forms of private property.
(C) Making all forms of international trade illegal.
(D) Pegging the Dirham to the value of Chinese currency.

224. Identify the incorrect statement regarding Umayyad trade.
(A) The Islamic conquests unified a vast free-trade zone.
(B) Maritime trade across the Mediterranean completely ceased.
(C) Overland trade routes connecting Asia to the sea flourished.
(D) Commercial letters of credit (Suftaja) began to be used.

225. What was the most appropriate factor that allowed the Umayyads to field massive armies?
(A) The use of foreign mercenary soldiers exclusively.
(B) Diwan al-Jund system providing stipends to Arab tribes
(C) The mass conscription of various women and children.
(D) An alliance formed with the powerful Mongol Empire.

226. Interpreting the political maneuvers of Muawiyah I, his adoption of the Byzantine administrative framework illustrates his competency in:
(A) Pragmatic statecraft and utilizing efficient bureaucracies
(B) Significant religious innovation and spiritual leadership.
(C) The skilled composition of various forms of poetry.
(D) Engaging in complex and abstract theological debate.

227. Read the following statements and select the correct option.
Statement I: Under the Umayyads, the traditional Bedouin lifestyle completely disappeared.
Statement II: The Caliphs often sent their sons to the desert to learn pure Arabic and experience Bedouin life.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

228. The heavy taxation on the agricultural Mawali in Iraq by Al-Hajjaj caused:
(A) An unprecedented agricultural boom in the region.
(B) The immediate and final collapse of the Byzantine empire.
(C) The invention of various new types of farming machinery.
(D) Flight of peasants to cities, which Al-Hajjaj tried to reverse

229. Which of the following scholars was famously executed by the Umayyads for his Qadarite (free will) views?
(A) Hasan al-Basri
(B) Abu Huraira

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(C) Ma'bad al-Juhani
(D) Ibn Shihab al-Zuhri

230. The "Tiraz" system established by the Umayyads was:
(A) A network of state prisons established for dissidents.
(B) State textile workshops producing officially inscribed fabrics
(C) The irrigation network used across the Egyptian Delta.
(D) The formal philosophical curriculum used in the schools.

231. Which statement correctly connects the battle of Karbala to later political movements?
(A) It proved the invincibility of the Umayyad military forces.
(B) It convinced the Kharijites to support the ruling Caliph.
(C) It ended all civil wars within the vast Islamic empire.
(D) Mobilizing martyrdom narrative for Shi'a opposition

232. Identify the incorrect statement concerning the Umayyad postal system (Barid).
(A) It was accessible to all common citizens for private letters.
(B) It utilized relay stations with fresh horses.
(C) It was designed for official state correspondence.
(D) It allowed the Caliph to swiftly receive news from distant provinces.

233. What was the most appropriate significance of the "Day of Marj Rahit" (684 CE)?
(A) Marking the final and total defeat of the Byzantines.
(B) The day the Abbasids officially took over state power.
(C) Decisive victory for the Kalb, securing the throne
(D) A peaceful treaty signing between Arabs and Persians.

234. Analyzing the rapid conquest of North Africa, one applies the concept that:
(A) Incorporation of Berbers amplified their fighting force
(B) The local Berber populations resisted Islam permanently.
(C) The Umayyads relied solely on naval bombardments at sea.
(D) The Byzantine empire offered no resistance at all.

235. Read the following statements and select the correct option.
Statement I: The Umayyad Caliphs frequently patronized poets to legitimize their rule.
Statement II: Poets effectively functioned as the "mass media" or propagandists of the era.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

236. The structural failure of the Umayyad state in Khurasan was caused by:
(A) An invasion by the Chinese Tang dynasty from the East.
(B) Failure of Nasr ibn Sayyar to unite feuding Arab tribes
(C) A catastrophic earthquake that leveled provincial cities.
(D) The complete lack of any military presence in Khurasan.

237. Which notable Tabaie scholar is recognized as a pioneer in the science of dream interpretation, though his major historical role was as a Hadith transmitter in Basra?
(A) Hasan al-Basri
(B) Said ibn al-Musayyib
(C) Ibn Sirin
(D) Mujahid

238. The title "Khatib" in the Umayyad era pertained to:
(A) A skilled archer in the elite military divisions.
(B) A collector of taxes in the provincial treasuries.
(C) A physician serving in the various bimaristans.
(D) A public orator, essential for political leadership

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239. Which statement correctly describes the architectural innovation at the Great Mosque of Kairouan?
(A) Establishing the model for T-plan hypostyle mosques
(B) Introducing the widespread use of pure white marble.
(C) Featuring the first freestanding dome in North Africa.
(D) Being built entirely underground to escape the heat.

240. Identify the incorrect statement about the late Umayyad rulers.
(A) Yazid III rebelled against Walid II.
(B) Walid II was known for his piety and asceticism.
(C) Marwan II was nicknamed "Al-Himar" (the Ass) for his stubborn endurance in battle.
(D) Internal assassinations plagued the final years of the dynasty.

241. What was the most appropriate strategic value of the Awasim (frontier zones)?
(A) Agricultural heartlands used for food production.
(B) Fortified buffer regions protecting Syria from incursions
(C) Designated areas used for exiling various court poets.
(D) The primary mints for producing gold and silver coins.

242. A governor applying the policies of Umar II would demonstrate competency in Islamic jurisprudence by:
(A) Removing the Jizya from Mawali to align with equality
(B) Forcing non-Muslims to pay the Zakat or alms tax.
(C) Collecting Kharaj from the royal family members only.
(D) Banning all forms of taxation across the empire.

243. Read the following statements and select the correct option.
Statement I: The Umayyads developed elaborate court ceremonies adopted from Byzantine and Sasanian traditions.
Statement II: The early Caliphs like Abu Bakr and Umar also practiced these elaborate ceremonies.
(A) Both Statement I and II are correct.
(B) Both Statement I and II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

244. The intellectual stagnation of the Kharijites was caused by:
(A) Their complete reliance on classical Greek philosophy.
(B) Their overwhelming focus on wealth and personal luxury.
(C) Their integration into the various Umayyad court circles.
(D) Extreme fanaticism, warring, and rejection of scholarship

245. Which of the following sciences received early rudimentary translation efforts under the Umayyad prince Khalid ibn Yazid?
(A) Quantum mechanics
(B) Cartography
(C) Alchemy and Medicine
(D) Sociology

246. The concept of "Jund" in Umayyad Syria referred to:
(A) A specific poetic meter used in the classical odes.
(B) A military district or army division in Umayyad Syria
(C) A type of gold coin used for international trade.
(D) A theological school focused on divine predestination.

247. Which statement correctly summarizes the Umayyad approach to non-Muslim religious authorities?
(A) Being systematically executed by the state forces.
(B) Being forced to preach various Islamic sermons.
(C) Being deported to the Indian subcontinent provinces.
(D) Allowing leaders to manage internal affairs of communities

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248. Identify the incorrect statement regarding the fall of the Umayyads.
(A) Marwan II willingly abdicated the throne to Abu al-Abbas.
(B) The Abbasid revolution started in Khurasan.
(C) Black banners were used as the symbol of the revolution.
(D) The Umayyad graves in Damascus were desecrated by the victorious Abbasids.

249. What was the most appropriate legacy of the Umayyad Emirate of Cordoba (Al-Andalus)?
(A) Serving as an isolated and distant prison colony.
(B) Collapsing immediately after only five years of rule.
(C) Preserving Umayyad lineage and developing European Islam
(D) Conquering the central heartlands of the Abbasid Empire.

250. Evaluating the entire Umayyad period, the Arabisation of the state fundamentally served to:
(A) Consolidating control and forging a unified imperial identity
(B) Erasing the use of the various Arabic languages.
(C) Subordinating Arab tribes to the Persian nobility.
(D) Reverting the empire to ancient pre-Islamic paganism.

Direction : Please read the following source carefully.

The establishment of the Umayyad dynasty marked a significant structural shift in early Islamic governance, transitioning from the earlier system of consensus to a dynastic model of succession. This political transformation fundamentally altered the nature of leadership, centralizing authority within a specific lineage. Historical analysis of the establishment of the Umayyad dynasty reveals that this transition was not merely a change in personnel but a complete reorientation of state mechanisms. The foundational phase of the Umayyad state required the consolidation of fragmented territories and the pacification of internal dissent to secure the new dynastic authority. Consequently, the establishment of the Umayyad dynasty necessitated the creation of new political frameworks that prioritized stability and territorial integrity over the egalitarian tribal structures that previously dominated. The shift to a hereditary system was justified by the new ruling elite as a necessary measure to prevent continuous civil strife and ensure cohesive governance. By establishing a centralized political capital and reorganizing military allegiances, the early Umayyad leadership effectively institutionalized their dynastic claims. This period of establishment laid the groundwork for an expansive imperial entity, fundamentally redefining the political identity of the Islamic state and setting a precedent for subsequent dynastic successions in the region's historical trajectory.

Based on the above source, attempt the following five questions.

251. What fundamental change in early Islamic governance was brought about by the establishment of the Umayyad dynasty?
(A) The introduction of an egalitarian tribal voting system
(B) A shift from consensus to a dynastic model
(C) The decentralization of authority to regional councils
(D) The elimination of existing hereditary succession models

252. How did the new ruling elite justify the transition to a hereditary system?
(A) As a measure to prevent continuous civil strife
(B) As a formal mandate to conquer overseas territories
(C) As a strategy to distribute wealth among tribal leaders
(D) As an attempt to promote egalitarian social structures

253. According to the passage, what did the foundational phase of the Umayyad state require to secure dynastic authority?
(A) The dissolution of the centralized political capital
(B) The promotion of indigenous languages in the military
(C) Consolidation of territories and pacification of dissent
(D) The establishment of decentralized economic zones

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254. What was prioritized by the new political frameworks established during this period?
(A) Egalitarian tribal autonomy and regional independence
(B) Constant military expansion and religious conversion
(C) The elimination of the functional military apparatus
(D) Stability and integrity over tribal structures

255. How did early Umayyad leadership institutionalize their dynastic claims?
(A) By delegating total military authority to local militias
(B) By abandoning the concept of a unified Islamic state
(C) By centralizing the capital and military allegiances
(D) By relying exclusively on foreign mercenary forces

Direction : Please read the following source carefully.

The consolidation and expansion of the Umayyad state relied heavily on the strategic vision and governance of its prominent rulers. These leaders were tasked with managing a vast and culturally diverse empire, which required a delicate balance of military prowess and administrative acumen. The prominent rulers of the Umayyad era distinguished themselves by implementing policies that centralized state power while simultaneously managing provincial governors who held significant regional influence. Through their leadership, these prominent rulers navigated complex geopolitical landscapes, suppressing internal rebellions and projecting power across newly acquired frontiers. Historical assessments of these figures emphasize their role in transforming a nascent state into a formidable imperial power. The effectiveness of the prominent rulers was often measured by their ability to maintain internal cohesion and economic stability, ensuring the continuous flow of revenue to the central treasury. Furthermore, these leaders established enduring institutional precedents that defined the Umayyad administrative ethos. By standardizing military organization and centralizing fiscal policies, the prominent rulers ensured the longevity of their dynastic influence. Their strategic decisions not only shaped the immediate political environment but also left a lasting legacy on the structural evolution of early Islamic governance, highlighting the critical impact of individual leadership on imperial statecraft.

Based on the above source, attempt the following five questions.

256. What two qualities were required by the prominent rulers to manage the diverse Umayyad empire?
(A) Philosophical inquiry and artistic patronage
(B) Military prowess and administrative acumen
(C) Theological expertise and linguistic fluency
(D) Isolationist tendencies and economic frugality

257. How did prominent rulers handle the balance of power within the state?
(A) By completely abolishing the role of provincial governors
(B) By transferring all central authority to regional tribal chiefs
(C) By focusing exclusively on foreign diplomacy over internal affairs
(D) By centralizing power while managing provincial governors

258. What was a common measure of effectiveness for these prominent rulers?
(A) Maintaining internal cohesion and economic stability
(B) Their ability to dissolve the standing military
(C) Their capacity to limit the cultural diversity of the empire
(D) Their willingness to decentralize the central treasury

259. By what means did the rulers ensure the longevity of their dynastic influence?
(A) Encouraging internal rebellions to test regional loyalty
(B) Delegating fiscal policy entirely to provincial administrators
(C) Standardizing military and centralizing fiscal policies
(D) Abandoning institutional precedents in favor of ad-hoc decisions

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260. According to the passage, the strategic decisions of the prominent rulers left a lasting legacy on which of the following?
(A) The structural evolution of Islamic governance
(B) The complete eradication of pre-existing cultures
(C) The technological advancements in agricultural tools
(D) The establishment of non-dynastic succession protocols

Direction : Please read the following source carefully.

During the Umayyad period, the intellectual landscape was profoundly shaped by the contributions of prominent Sahabi and Tabaie scholars. These early scholarly figures served as the primary custodians of religious and legal knowledge, bridging the gap between the foundational era of Islam and the developing state apparatus. The prominent Sahabi and Tabaie scholars played a critical role in preserving, transmitting, and interpreting religious texts, thereby establishing the normative frameworks for social and legal conduct. Their academic endeavors were largely independent of the political elite, which allowed them to maintain a degree of moral authority within the broader community. Historical texts indicate that these prominent Sahabi and Tabaie scholars frequently engaged in rigorous pedagogical activities, forming study circles that attracted students from various regions. By systematically organizing legal precedents and theological principles, they laid the essential groundwork for the formalization of Islamic jurisprudence. The methodologies developed by the prominent Sahabi and Tabaie scholars emphasizing oral transmission and rigorous verification became the standard for subsequent intellectual traditions. Their scholarly networks functioned as a vital unifying force across the diverse territories of the Umayyad state, ensuring that a cohesive religious identity was maintained despite the rapid political and territorial expansions occurring simultaneously.

Based on the above source, attempt the following five questions.

261. What primary role did the prominent Sahabi and Tabaie scholars fulfill during the Umayyad period?
(A) They acted as the central military commanders for the state.
(B) They were exclusively responsible for collecting provincial taxes.
(C) They functioned as the official diplomatic envoys to foreign empires.
(D) They served as custodians of religious and legal knowledge.

262. How did the scholarly endeavors of these figures relate to the political elite?
(A) Their work was completely dictated by the reigning rulers.
(B) Their academic endeavors were largely independent of the political elite.
(C) They operated as formal administrative bureaucrats.
(D) They relied entirely on political patronage to conduct study circles.

263. What pedagogical method did these scholars frequently utilize to disseminate knowledge?
(A) Publishing mass-produced standardized textbooks for schools
(B) Establishing mandatory state-run universities in the capital
(C) Forming study circles for students from various regions
(D) Conducting secret, localized meetings closed to outsiders

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264. What was a key methodological emphasis of the Sahabi and Tabaie scholars?
(A) Fictional storytelling and mythological integration
(B) The exclusive use of translated foreign manuscripts
(C) The rejection of theological principles
(D) Oral transmission and rigorous verification

265. What broader impact did the scholarly networks of these figures have on the Umayyad state?
(A) Unifying the state through a cohesive religious identity
(B) Triggering constant political fragmentation among tribal groups
(C) Accelerating the secularization of the imperial bureaucracy

(D) Discouraging intellectual exchange across different territories

Direction : Please read the following source carefully.

The policy regarding the Arabisation of the State constituted a defining administrative reform during the Umayyad period, aiming to culturally and linguistically unify a vast, multi-ethnic empire. Prior to this initiative, the state administrative apparatus relied heavily on local languages and the indigenous bureaucratic elite of conquered territories. The Arabisation of the State systematically replaced these diverse administrative languages with Arabic, thereby centralizing bureaucratic communication and standardizing governmental record-keeping. This comprehensive linguistic shift mandated that all official state registers, tax records, and public correspondence be exclusively maintained in Arabic. Consequently, the Arabisation of the State necessitated a demographic shift within the administrative sectors, as proficiency in Arabic became a prerequisite for bureaucratic employment. This policy significantly accelerated the assimilation of non-Arab populations into the dominant cultural framework, fostering a unified imperial identity. Furthermore, the Arabisation of the State extended beyond mere linguistic mandates; it involved the introduction of an independent, Arabic-inscribed coinage system, which asserted the economic sovereignty and ideological distinctiveness of the Umayyad government. By institutionalizing Arabic as the sole language of governance and commerce, the state effectively dismantled pre-existing administrative dependencies, establishing a culturally cohesive bureaucratic structure that permanently altered the region's socio-political dynamics.

Based on the above source, attempt the following five questions.

266. What was the primary goal of the policy regarding the Arabisation of the State?
(A) To encourage the proliferation of local indigenous languages
(B) To culturally and linguistically unify a multi-ethnic empire
(C) To decentralize governmental record-keeping across provinces
(D) To isolate the ruling elite from the general population

267. Before the Arabisation initiative, what did the state administrative apparatus heavily rely on?
(A) Exclusively Arabic-speaking bureaucrats imported from the capital
(B) Local languages and the indigenous bureaucratic elite
(C) A purely oral system of administration with no written records
(D) Translators provided by neighboring rival empires

268. What impact did the Arabisation policy have on bureaucratic employment?
(A) Arabic proficiency became a prerequisite for employment.
(B) It eliminated the need for state administrators entirely.
(C) It mandated the hiring of exclusively non-Arab administrators.
(D) It removed educational requirements for state officials.

269. How did the Arabisation of the State assert economic sovereignty?
(A) By banning all forms of commercial trade within the empire
(B) By outsourcing minting operations to indigenous elites
(C) By introducing an independent Arabic-inscribed coinage
(D) By eliminating taxation for Arabic-speaking citizens

270. What long-term administrative outcome was achieved by institutionalizing Arabic as the sole language of governance?
(A) The reinforcement of pre-existing administrative dependencies
(B) The fragmentation of the imperial identity
(C) The return to decentralized tribal governance
(D) The creation of a cohesive bureaucratic structure

Direction : Please read the following source carefully.

An examination of the social and economic conditions under the Umayyads reveals a rapidly

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evolving society attempting to integrate diverse populations within an expanding imperial economy. The social and economic conditions were characterized by a rigid stratification that frequently distinguished between the ruling elite and the newly integrated subjects. Economically, the state benefited from vast agricultural wealth and control over lucrative trans-regional trade routes, which facilitated significant urban development and commercial expansion. However, the social and economic conditions were also marked by fiscal disparities, as taxation policies often placed disproportionate burdens on the agrarian classes and non-elite populations. The influx of wealth from the provinces led to the growth of a wealthy urban merchant class, significantly altering the traditional economic dynamics of the society. In addressing the social and economic conditions, the state attempted various fiscal reforms to stabilize agricultural output and ensure consistent tax revenue. These economic transitions spurred urbanization, leading to the establishment of new market centers and the expansion of craft industries. Despite the overall prosperity of the imperial center, the underlying disparities inherent in the social and economic conditions frequently generated localized discontent, highlighting the persistent challenges the state faced in achieving equitable resource distribution across its vast territories.

Based on the above source, attempt the following five questions.

271. How were the social conditions under the Umayyads primarily characterized?
(A) By an egalitarian system with no social hierarchies
(B) By the complete dissolution of the urban merchant class
(C) By a stratification between ruling elites and subjects
(D) By equal fiscal burdens shared among all societal classes

272. What economic factors facilitated significant urban development and commercial expansion?
(A) The elimination of craft industries and local markets
(B) Vast agricultural wealth and trans-regional trade routes
(C) The reduction of consistent tax revenue from provinces
(D) The decentralization of the imperial economy

273. Who bore the disproportionate burden of taxation under the Umayyad economic system?
(A) The ruling administrative elite
(B) The wealthy urban merchant class
(C) The provincial governors
(D) Agrarian classes and non-elite populations

274. What was one outcome of the state's economic transitions and fiscal reforms?
(A) New market centers and craft industry expansion
(B) The decline of urbanization
(C) The collapse of the agricultural sector
(D) The total eradication of localized discontent

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275. Despite the prosperity of the imperial center, what challenge highlighted the limitations of the Umayyad economic system?
(A) The inability to maintain a wealthy merchant class
(B) The failure to engage in trans-regional trade
(C) The challenge of achieving equitable resource distribution
(D) The lack of any attempt at fiscal reform

Direction : Please read the following source carefully.

The complex machinery of Umayyad administration was designed to effectively manage the unprecedented territorial expansion of the empire. At its core, the administration functioned through a centralized bureaucracy that sought to assert imperial control over distant provinces. To achieve this, the Umayyad administration established specialized governmental departments, known as diwans, which were responsible for overseeing taxation, military registries, and official state correspondence. This compartmentalized approach allowed the administration to process vast amounts of revenue and maintain extensive military deployments across multiple frontiers. However, the effectiveness of the administration heavily depended on the loyalty and competence of provincial governors, who were granted considerable autonomy to maintain local order and collect taxes. The centralization efforts within the administration often required delicate

negotiations with powerful regional tribal leaders to prevent structural fragmentation. A key feature of the Umayyad administration was its systematic development of a postal and intelligence network, which ensured rapid communication between the central authority and the provincial peripheries. By institutionalizing these administrative structures, the state transitioned from a localized tribal governance model to a complex imperial bureaucracy. The structural precedents set by the Umayyad administration significantly influenced the organizational frameworks of subsequent regional empires.

Based on the above source, attempt the following five questions.

276. What was the primary purpose of the centralized bureaucracy in the Umayyad administration?
(A) To assert imperial control over distant provinces
(B) To abolish all military deployments
(C) To return to a localized tribal governance model
(D) To eliminate the collection of provincial revenues

277. What role did the specialized governmental departments, known as diwans, play?
(A) They acted exclusively as religious advisory councils.
(B) They conducted foreign diplomatic missions independent of the state.
(C) They were responsible for agricultural farming in the provinces.
(D) They oversaw taxation, military files, and correspondence.

278. Why were provincial governors granted considerable autonomy?
(A) Because the central government lacked a written language
(B) To maintain local order and collect taxes effectively
(C) So they could declare independence from the central authority
(D) To dismantle the specialized governmental departments

279. What key feature ensured rapid communication between the central authority and the provinces?
(A) A decentralized system of independent couriers
(B) The elimination of official state correspondence
(C) A systematic postal and intelligence network
(D) Mandatory travel for all provincial citizens to the capital

280. The institutionalization of the Umayyad administrative structures marked a transition away from which model of governance?
(A) A complex imperial bureaucracy
(B) An advanced democratic republic
(C) A highly mechanized industrial state
(D) A localized tribal governance model

Direction : Please read the following source carefully.

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Education during the Umayyad period underwent a gradual transformation, laying the foundational structures for subsequent formal academic institutions. The system of education was primarily decentralized, heavily reliant on individual scholars and local study circles located within community centers. This early model of education emphasized the transmission of linguistic, religious, and historical knowledge through intense oral tradition and memorization. Students traveled extensively across the empire to study under renowned authorities, creating an interconnected network of intellectual exchange. The scope of education gradually expanded beyond strict religious instruction to include the study of Arabic grammar, poetry, and foundational administrative skills required for state service. Consequently, education became a critical pathway for social mobility, allowing individuals from diverse backgrounds to integrate into the burgeoning state bureaucracy. While the state did not establish formal, centralized academies, the overarching political environment fostered a climate where private educational initiatives could flourish. The patronage of intellectual activities by local elites further stimulated the growth of education, encouraging the compilation of early historical narratives and linguistic treatises. This decentralized yet rigorous approach to education ensured the preservation and systematic dissemination of cultural and administrative knowledge throughout the vast Umayyad territories.

Based on the above source, attempt the following five questions.

281. How can the system of education during the Umayyad period be best described?
(A) Primarily decentralized and reliant on individual scholars
(B) Highly centralized and exclusively state-funded systems
(C) Restrictive models limited entirely to the ruling elite
(D) Regimes focused solely on standardized written testing

282. What learning methods were heavily emphasized in this early model of education?
(A) Individual laboratory research projects
(B) Intense oral tradition and memorization
(C) Standardized written testing protocols
(D) Mass-produced printed literary textbooks

283. Beyond religious instruction, what subjects did the scope of education expand to include?
(A) Complex methods of advanced industrial engineering
(B) Arabic grammar, poetry, and administrative skills
(C) Strategic oceanic navigation and foreign diplomacy
(D) Traditional Greek mythology and classical Roman law

284. What social function did education increasingly serve during this period?
(A) A pathway for social mobility and bureaucratic integration
(B) Forcing individuals into rigid and unchanging social castes
(C) Legally restricting non-elites from accessing community hubs
(D) Operating as a formal penalty system for provincial revolts

285. What factor stimulated the compilation of early historical narratives and linguistic treatises?
(A) The establishment of centralized state academies
(B) The strict prohibition of private educational initiatives
(C) The patronage of intellectual activities by local elites
(D) The outright ban on extensive student travel

Direction : Please read the following source carefully.

The Umayyad era witnessed a remarkable development of Arabic language and literature, transitioning from an oral tradition to a more structured and codified literary culture. This development of Arabic language and literature was significantly propelled by the state's administrative needs, which necessitated standardized grammar and a unified written script. Scholars actively engaged in the development of Arabic language and literature by formulating foundational grammatical rules and preserving pre-existing poetic anthologies to prevent linguistic corruption. Poetry remained the dominant literary form, evolving to reflect the new political realities, with court poets utilizing their craft for political panegyric and ideological legitimation. Furthermore, the development of Arabic language and literature was characterized by the emergence of early prose, utilized primarily for administrative epistles and formal state correspondence. The interaction between Arabic and the diverse linguistic traditions of conquered territories enriched the language, leading to an expanded vocabulary capable of articulating complex administrative and philosophical concepts. By securing royal patronage, grammarians and poets significantly accelerated the development of Arabic language and literature, establishing a robust linguistic framework that served both as a vehicle for imperial administration and as the definitive medium for future regional intellectual discourse.
Based on the above source, attempt the following five questions.

286. What administrative need propelled the development of the Arabic language and literature?
(A) The desire to communicate with neighboring empires in their native tongues
(B) The requirement to eliminate poetry from public life
(C) The attempt to create an exclusively oral state bureaucracy
(D) The necessity for standardized grammar and a unified written script

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287. How did scholars prevent linguistic corruption during this era?
(A) By outlawing all non-religious texts in the provinces
(B) By isolating Arabic from all newly conquered territories
(C) By formulating grammar rules and preserving anthologies
(D) By replacing Arabic with diverse indigenous tribal dialects

288. What role did court poets play concerning the new political realities?
(A) They focused on composing early administrative prose works.
(B) Using their craft for political and ideological legitimation.
(C) They actively undermined the central administration via satire.
(D) They abandoned poetry entirely in favor of philosophical essays.

289. What was the primary utilization of the newly emerging early prose?
(A) Publishing mythological storytelling for the public
(B) Producing romantic fiction for the urban merchants
(C) Drafting agricultural manuals for the rural classes
(D) Administrative epistles and official state documents

290. How did interaction with conquered territories affect the Arabic language?
(A) Expanding vocabulary to articulate complex concepts
(B) Simplification of the language and vocabulary reduction
(C) Causing Arabic to be replaced by indigenous local dialects
(D) Restricting the language strictly to future theological use

Direction : Please read the following source carefully.

The evolution of art and architecture under the Umayyads represented a synthesis of pre-existing regional traditions with new, distinctively imperial aesthetics. Umayyad art and architecture primarily manifested in the construction of monumental religious structures and lavish desert palaces, which served as powerful symbols of state authority and cultural permanence. The patrons of this art and architecture deliberately integrated Hellenistic, Byzantine, and Sasanian motifs, adapting them to align with their specific cultural and ideological requirements. This hybrid approach to art and architecture resulted in innovative structural designs, such as the introduction of the horseshoe arch and complex geometric mosaics that avoided figural representation in religious contexts. In secular settings, however, Umayyad art and architecture frequently featured elaborate frescoes and stucco carvings depicting royal hunts and courtly life, reflecting the luxurious lifestyle of the ruling elite. The strategic placement of these monumental structures across the empire facilitated the visual projection of dominance over newly integrated populations. By investing heavily in urban development and monumental construction, the state utilized art and architecture as a critical tool for political legitimation, leaving behind a lasting physical legacy that fundamentally defined the early aesthetic identity of the region.

Based on the above source, attempt the following five questions.

291. Umayyad art and architecture represented a synthesis of which elements?
(A) Nomadic aesthetics without any external cultural influences
(B) Byzantine architecture and modern industrial structural design
(C) Regional traditions combined with new imperial aesthetics
(D) Minimalist structures and decentralized urban planning models

292. What purpose did the monumental structures and lavish desert palaces serve?
(A) They functioned as symbols of authority and permanence.
(B) They acted as hidden military fortresses to avoid any public attention.
(C) They were designed solely as temporary nomadic shelters for the elite.
(D) They served strictly as commercial marketplaces for indigenous traders.

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293. Which of the following structural designs was an innovative result of this hybrid architectural approach?
(A) The architectural Gothic flying buttress
(B) The traditional stone step pyramid
(C) Unadorned and purely wooden facades
(D) Horseshoe arches and geometric mosaics

294. How did secular settings differ from religious contexts in Umayyad art?
(A) Secular settings strictly avoided any form of artistic decoration.
(B) Secular settings featured frescoes of royal hunts and courtly life.
(C) Secular settings utilized complex geometric mosaics without figures.
(D) Secular settings were built entirely underground for total privacy.

295. What was a primary political use of art and architecture by the state?
(A) To drain the provincial treasuries and weaken all local governors
(B) To camouflage the ruling elite from any active dissenting factions
(C) A tool for political legitimation and projection of dominance
(D) To enforce egalitarian living conditions among all social classes

Direction : Please read the following source carefully.

The eventual collapse of the Umayyad dynasty was precipitated by a complex convergence of systemic vulnerabilities, making the causes of decline a subject of intense historical analysis. One of the primary causes of decline was the persistent internal factionalism and tribal rivalries that severely fractured the military and political elite, undermining centralized authority. Additionally, the causes of decline were deeply rooted in socioeconomic grievances, particularly the inequitable taxation policies that alienated the vast non-elite and newly assimilated populations. This demographic, feeling marginalized by the ruling administration, formed a fertile ground for organized revolutionary movements. Furthermore, the causes of decline included the massive financial strain and military exhaustion resulting from continuous, overextended frontier campaigns that failed to yield sufficient economic returns. The sheer geographic expanse of the empire exacerbated these administrative challenges, making it increasingly difficult for the central government to suppress simultaneous provincial insurrections. Ultimately, the causes of decline culminated in a failure of the state to ideologically legitimize its rule among the broader populace, leading to a loss of consensus and the fatal weakening of state institutions. This profound structural instability paved the way for a successful, well-coordinated revolution that permanently unseated the dynasty.

Based on the above source, attempt the following five questions.

296. What internal issue severely fractured the military and political elite?
(A) The lack of any organized military force
(B) The complete transition to a pacifist state ideology
(C) Over-centralization leading to an excessive bureaucratic surplus
(D) Persistent internal factionalism and tribal rivalries

297. Which socioeconomic grievance contributed significantly to the alienation of non-elite populations?
(A) Inequitable taxation policies
(B) The mandatory distribution of agricultural wealth
(C) The enforcement of localized tribal languages
(D) The over-funding of public education systems

298. What was a major consequence of the continuous, overextended frontier campaigns?
(A) Unprecedented economic prosperity and budget surpluses
(B) Massive financial strain and military exhaustion
(C) The immediate consolidation of all rival neighboring empires
(D) A permanent halt to all provincial insurrections

299. How did the geographic expanse of the empire affect its administration?
(A) It made communication flawless and instant for the central elite.

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(B) It created challenges that hindered suppression of insurrections.
(C) It simplified the process of wealth redistribution in the region.
(D) It allowed the centralized bureaucracy to eliminate local governors.

300. What ultimate failure led to the loss of consensus and the fatal weakening of state institutions?
(A) Failure to ideologically legitimize rule among the populace
(B) The failure to maintain the horseshoe arch in architecture
(C) The failure to engage in any form of foreign commercial trade
(D) The failure to document historical narratives of the dynasty

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ANSWERS

1. (B) Battle of Siffin
The Battle of Siffin in 657 CE was a critical turning point that weakened the authority of Ali ibn Abi Talib. Subsequent arbitration at Adhruh provided Muawiyah I with political legitimacy and allowed him to consolidate his power in Syria. This military stalemate directly facilitated the transition from the Rashidun Caliphate to the establishment of the Umayyad dynasty in Damascus.

2. (A) The year of unity following Hasan ibn Ali's abdication
The Year of Unity, or Am al-Jama'ah, occurred in 661 CE when Hasan ibn Ali abdicated the caliphate to Muawiyah I. This event ended the First Fitna and brought a period of relative peace to the Muslim community. It is historically significant as it marked the formal beginning of the Umayyad dynasty, centralizing political authority under a single leader.

3. (C) He introduced the concept of Hilm to manage tribal alliances.
Muawiyah I utilized the concept of Hilm, a blend of patience and political shrewdness, to govern his vast territories. By employing diplomacy and strategic gifts instead of brute force, he successfully navigated complex tribal rivalries. This approach allowed him to maintain the loyalty of influential Arab chiefs, which was essential for the stability and expansion of the early Umayyad state.

4. (D) The dynasty was established in 632 CE.
The Umayyad dynasty was established in 661 CE following the assassination of Ali and the subsequent abdication of Hasan. While the Rashidun period ended then, 632 CE actually marks the death of Prophet Muhammad and the start of the first caliphate. Under Muawiyah I, the capital moved to Damascus and hereditary succession became a defining feature of the new administration.

5. (C) 1, 2, and 3
Muawiyah I was responsible for significant administrative innovations, including the creation of the Diwan al-Khatam for state seals and the development of the Barid postal system. He also initiated hereditary succession by nominating his son Yazid. However, the Battle of Karbala did not take place during his reign; it occurred later under the rule of his successor, Yazid I.

6. (B) Diwan al-Khatam - Muawiyah I
Muawiyah I established the Diwan al-Khatam, or the Chancery of the Seal, to prevent the forgery of official documents and ensure administrative security. This bureau required all state correspondence to be sealed and recorded. While later rulers like Abd al-Malik introduced Arabised coinage and Al-Walid I built the Great Mosque, the creation of this specific registry remains a hallmark of Muawiyah's governance.

7. (D) Death of Muawiyah I - 690 CE
Muawiyah I died in 680 CE, not 690 CE, after ruling as the first Umayyad Caliph for nearly two decades. His death triggered the Second Fitna, a period of civil war and political instability. Other historical markers like Hasan's abdication in 661 CE, the Battle of Siffin in 657 CE, and the arbitration in 658 CE are accurately dated events.

8. (A) 2, 4, 1, 3
The transition to Umayyad rule began with the assassination of Uthman in 656 CE, followed by the Battle of the Camel. The subsequent Battle of Siffin in 657 CE led to a stalemate between Ali and Muawiyah. Finally, the Year of Jama'ah in 661 CE occurred after Hasan's abdication, officially unifying the Muslim community under the first Umayyad Caliph.

9. (C) The unified support of the Kharijites.
The Umayyads rose to power primarily due to the strategic wealth of Syria and the discipline of its loyal army. Muawiyah also developed a strong navy to counter Byzantine threats. In contrast, the Kharijites were a radical group that violently

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opposed the Umayyads throughout their rule. Their constant rebellions in Iraq and North Africa actually served as a major destabilizing force.

10. (A) 1, 2, 3, 4
Muawiyah I's reign was characterized by the transfer of the capital to Damascus and the introduction of the Maqsura in mosques for protection. He navigated the arbitration at Adhruh and faced persistent revolts from the Kharijites. Although the empire expanded significantly during this time, the conquest of Spain occurred much later during the reign of Al-Walid I in the early eighth century.

11. (D) To rely on his loyal Syrian support base.
Muawiyah I chose Damascus as the capital because it was his power base during his long tenure as governor of Syria. The local Syrian tribes were fiercely loyal to him, providing the military and political stability needed to establish a new dynasty. Moving the capital away from Medina allowed him to minimize the influence of traditional religious elites and focus on administration.

12. (B) Using diplomacy and gifts to win over tribal chiefs
Hilm refers to the political sagacity and forbearance that Muawiyah I practiced to consolidate his authority. Instead of relying solely on military coercion, he used diplomacy, persuasive speech, and financial incentives to secure the allegiance of powerful tribal leaders. This balanced approach was vital for maintaining peace within the disparate regions of the newly formed empire while strengthening the central government's reach.

13. (C) Statement I is correct but Statement II is incorrect.
Muawiyah I fundamentally changed the caliphate by introducing hereditary succession, starting with the nomination of his son Yazid I. While this provided a clear path for leadership, the shift was not universally accepted. Many prominent figures in Medina and Iraq viewed the move as a departure from the traditional elective Shura system, leading to significant political tension and eventually civil war.

14. (D) Diwan al-Khatam
The Diwan al-Khatam was specifically designed to ensure the authenticity and security of official state documents. By requiring that a copy of every decree be kept in the central archives and sealed, the Umayyads prevented forgery and unauthorized alterations. This administrative innovation reflects the increasing complexity of the state and the need for a centralized bureaucracy to manage provincial and imperial affairs.

15. (A) Both A and R are true and R is the correct explanation of A.
The Umayyad dynasty is frequently described as an Arab kingdom because its political structure relied heavily on Arab tribalism and the exclusion of non-Arab converts from high office. This shift toward ethnic supremacy prioritized the interests of the Arab elite over the universalist religious ideals of the earlier Rashidun period. Consequently, the administration became increasingly secular and focused on traditional loyalties.

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16. (B) Maintaining communication and loyalty with tribal leaders
The practice of receiving delegations, or Wafd, was a key administrative tool used by Muawiyah I to engage with tribal leaders. These representatives brought local grievances and expressions of loyalty directly to the Caliph in Damascus. By maintaining this open line of communication and offering rewards, Muawiyah integrated the powerful Arab tribes into the state structure, ensuring a level of stability.

17. (B) Generating enduring opposition and crystallizing Shi'a identity
The Battle of Karbala in 680 CE resulted in the tragic death of Husayn ibn Ali, the grandson of the Prophet. This event had a profound impact, as it galvanized opposition to Umayyad rule and became the foundational narrative for Shi'a identity. The sense of grievance and martyrdom fueled numerous rebellions, permanently challenging the religious and political legitimacy of the Umayyad dynasty.

18. (A) Al-Walid I
The reign of Al-Walid I marked the pinnacle of Umayyad territorial expansion. Under his

leadership, Muslim armies reached their greatest extent, with commanders like Muhammad bin Qasim conquering Sindh and Qutayba bin Muslim moving into Transoxiana. This era of conquest was supported by a stable administration in Damascus, which provided the necessary resources and strategic direction for military operations.

19. (C) Rulers descended from Marwan ibn al-Hakam
The Marwanid branch of the Umayyad dynasty began with the accession of Marwan ibn al-Hakam in 684 CE after the brief reign of Muawiyah II. This line replaced the Sufyanid branch, which were the descendants of Abu Sufyan. The Marwanids were responsible for the major administrative reforms and massive territorial expansions that characterized the middle and later periods of the Umayyad Caliphate.

20. (D) P-3, Q-4, R-1, S-2
Muawiyah I is credited with the establishment of the dynasty, while Abd al-Malik initiated the Arabisation of the administration. Al-Walid I oversaw the peak of territorial expansion into Europe and India. Finally, Umar II was known for his pious reforms, including the abolition of Jizya for converts. These specific contributions highlight the varying priorities and focuses of the different Umayyad rulers.

21. (C) His focus on fiscal reforms and pious governance
Umar II, often called the fifth rightly guided caliph, focused his short reign on moral and fiscal reforms. He sought to return the empire to the religious principles of the early caliphate by reducing taxes on converts and promoting justice. Unlike his predecessors, he prioritized internal spiritual and administrative integrity over military expansion, aiming to reconcile the disenfranchised Mawali with the state.

22. (B) He neglected the administrative and financial systems.
Hisham was an industrious and frugal ruler who significantly improved the administrative and financial systems of the empire. His long reign was a period of consolidation despite facing major challenges like the Battle of Tours and the Great Berber Revolt. Far from neglecting the state, he was deeply involved in fiscal management, ensuring that the treasury remained solvent during a time of constant warfare.

23. (B) Marwan II - The final Umayyad Caliph of Damascus
Marwan II was the last Umayyad Caliph of the Damascus-based empire, reigning until his defeat at the Battle of the Zab in 750 CE. He was an experienced military leader who spent much of his rule fighting to suppress rebellions. While other rulers like Al-Walid I commissioned the Dome of the Rock and Tariq ibn Ziyad conquered Spain, Marwan II's tenure marked the dynasty's end.

24. (A) Uqba bin Nafi - Conquest of Constantinople
Uqba bin Nafi is famous for his conquest of North Africa and the founding of the city of Kairouan, rather than any siege of Constantinople. The military campaigns against the Byzantine capital were led by other commanders and occurred in multiple stages, notably under Muawiyah I and Suleiman. Tariq ibn Ziyad, Muhammad bin Qasim, and Qutayba bin Muslim are correctly matched.

25. (C) 1, 2, and 3
Al-Walid I's reign was a golden age of expansion and monumental architecture. He commissioned the Great Mosque of Damascus and supported the successful conquests of Sindh and Spain. While his era saw great cultural growth, the systematic translation of Greek philosophy into Arabic was more characteristic of the later Abbasid period, particularly under the patronage of caliphs like Al-Ma'mun.

26. (A) Husayn bin Numayr
During the Second Fitna, the Umayyad forces under Husayn bin Numayr laid siege to Mecca in 683 CE to suppress the counter-caliphate of Abd Allah ibn al-Zubayr. This siege followed the Battle of Harra and resulted in damage to the Kaaba. The military operation ended abruptly when news arrived of the death of Caliph Yazid I, leading to a temporary withdrawal of the Syrian army.

27. (D) Marwan I
The Sufyanid branch consisted of Muawiyah I, his son Yazid I, and his grandson Muawiyah II. After

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Muawiyah II's death and the ensuing succession crisis, the caliphate passed to Marwan ibn al-Hakam, who founded the Marwanid branch. This transition occurred during the Second Fitna and marked a shift in the family line that would rule until the eventual collapse of the dynasty in the East.

28. (2, 1, 3, 4)
The succession of Umayyad rulers began with the early Sufyanids and moved to the Marwanids. Yazid I succeeded the founder, Muawiyah I. After the crisis following Muawiyah II, Abd al-Malik stabilized the dynasty. He was followed by several sons and his cousin Umar II. Hisham was one of the last major rulers of the dynasty, reigning before the final collapse in the mid-eighth century.

29. (C) The Father of Kings
Abd al-Malik is known as the "Father of Kings" because four of his sons—Al-Walid, Suleiman, Yazid II, and Hisham—eventually succeeded him as Caliphs. This title also reflects his role as the second founder of the dynasty, having consolidated power after the Second Fitna and implemented the crucial administrative reforms that defined the empire for several decades.

30. (D) 2, 3, 4
The reign of Al-Walid I witnessed the successful conquest of Transoxiana by Qutayba bin Muslim, the Battle of Guadalete which led to the conquest of Spain, and the conquest of Sindh by Muhammad bin Qasim. These military achievements expanded the empire to its furthest geographical reaches. While the siege of Constantinople occurred, it was unsuccessful, and the Battle of the Zab marked the end.

31. (A) Restoring central authority over rebellious provinces
Abd al-Malik appointed Al-Hajjaj bin Yusuf as governor of Iraq and the East to suppress the rebellions of Abd Allah ibn al-Zubayr and the Kharijites. Al-Hajjaj used ruthless military force and strict administrative control to restore order to these volatile regions. His tenure was essential for re-establishing the central authority of the Umayyad state after the chaos of the Second Fitna.

32. (C) Statement I is correct but Statement II is incorrect.
Umar II implemented fiscal reforms intended to treat Mawali equally by exempting them from the Jizya upon conversion to Islam. He believed that the state should not profit from people's faith. While this addressed social grievances and promoted fairness, it actually led to a significant decrease in state revenue from the Jizya, as mass conversions reduced the pool of non-Muslim taxpayers.

33. (B) Umar II
Umar II was the ruler most associated with equitable treatment of the Mawali, or non-Arab converts. His policies aimed to eliminate the discriminatory practice of charging converts the Jizya and to ensure they received stipends equal to those of Arab Muslims. These reforms were designed to align state practice with Islamic principles of equality, though they were often reversed by his successors.

34. (A) Unifying currency and establishing Arabic in administration
The core of Abd al-Malik's Arabisation policy was to create a unified Islamic identity for the empire's administration. This involved replacing Greek and Persian as the official languages of the Diwans with Arabic and introducing a purely Islamic currency featuring religious inscriptions. These changes reduced the state's reliance on foreign administrative systems and consolidated the political and cultural authority of the caliphate.

35. (A) Both A and R are true and R is the correct explanation of A.
Al-Walid I's reign is rightly called the golden age of expansion because of the simultaneous successes on multiple fronts. His generals expanded the borders into North Africa and the Iberian Peninsula in the west, while simultaneously securing territories in Sindh and Central Asia in the east. This massive territorial growth was possible due to the administrative stability and financial resources established by Abd al-Malik.

36. (D) Abd al-Malik
Abd al-Malik is often referred to as the "Second Muawiyah" because of his successful efforts to reunite the empire after the Second Fitna.

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Like the founder of the dynasty, he combined military strength with political astuteness and administrative innovation. His reforms in coinage and language provided the structural framework that allowed the Umayyad state to function as a centralized empire for the following half-century.

37. (C) The companions of Prophet Muhammad
The Sahabah were the individuals who lived during the time of Prophet Muhammad, believed in his message, and died as Muslims. They are highly revered in Islamic tradition as the first generation of the community and the primary transmitters of the Prophet's teachings. Their legal opinions and actions provided the foundational precedents for the development of Islamic jurisprudence and theology during the Umayyad era.

38. (B) Laying the foundations for Hadith and Islamic jurisprudence
During the early Umayyad period, Sahabi scholars played a vital role in preserving and interpreting religious knowledge. They laid the groundwork for Islamic jurisprudence and the systematic collection of Hadith, which are the sayings and actions of the Prophet. By teaching in various cities like Medina and Kufa, they ensured that the principles of faith were accurately transmitted to the next generation of Muslims.

39. (D) They refused to compile or transmit Hadiths.
The Tabaie, or Successors, were the generation of Muslims who met the Sahabah but not the Prophet. Far from refusing to compile Hadiths, they were instrumental in the systematic preservation of these traditions. Scholars like Ibn Shihab al-Zuhri began the formal process of writing down Hadiths to ensure their authenticity and longevity. They served as a bridge, carrying the religious heritage of the Companions forward.

40. (A) P-2, Q-1, R-4, S-3
Abdullah ibn Abbas was renowned for his expertise in Quranic exegesis (Tafsir), while Hasan al-Basri was a famous ascetic and preacher in Basra. Saeed ibn al-Musayyib was a leading jurist in Medina, representing the legal school of that city. Urwah ibn al-Zubayr was a pioneer in recording early Islamic history and military campaigns, contributing significantly to the biographical literature of the Prophet.

41. (C) Abu Huraira - Most prolific narrator of Hadith
Abu Huraira is recognized in Islamic history as the most prolific narrator of Hadith, having transmitted thousands of sayings from the Prophet. His dedication to learning and memorization ensured a vast corpus of prophetic traditions was preserved. While other companions were known for different strengths, such as Ibn Abbas in Tafsir, Abu Huraira's primary legacy is his massive contribution to the preservation of the Sunnah.

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42. (A) Hasan al-Basri - Prominent Qadi of Damascus
Hasan al-Basri was a prominent scholar and preacher based in Basra, known for his asceticism and influential sermons, but he was not the Qadi of Damascus. The Umayyad court in Damascus had its own legal officials, while Hasan's influence was primarily intellectual and spiritual in southern Iraq. The other matches correctly identify Ibn Abbas with Tafsir and Al-Zuhri with the systematic collection of Hadith.

43. (D) 1 and 2
Early Islamic scholars were characterized by their extensive travels, or Rihla, to collect Hadiths from various surviving Companions. Medina remained the most important hub for legal and religious studies due to its history as the Prophet's city. While they developed sophisticated legal reasoning, they were not heavily influenced by Roman law, nor did they maintain a strict separation between theology and jurisprudence.

44. (B) Umar ibn al-Khattab
Umar ibn al-Khattab was the second Caliph and one of the most prominent Sahabah, or Companions of the Prophet. The generation following the Sahabah are known as the Tabi'un (Successors). Scholars like Hasan al-Basri, Saeed ibn al-Musayyib, and Ibn Sirin belong to this later group, as they learned directly from the Companions but never met the Prophet himself.

45. (C) 1, 2, and 4
Abdullah ibn Abbas, Abu Huraira, and Abdullah ibn Umar were all prominent Companions of the Prophet Muhammad. They were witnesses to his life and teachings, and their narrations form a large part of the Hadith literature. Hasan al-Basri, however, was a member of the following generation, the Tabi'un, as he was born after

the death of the Prophet and studied under the Sahabah.

46. (D) Reaction against the growing wealth of the Umayyad court
The rise of asceticism, or Zuhd, during the Umayyad era was largely a pious reaction to the perceived worldliness and luxury of the ruling court. Scholars like Hasan al-Basri emphasized spiritual simplicity and moral integrity as a contrast to the political corruption and materialism they saw in the state. This movement focused on the inner life and the afterlife, advocating for early religious values.

47. (A) Ensuring the authenticity of Hadith transmission
By developing the system of Isnad, or the chain of narration, Tabaie scholars demonstrated their competency in ensuring the authenticity of religious traditions. They critically analyzed the reliability of every person in the chain to filter out fabricated or weak sayings. This rigorous methodological approach was essential for establishing the Sunnah as a reliable source of law and guidance for the growing Muslim community.

48. (A) 2, 4, 3, 1
The transmission of Islamic knowledge began with the Prophet Muhammad. He taught the Sahabah (Companions), who then passed this information to the Tabi'un (Successors). Finally, the Taba al-Tabi'in (Successors of the Successors) continued the process of learning and recording. This chronological sequence is fundamental to the concept of Isnad, ensuring a continuous and verifiable link back to the original source of the faith.

49. (A) Both Statement I and II are correct.
Under the direction of Caliph Umar II, the Umayyad state began the first official effort to compile Hadiths. He recognized the risk of losing this knowledge as the remaining narrators passed away. Ibn Shihab al-Zuhri was one of the most important scholars tasked with this massive undertaking. His systematic collection of traditions laid the foundation for the major Hadith works that were produced in later centuries.

50. (A) 1, 2, 3, 5
The primary intellectual focuses of the Sahabi and Tabaie scholars were religious and linguistic. They established the Isnad system, compiled Quranic Tafsir, formulated early Fiqh, and developed the standardized Qira'at (recitations) of the Quran. While these foundations were essential for Islamic civilization, the translation of Greek philosophical texts like those of Aristotle did not become a major focus until the later Abbasid era in Baghdad.

51. (C) Unifying coinage and establishing Arabic in government
The Arabisation of the state was a transformative policy that unified the diverse administration of the Umayyad Empire. By making Arabic the official language for all government records and introducing a standardized Islamic currency, the state moved away from its reliance on Byzantine and Sasanian systems. This consolidated the political power of the Caliphate and fostered a cohesive identity across the vastly expanded territories.

52. (D) Abd al-Malik
Abd al-Malik is universally recognized for initiating the Arabisation of the Diwans, or administrative bureaus. Before his reign, the empire's records were kept in local languages like Greek in Syria and Persian in Iraq. By mandating the use of Arabic and creating a purely Islamic coinage, he asserted the central authority of the caliphate and reduced the influence of the non-Muslim clerical elite.

53. (C) Unifying the economy by removing foreign monetary influence
The introduction of the gold Dinar and silver Dirham by Abd al-Malik had the significant effect of unifying the imperial economy. By replacing foreign coins with a standard Islamic currency, the state asserted its economic independence and facilitated trade within its borders. This move removed the prestige of the Byzantine and Sasanian monetary systems and symbolized the sovereign power of the Umayyad Caliphate.

54. (B) New coins featured images of Caliphs with Roman emperors.
The Arabisation process actually involved moving away from pictorial coinage. While

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early transitional coins sometimes retained modified Byzantine or Sasanian imagery, the final reforms introduced purely epigraphic coins. These featured only Arabic script and religious verses, such as the Shahada, specifically to reject Christian or imperial iconography. This change was a deliberate attempt to project a distinct Islamic identity through the official currency.

55. (A) Both A and R are true and R is the correct explanation of A.
Before Arabisation, non-Muslim and non-Arab scribes held a monopoly on administrative tasks because they were the only ones proficient in Greek and Persian. By making Arabic the mandatory language for government records, Abd al-Malik opened these positions to Muslims and encouraged non-Arabs to learn Arabic. This shift successfully reduced the state's dependence on the older administrative classes and helped centralize bureaucratic control in Damascus.

56. (A) Egypt - Coptic and Greek
Prior to the Arabisation reforms of the late seventh century, the regional administration in Egypt utilized Coptic and Greek for its records. In Syria, Greek was the primary administrative language, while Iraq and the eastern provinces used Persian. These languages were legacies of the Byzantine and Sasanian empires. The shift to Arabic across all these regions was a major achievement of Abd al-Malik's reign.

57. (C) Solidus - A new Umayyad bronze coin
The Solidus was a gold coin used by the Byzantine Empire, not a bronze coin created by the Umayyads. The Umayyad state introduced its own gold Dinar and silver Dirham as its primary currencies. The Fals was indeed the common name for the lower-value copper or bronze coins used for daily transactions. The transition to these coins marked the empire's monetary independence.

58. (A) Aniconism in Islamic public symbols
The shift to purely epigraphic coins, which feature only text and no images of people or rulers, reflects the application of aniconism in Islamic public symbols. This principle avoids the use of figurative representation to prevent idolatry and to distinguish Islamic practice from Christian and Sasanian traditions. By placing Quranic verses on the currency, the state used widely circulated objects to proclaim its religious identity.

59. (D) The language of the Quran
The Arabisation policy focused on state administration, official correspondence, and the minting of coinage. It did not affect the language of the Quran, as the Quran was already revealed in Arabic and its language was considered divine and immutable. The policy was intended to bring the secular and administrative functions of the state into alignment with the existing linguistic character of the Islamic faith.

60. (B) P-3, Q-2, R-1, S-4
The translation of the Diwan from Greek occurred in Syria, while the translation from Persian took place in Iraq. The first purely epigraphic Dinar was minted in the capital, Damascus, symbolizing the state's sovereign power. Centralization was an overarching policy applied across the entire empire. These reforms collectively strengthened the bureaucratic infrastructure of the Umayyad state and emphasized its distinct identity.

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61. (C) The gradual linguistic assimilation of conquered peoples
The most significant long-term impact of Arabisation was the gradual linguistic assimilation of the conquered peoples. As Arabic became the language of government, law, and high culture, it eventually replaced local languages like Greek, Coptic, and Persian in daily life across much of the Middle East and North Africa. This process created a vast, unified cultural and linguistic zone that defined the Islamic world.

62. (D) Arabic language and script
Under the reforms of Abd al-Malik, mastery of the Arabic language and its script became the essential competency for any official seeking promotion in the state bureaucracy. Since the administrative records were now kept exclusively in Arabic, proficiency in Greek or Persian was no longer sufficient. This requirement forced the existing scribal class to adapt and led to the rise of a new generation of Arabic-speaking administrators.

63. (D) Statement I is incorrect but Statement II is correct.
The Arabisation of the state was not a sudden, one-year change; it was a gradual process that took several decades to fully implement across all provinces. While Arabic became the official language of government and record-keeping, local populations continued to speak their native languages, such as Coptic or Persian, for many generations. The transition was primarily bureaucratic and elite-driven before slowly filtering into the wider social culture.

64. (B) Asserting Islamic monotheism against Christian iconography
The transition to epigraphic coinage was a deliberate political and religious statement by Abd al-Malik. By removing human figures and replacing them with the Shahada and other Quranic verses, he asserted Islamic monotheism against the iconography of the Christian Byzantine Empire. This change served to proclaim the theological superiority of Islam and to establish the Umayyad state as a fully sovereign and independent religious and political power.

65. (B) 1, 2, 4
Abd al-Malik's formal policies focused on administrative and economic reform, including making Arabic the official language, creating a new Islamic coinage, and translating the existing administrative texts. While the Arab elite did hold many high positions, there was no formal decree creating a monopoly on military posts; rather, this was a result of the prevailing social and tribal structure that prioritized Arab loyalty.

66. (A) Arab tribal supremacy
The social structure of the Umayyad period was fundamentally characterized by Arab tribal supremacy. The ruling class consisted of the Arab military elite, who received higher stipends and held the most powerful positions in government. This hierarchy often placed non-Arab converts, or Mawali, in a subordinate position, leading to significant social and political tension that eventually contributed to the dynasty's downfall and the rise of the Abbasids.

67. (C) Non-Arab converts to Islam
The term Mawali refers to non-Arab converts to Islam who became clients of various Arab tribes. Despite their conversion, they were often denied the same social and economic privileges as Arab Muslims during much of the Umayyad period. They played a crucial role in the intellectual and economic life of the empire but remained politically marginalized, which made them a key demographic in the opposition movements.

68. (A) 3, 4, 1, 2
The Umayyad social hierarchy was topped by the Arab Muslims, who formed the ruling military and administrative elite. Below them were the Mawali, or non-Arab converts, who were often treated as second-class citizens. Next were the Dhimmis, protected non-Muslim religious groups like Christians and Jews. At the bottom were the slaves, who provided labor and domestic services across the various provinces of the vast empire.

69. (C) Being required to pay Jizya despite converting to Islam
Before the reforms of Umar II, Mawali often faced the economic grievance of having to continue paying the Jizya, a poll tax intended for non-Muslims, even after they had converted to Islam. Additionally, they frequently received lower stipends than Arab soldiers or none at all. This discriminatory practice was financially motivated by the state but caused deep resentment among converts who expected equality based on Islamic principles.

70. (B) 1, 2, 4, 5
The Umayyad era was characterized by thriving urban centers and the growth of trade, alongside the imposition of taxes like the Jizya and Kharaj. Persistent tribal rivalries between the Qays and Yaman factions remained a significant feature of political life. While the empire was wealthy, poverty was not eradicated, as economic disparities between the Arab elite and the agricultural classes or Mawali remained a source of social instability.

71. (D) They were forced into military service.
Dhimmis were not forced into military service; in fact, the Jizya tax was technically paid in exchange for state protection and exemption from military duties. Under Umayyad rule, they enjoyed religious freedom and were often employed in high administrative, financial, and medical roles because of their technical expertise. While they

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lived under certain legal restrictions, they were generally allowed to govern their own communal affairs.

72. (A) Kharaj - Land tax
The Kharaj was the land tax collected from agricultural territories, particularly in regions like Iraq and Egypt. In contrast, the Jizya was a poll tax paid by non-Muslims (Dhimmis) for protection. Zakat is the mandatory alms tax for Muslims, and the Ushr was a specific tithe on agricultural land held by Muslims. These various taxes provided the essential revenue needed to maintain the Umayyad state and its military.

73. (C) Mawali - Elite Arab ruling class
The Mawali were definitely not part of the elite Arab ruling class; they were non-Arab converts to Islam who were often marginalized. Qays and Yaman represent the two major Arab tribal confederations, with the Qays originating from Northern Arabia and the Yaman from Southern Arabia. The rivalry between these two factions was a major cause of internal conflict and instability throughout the entire Umayyad period.

74. (A) Harsh tax collection methods under provincial governors
Agricultural classes in Iraq often suffered from harsh tax collection methods employed by provincial governors like Al-Hajjaj bin Yusuf. The heavy burden of the Kharaj, combined with aggressive enforcement and the occasional imposition of the Jizya on converts, led to widespread economic distress. These grievances fueled several major revolts and made the region a center of opposition to the central Umayyad government in Damascus.

75. (A) Both A and R are true and R is the correct explanation of A.
The Umayyad reliance on Arab tribalism was a double-edged sword that ultimately weakened the empire. While it provided the early military strength needed for conquest, the persistent and bitter rivalry between the Qays and Yaman factions led to recurring civil wars and political fragmentation. By favoring one faction, later Caliphs alienated large segments of the military, making the state vulnerable to the organized Abbasid revolution.

76. (B) Favor the Arab soldier due to tribal supremacy policies.
Due to the prevailing policy of Arab tribal supremacy, a governor before the reforms of Umar II would likely favor an Arab soldier over a Mawali artisan. The social and political structure of the early Umayyad state prioritized the interests and status of the Arab military elite. This systemic bias was a primary cause of the Mawali's discontent, as it directly contradicted the Islamic ideals of equality and justice.

77. (C) State-sponsored industrial revolution and factories
The Umayyad economy was sustained by military booty, revenue from land and poll taxes (Kharaj and Jizya), and vibrant trade and agriculture. However, there was no state-sponsored industrial revolution or large-scale factories in the modern sense. Production remained mostly craft-based and decentralized, though the state did manage some specialized workshops like the Tiraz for official textiles and shipyards for the navy to support its imperial needs.

78. (D) Garrison cities (Amsar) evolving into commercial hubs
Urbanization during the Umayyad period was largely driven by the evolution of Amsar, or military garrison cities like Basra, Kufa, and Kairouan, into thriving commercial and intellectual centers. Initially established to house Arab troops, these cities attracted merchants, artisans, and scholars, leading to rapid population growth and the development of complex urban economies. This transition shifted the focus of Muslim life from the desert to permanent urban settlements.

79. (A) Both Statement I and II are correct.
The Umayyads recognized the importance of agriculture for state revenue and invested in large-scale irrigation projects, particularly in Iraq and Egypt. They repaired ancient canals and built new ones to increase the amount of arable land. The Sawad region of southern Iraq was especially vital, serving as the empire's breadbasket. These efforts boosted food production and ensured a steady stream of Kharaj revenue for the central treasury.

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80. (B) P-2, Q-1, R-4, S-3
In the Umayyad social hierarchy, the Arab nobility typically held high military and administrative positions. The Mawali, though converts, often worked as craftsmen, petty traders, or lower-level officials. Dhimmis were the protected religious minorities who often dominated the medical and clerical fields. Slaves were utilized for domestic service and manual labor. These roles reflected the tiered social structure that defined the period's economic and political life.

81. (B) Military Registry and Pension Department
The Diwan al-Jund was the essential administrative body responsible for maintaining the military registry and distributing stipends to soldiers. This institution was crucial for Umayyad power, as it ensured that the Arab tribesmen who formed the core of the army were properly paid and organized. By centralizing the management of military pensions, the state could maintain the loyalty and readiness of its primary defense force across various provinces.

82. (A) Diwan al-Barid
The Diwan al-Barid was the Umayyad postal system, which also functioned as an efficient intelligence network. While its primary role was to deliver official correspondence across the vast empire using a system of relay stations, the postmasters also served as eyes and ears for the Caliph. They reported on the activities of provincial governors and local conditions, allowing the central government to maintain a level of control.

83. (C) Controlling access to the Caliph for security and dignity
The Umayyads introduced the office of the Hajib, or Chamberlain, to control access to the Caliph. This role was designed to enhance the security and dignity of the ruler, reflecting the transition from the relatively accessible early caliphs to a more formal and imperial style of monarchy. The Hajib decided who could meet the Caliph, effectively serving as a gatekeeper for the central executive authority in Damascus.

84. (D) The central government controlling every local decision.
While the Umayyad state was centralized in theory, the vast distances and slow communications meant that provincial governors (Walis) often exercised significant autonomy. They had substantial military and administrative power and frequently made local decisions without direct orders from Damascus. The central government focused on key issues like tax collection and military campaigns, but it could not practically control every detail of life in the distant provinces.

85. (C) 1, 2, 3, 4
The Umayyad administration utilized several specialized departments to manage the state. The Diwan al-Jund handled military affairs, the Diwan al-Kharaj managed land taxation, the Diwan al-Khatam secured official documents, and the Diwan al-Insha (or Rasa'il) was responsible for official correspondence and decrees. Together, these bureaus formed the backbone of a sophisticated bureaucracy that allowed the Umayyads to govern their expansive territories from the capital in Syria.

86. (B) Sahib al-Shurta - Chief of Police
The Sahib al-Shurta was the official responsible for maintaining internal order and leading the police force in major cities. In contrast, a Qadi was a judge, a Wali was a provincial governor, and an Amil was typically a financial official or tax collector. These distinct roles highlight the specialized nature of the Umayyad administrative structure, which separated various functions of governance at the local and provincial levels.

87. (D) Shura - Hereditary succession
Shura refers to the traditional Islamic practice of consultation or an elective council used to select a leader. This is the opposite of hereditary succession, which was the system introduced by Muawiyah I to ensure the caliphate remained within his family. While the Umayyads occasionally used the language of Shura for legitimacy, their actual practice was based on dynastic rule, a major point of criticism from their opponents.

88. (A) 1, 3, 4, 2
The Umayyad administrative hierarchy was led by the Caliph, the supreme head of state. Below him were the provincial governors (Walis), who held significant executive power. Subordinate to the governor were local officials such as the

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Sahib al-Shurta, who managed the police, and the Amils, who were responsible for specific tasks like collecting taxes. This structure ensured that authority flowed from the center to the provinces and then to local districts.

89. (C) A formal parliament with elected representatives
The Umayyad administration relied on Syrian Arab loyalists, specialized departmental Diwans, and, in the early years, experienced Christian scribes. However, it did not have a formal parliament or any system of elected representatives. The government was an absolute monarchy where power was concentrated in the hands of the Caliph, supported by a bureaucracy and a military elite rather than a consultative legislative body in the modern sense.

90. (A) 1, 2, 4
Key features of the Umayyad administration included a centralized bureaucracy, a near-monopoly of Arab nobles on provincial governorships, and a sophisticated postal system (Barid). However, there was no clear separation of judicial and executive powers, as governors often influenced the legal process, and universal suffrage was completely non-existent. Power remained concentrated within the Arab military and royal elite, reflecting the dynastic nature of the state.

91. (D) Preventing the forgery of official state documents
Muawiyah I established the Diwan al-Khatam, or Chancery of the Seal, to address the problem of forged state documents. This department ensured that every official decree was copied, registered, and sealed before being sent out. This administrative safeguard protected the integrity of the Caliph's orders and helped maintain central control over the provincial administrations, where falsified documents could otherwise lead to corruption or loss of state revenue.

92. (B) Diwan al-Barid
The Diwan al-Barid was the department responsible for the state's postal system. By utilizing a network of relay stations and fresh horses, it ensured that urgent messages from provincial governors could reach the capital, Damascus, with great speed. This system was essential for the military defense and political stability of the empire, as it allowed the central government to respond quickly to threats, revolts, or requests for reinforcements.

93. (C) Both Statement I and II are correct.
The Umayyads built a powerful navy that challenged Byzantine dominance in the Mediterranean and allowed them to launch multiple sieges against Constantinople. However, shipyards (Dar al-Sina'a) were not built in landlocked cities; they were strategically located in coastal cities like Acre, Tyre, and Alexandria. These coastal facilities were essential for building and maintaining the imperial fleet, ensuring the state's naval power and control over maritime trade routes.

94. (D) Isolate the Caliph for security after assassinations
The Maqsura, a screened enclosure near the Mihrab, was introduced by Muawiyah I primarily for his personal security. After the assassination of several early Muslim leaders during prayer, the Maqsura served to protect the Caliph from potential attackers while he led the community in the mosque. This architectural addition also underscored the increasing distance between the ruler and the common people, reflecting the more imperial nature of the Umayyad Caliphate.

95. (D) A is false but R is true.
The Umayyad judicial system was not highly centralized; rather, local Qadis (judges) were typically appointed by provincial governors and operated with a significant degree of autonomy. While they applied Islamic principles, they also relied on local customs and their own legal reasoning. The Caliph did not personally decide all local cases, though he served as the ultimate court of appeal for major grievances through the institution of Mazalim.

96. (B) Mosques and private circles (Halaqat)
Education in the Umayyad period was decentralized and primarily took place in mosques and private study circles known as Halaqat. There were no state-sponsored universities in the modern sense. Prominent scholars would teach students in the courtyards of Great Mosques in cities like Medina, Kufa, and Basra. This informal system was the primary means for transmitting

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religious knowledge, language, and poetry from one generation to the next.

97. (B) Elementary schools for teaching literacy and the Quran
The Kuttab was the basic elementary school in the early Islamic world. It was typically located in or near a mosque and focused on teaching children literacy, basic arithmetic, and the memorization of the Quran. This widespread institution ensured that a significant portion of the urban population gained the foundational skills needed for religious life and administrative work, serving as the first step in the educational journey of a student.

98. (A) Memorizing the Quran, basic poetry, and Arabic grammar
The curriculum of a typical Umayyad Kuttab was centered on religious and linguistic foundations. Students focused on memorizing the Quran and learning the basics of Arabic grammar and classical poetry. This education was intended to instill piety and preserve the purity of the Arabic language, which was seen as essential for understanding the divine text. Unlike higher education, which was more specialized, the Kuttab provided basic literacy to many children.

99. (C) The state established formal degree-granting universities.
During the Umayyad era, there were no formal degree-granting universities; higher learning was conducted through personal relationships between masters and students. While education was highly valued and scholars taught in mosques, the institutionalized university system developed later in the Abbasid and Seljuk periods. Oral transmission and the use of private notebooks remained the primary methods for advancing through the various stages of religious and linguistic scholarship.

100. (D) P-4, Q-3, R-1, S-2
In Umayyad education, the Kuttab served as the elementary school, while a Halaqa was a study circle in a mosque for more advanced learning. Rihla referred to the practice of traveling long distances to seek knowledge, particularly to collect Hadith from different narrators. The Badiya, or desert, was the destination for those seeking to learn pure Arabic and Bedouin customs, which were highly regarded by the urban elite.

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101. (C) Fiqh - Islamic Jurisprudence
Fiqh is the study of Islamic jurisprudence, focusing on the practical application of religious law. Other subjects had different focuses: Tafsir was dedicated to Quranic exegesis, Maghazi focused on the military campaigns of the Prophet, and Nahw was the study of Arabic grammar. These disciplines developed rapidly during the Umayyad period as scholars sought to systematize the religious and linguistic knowledge inherited from the early days of Islam.

102. (B) Madrasa - Standard state university in the Umayyad era
The Madrasa as a formal, state-supported institution for higher learning was not a feature of the Umayyad era; it emerged much later, particularly under the Seljuks in the eleventh century. During the Umayyad period, higher education was still conducted in mosques or private homes. Other terms are correctly matched: Mu'addibs were private tutors for elite children, and Rihla was the recognized practice of traveling to gather religious knowledge.

103. (D) Acquiring pure Arabic language and Bedouin hardiness
The Umayyad practice of sending royal princes to live with Bedouin tribes in the Badiya, or desert, was intended to ensure they acquired the purest form of the Arabic language. It was also believed that the harsh desert life would instill physical hardiness and traditional Arab virtues, such as courage and hospitality. This upbringing helped future leaders maintain a connection to their tribal roots and the linguistic standards of classical poetry.

104. (A) Modern European Literature
Higher education in the Umayyad period was focused on traditional Islamic and Arabic sciences, including Prophetic Hadith, Quranic Tafsir, and classical Arabic poetry. Modern European literature did not exist at the time, and there was little contact with the languages of Western Europe. The intellectual world of the Umayyads was centered on the heritage of the Near East, combined with growing interests

in Greek medicine and Persian administrative prose.

105. (C) 1, 2, 3
Education during the Umayyad period utilized Kuttabs for basic schooling, the Rihla for gathering Hadiths, and the employment of Mu'addibs as private tutors for the elite. However, there was no system of standardized written examinations for state degrees. Evaluation was based on personal recommendation and recognition of a teacher (Ijaza), who would certify that a student had mastered a specific text or subject through direct study and oral recitation.

106. (A) Prevent non-Arab converts from mispronouncing the Quran
The formalization of Arabic grammar, or Nahw, was primarily driven by the need to protect the Quranic text as the empire expanded. With many non-Arab converts entering the faith, there was an increasing risk of mispronouncing or misinterpreting the holy book. Scholars like Abu al-Aswad al-Du'ali developed grammatical rules to ensure the language remained stable and that the meaning of the divine revelation was preserved correctly across diverse linguistic groups.

107. (D) Rihla fi Talab al-Hadith
A scholar traveling long distances to verify a single saying of the Prophet is a classic example of "Rihla fi Talab al-Hadith" (traveling in search of Hadith). This practice demonstrated a high level of competency and dedication to the authenticity of religious knowledge. By meeting surviving companions or their direct students, scholars built a verifiable network of narrators, which was essential for the systematic compilation and authentication of the Prophetic traditions.

108. (A) Both Statement I and II are correct.
The systematic study of history in Islamic civilization began during the Umayyad period with the collection of Maghazi, or accounts of the Prophet's military campaigns. Urwah ibn al-Zubayr is recognized as a pioneer in this field, as he collected oral reports and documents to create a narrative of the early community. These historical efforts provided the basis for the later, more expansive chronicles that documented the life of the Prophet and the conquests.

109. (C) Increasing misreading of the text by non-Arab converts
The addition of diacritical marks and vowel points to the Quranic text was caused by the increasing number of non-Arab converts who struggled to read the original script accurately. Without these marks, words could be easily mispronounced, changing their meaning. This reform, often attributed to the era of Abd al-Malik and the work of scholars like Abu al-Aswad al-Du'ali, was essential for standardizing the recitation of the Quran throughout the empire.

110. (D) 1, 2, 3, 5
The Umayyad period saw significant advancements in language and literature, including the development of Arabic grammar, the flourish of Ghazal and Naqa'id poetry, and the evolution of public oratory. While some early translations in medicine and alchemy occurred, the comprehensive translation of the entire Greek philosophical corpus was a hallmark of the later Abbasid era. The Umayyad contribution was primarily in refining Arabic linguistic and poetic forms.

111. (A) Satirical poetic duels between rival poets
Naqa'id were a popular form of Umayyad literature consisting of satirical poetic duels between rival poets, most famously Jarir and Al-Farazdaq. One poet would write a poem praising his tribe and attacking his rival, and the other would respond using the same meter and rhyme to "refute" the claims. These contests were highly entertaining and served as a powerful form of tribal and political expression in the public sphere during this period.

112. (B) Al-Akhtal, Jarir, Al-Farazdaq
Al-Akhtal, Jarir, and Al-Farazdaq were the most celebrated poets of the Umayyad court, famous for their mastery of the Qasida and their intense rivalries. While Jarir and Al-Farazdaq were known for their legendary Naqa'id duels, Al-Akhtal was a Christian poet who became a favorite of the caliphs for his eloquent panegyrics. Their work represents the peak of classical Arabic poetry during this period, blending tribal pride with imperial patronage.

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113. (B) It was chaste, idealized, and focused on unrequited love.
The Udhri style of Ghazal, named after the Banu Udhra tribe, was a chaste and idealized form of love poetry. Unlike the more sensual urban style of the Hijaz, Udhri poetry focused on spiritual devotion, the pain of separation, and unrequited love that often led to the poet's madness or death. This genre reflected a more traditional Bedouin ethos and became a lasting influence on later Islamic and world romantic literature.

114. (A) Public oratory (Khutbah) declined in importance.
Far from declining, public oratory (Khutbah) was a vital tool for Umayyad political leadership and reached a high level of artistic development. Governors like Al-Hajjaj bin Yusuf and Ziyad ibn Abih were famous for their powerful and persuasive speeches, which were used to mobilize support and assert state authority. Poetry remained dominant, but prose oratory was essential for the practical functioning and religious legitimacy of the caliphate.

115. (A) Both A and R are true and R is the correct explanation of A.
Umayyad leaders like Ziyad ibn Abih and Al-Hajjaj were indeed renowned for their eloquence, as the Khutbah was a central instrument of government. In an era of limited mass communication, the ability to deliver a compelling speech in the mosque or on the battlefield was essential for asserting political authority and religious leadership. These orations blended traditional Arab rhetoric with Islamic terminology, serving as the primary means of political mobilization.

116. (D) Al-Akhtal - Court panegyrist for the Umayyads
Al-Akhtal was the preeminent court panegyrist for the Umayyad caliphs, known for using his poetic skills to praise the dynasty and attack its enemies. Umar ibn Abi Rabi'ah was famous for his urban and sensual Ghazal, not the chaste Udhri style. Jamil ibn Ma'mar was the pioneer of the Udhri style, rather than urban sensual poetry. These distinctions highlight the diverse literary landscape that flourished under the patronage of the Umayyad state.

117. (C) Maqama - A genre invented during the Umayyad era
The Maqama, a genre of rhymed prose narratives, was not invented during the Umayyad period; it was developed much later in the tenth century by authors like Al-Hamadhani. The other terms are correctly matched: the Qasida is the classical ode, Madih is praise poetry, and Hija is satire. These established forms were the primary vehicles for literary expression and tribal propaganda during the Umayyad era, reflecting their deep pre-Islamic roots.

118. (B) Abd al-Hamid al-Katib
Abd al-Hamid al-Katib is widely regarded as the pioneer of epistolary prose (Risala) in the Arabic language. Serving in the secretariat of the last Umayyad caliphs, he transformed simple administrative correspondence into a sophisticated literary art form. He blended traditional Arabic eloquence with Persian administrative styles, setting the standard for the official prose that would be used by the later Abbasid and other Islamic dynasties for centuries.

119. (D) Detailed treatises on theoretical physics
Umayyad poetry was a multi-functional tool used for tribal propaganda, political praise (panegyric), and biting satire against rivals. It was the most important medium for public expression and social commentary. However, it was not used for detailed scientific treatises on subjects like theoretical physics. Such specialized scientific writing would only begin to emerge later during the translation movement of the Abbasid period, when prose became the dominant medium.

120. (A) P-2, Q-4, R-3, S-1
Al-Farazdaq was one of the legendary poets famous for the Naqa'id duels. Jamil ibn Ma'mar was the most celebrated pioneer of the chaste Udhri Ghazal, while Umar ibn Abi Rabi'ah was known for his urban and sensual love poetry in the Hijaz. Abd al-Hamid al-Katib was the administrative genius who pioneered formal Arabic prose. These figures collectively represent the diverse and flourishing literary culture of the Umayyad period.

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121. (C) Regional political marginalization but enrichment by wealth
The flourish of Ghazal poetry in the Hijaz was largely due to the region's political marginalization after the capital moved to Damascus. While Mecca and Medina lost their status as political centers, they were enriched by the wealth and slaves flowing from the conquests. This environment of leisure and affluence allowed for the development of a sophisticated urban culture focused on love and music, providing a distraction from the shift in political power.

122. (A) Persian administrative etiquette blended with eloquence
Abd al-Hamid al-Katib's prose is a brilliant synthesis of traditional Arabic eloquence and the sophisticated administrative etiquette of the Persian Sasanian court. He introduced a structured and formal style of writing to the Islamic state's bureaucracy, which was essential for managing a complex empire. His work demonstrates how the Umayyads successfully assimilated the cultural and administrative practices of the peoples they conquered to create a powerful and efficient imperial government.

123. (A) Both Statement I and II are correct.
Abu al-Aswad al-Du'ali is traditionally credited with introducing the first system of dotting to the Quranic text. This reform was specifically designed to prevent the increasing number of non-Arab converts from making grammatical and pronunciation errors when reading the holy book. By standardizing the script, he ensured that the divine revelation remained accessible and consistent across the diverse linguistic groups that now formed the bulk of the Muslim community.

124. (B) Tribal chauvinism and competition for court patronage
The intense rivalry between Jarir and Al-Farazdaq was driven by deep-seated tribal chauvinism and the competition for lucrative patronage from the Umayyad court. Each poet represented his own tribe's honor and used the Naqa'id form to attack the other's lineage and character. Their poetic battles were a public spectacle that captivated the empire and demonstrated the enduring power of tribal identity even within the framework of a centralized Islamic state.

125. (C) 1, 2, 3
The Dome of the Rock in Jerusalem, the Great Mosque of Damascus, and the desert palace of Qusayr Amra are all premier examples of Umayyad architecture built in the Eastern part of the empire. They showcase the dynasty's blend of diverse cultural influences and its focus on monumental expression. The Alhambra Palace, however, was built much later by the Nasrid dynasty in Spain and does not belong to the early Umayyad period.

126. (D) A synthesis of Byzantine, Sasanian, and local elements
Umayyad art and architecture are primarily defined by their innovative synthesis of diverse pre-Islamic traditions. The dynasty successfully integrated elements of Byzantine architecture, such as mosaics and domes, with Sasanian motifs like royal imagery and hunting scenes. This creative fusion allowed the Umayyads to develop a distinct visual language that proclaimed the new Islamic order while utilizing the technical expertise and aesthetic heritage of the conquered lands.

127. (A) Abd al-Malik
The Dome of the Rock in Jerusalem was commissioned by the Caliph Abd al-Malik and completed in 691 CE. It is one of the oldest surviving works of Islamic architecture and stands as a testament to his efforts to centralize power and assert the religious identity of the state. The monument's inscriptions and grand design were intended to challenge the visual prestige of Christian churches and emphasize the message of Islamic monotheism.

128. (B) Introducing a hypostyle hall with a central transept
The Great Mosque of Damascus is architecturally significant for its innovative use of a hypostyle hall featuring a central transept and three parallel aisles. This layout became a model for many later mosques across the Islamic world. Built on the site of a former Christian cathedral and Roman temple, it utilized grand mosaics and marble to create a monumental space that symbolized the triumph and permanence of the Umayyad Caliphate in Syria.

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129. (B) Being built primarily as military fortresses for the border.
While they are often called "castles," the Umayyad Qusur were not primarily military fortresses; they served as agricultural estates, hunting lodges, and private retreats for the ruling elite. They were also important centers for maintaining political ties with the various Bedouin tribes. Many, like Qusayr Amra, featured lavish and figurative frescoes that depicted secular themes, reflecting the private lifestyle and artistic tastes of the Umayyad princes away from urban mosques.

130. (A) 1, 2, 3, 4
The Umayyads either introduced or popularized several key features of mosque architecture, including the Mihrab (niche), the Minaret (tower), the horseshoe arch, and the use of extensive mosaic decorations. These elements became standard in Islamic building tradition. However, flying buttresses are a characteristic of later European Gothic architecture and were not used in the Umayyad period. The innovations of this era created the foundational aesthetic for religious structures.

131. (C) Qusayr Amra - Jordan
Qusayr Amra is a famous Umayyad desert palace located in modern-day Jordan, renowned for its well-preserved figurative frescoes. The Dome of the Rock is in Jerusalem, not Damascus. Khirbat al-Mafjar is located near Jericho in the West Bank, and the Great Mosque of Kairouan is in Tunisia, not Syria. These locations reflect the geographic breadth of Umayyad architectural patronage across the central lands of the Caliphate and North Africa.

132. (D) Muawiyah I - Khirbat al-Mafjar
Khirbat al-Mafjar, also known as Hisham's Palace, was built during the later Umayyad period, likely under the patronage of Hisham or his successor Walid II, rather than Muawiyah I. The other matches are correct: Al-Walid I built the Great Mosque of Damascus, Abd al-Malik commissioned the Dome of the Rock, and Uqba bin Nafi founded the original Mosque of Kairouan. These structures represent the architectural ambitions of the different Umayyad rulers.

133. (C) Lush landscapes and motifs with no human figures
The mosaics of the Great Mosque of Damascus are exceptional for their depiction of lush landscapes, flowing rivers, and grand architecture, notably without any human or animal figures. This choice reflects the early application of aniconism in religious spaces, where figurative representation was avoided. The mosaics are believed to represent a paradisiacal vision or the peaceful lands under Umayyad rule, utilizing the high technical skills of Byzantine-trained craftsmen.

134. (B) Elaborate exterior muqarnas or stalactite vaulting
The structural elements of the Dome of the Rock include its unique octagonal ground plan, a golden-covered wooden dome, and the extensive use of mosaics and marble for decoration. However, muqarnas, or stalactite vaulting, is a later architectural development and was not used in the original construction. The building's design is more closely related to late Roman and Byzantine martyria, reflecting the artistic heritage available to the Umayyad patrons.

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135. (A) Both A and R are true and R is the correct explanation of A.
The Dome of the Rock's octagonal layout was deliberately chosen to mirror and rival the monumental Christian martyria in Jerusalem, such as the Church of the Holy Sepulchre. Abd al-Malik aimed to project the religious and political superiority of the new Islamic state by creating a monument that was visually more impressive than the local Christian structures. This competition for prestige was a key driver in the development of early Islamic monumental architecture.

136. (A) Agricultural centers and hubs for ties with tribes
Early Umayyad desert castles like Qasr al-Hayr functioned primarily as centers for agricultural development and as vital hubs for maintaining diplomatic ties with the powerful Bedouin tribes of the region. They often included irrigation systems and enclosures for livestock, serving as estates for the ruling family. These complexes allowed the Umayyads to manage the frontier

zones and ensure the loyalty of the tribes through personal interaction and economic patronage.

137. (C) Private secular art did not strictly adhere to aniconism
The figurative frescoes of Qusayr Amra, which include images of people and animals, demonstrate that the strict rule of aniconism was not always applied to private, secular spaces in the Umayyad period. While religious buildings like mosques were devoid of human figures, the ruling elite commissioned diverse and often Hellenistic-influenced art for their private retreats. This highlights the distinction between the public religious sphere and the private secular life of the aristocracy.

138. (A) Both Statement I and II are correct.
The semi-circular niche known as the Mihrab was introduced during the major rebuilding of the Prophet's Mosque in Medina under Caliph Al-Walid I. Umar ibn Abd al-Aziz (the future Umar II) was the governor of Medina at the time and oversaw this important architectural innovation. The Mihrab served to mark the Qibla wall and provide a focal point for the congregation, becoming a standard and defining feature of all subsequent mosque architecture.

139. (D) Employment of local craftsmen from diverse conquered regions
The presence of both Hellenistic and Sasanian motifs in the stuccowork of Khirbat al-Mafjar was caused by the employment of skilled craftsmen from various regions conquered by the Umayyads. These artisans brought their own local traditions and decorative styles to the imperial projects. This artistic pluralism is a hallmark of Umayyad architecture, as the dynasty successfully integrated the cultural heritage of the Mediterranean and Persia into a new and vibrant Islamic aesthetic.

140. (B) P-3, Q-2, R-1, S-4
In a mosque, the Mihrab is the niche that indicates the direction of Mecca, while the Minbar is the stepped pulpit from which the sermon is delivered. The Minaret is the tower used for the call to prayer, and the Maqsura is a private enclosure near the Mihrab intended for the safety of the ruler. These elements together define the functional and symbolic landscape of the Umayyad congregational mosque and its political associations.

141. (C) Alienation of the Mawali and persistent tribal factionalism
The decline of the Umayyad dynasty was fundamentally rooted in the alienation of the non-Arab converts (Mawali) and the persistent, destructive factionalism between the Qays and Yaman tribes. These internal social and political divisions undermined the stability of the state and provided the perfect environment for opposition movements to flourish. The failure of the ruling elite to address these grievances led to a total loss of legitimacy and the eventual collapse of the dynasty.

142. (D) The organized movement that overthrew the Umayyads in 750 CE
The Abbasid Revolution was a well-organized and widespread movement that culminated in the overthrow of the Umayyad dynasty in 750 CE. Starting in the province of Khurasan, it successfully combined the grievances of the Mawali, the Shi'a, and disillusioned Arab tribes. The revolution resulted in a fundamental shift in Islamic history, moving the capital from Damascus to Baghdad and initiating a new era characterized by greater inclusivity and Persian influence.

143. (A) Mobilizing sentiment for a chosen one from the Prophet's family
The Hashimiyya movement was the underground propaganda wing of the Abbasid cause, tasked with mobilizing support for a leader from the "Family of the Prophet" (Ahl al-Bayt). By using this broad and appealing slogan, they were able to unite various opposition groups, including Shi'ites and disgruntled Mawali, without initially revealing that the Abbasids themselves intended to take the throne. This strategic ambiguity was essential for the success of their revolutionary propaganda.

144. (B) The Umayyads maintained absolute unity among Arab tribes.
Far from maintaining unity, the Umayyad dynasty was deeply fractured by persistent and violent tribal rivalries, particularly between the Qays and Yaman factions. These divisions frequently led to civil wars and made it impossible for the

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state to maintain a unified front against its many enemies. Other factors like Kharijite revolts, Shi'a opposition, and the marginalization of the Mawali were also major contributors to the inevitable collapse of the dynasty's authority.

145. (B) 1, 2, 3
The primary factors leading to the Umayyad downfall were the persistent Qays-Yaman tribal conflict, the deep-seated discontent of the Mawali in the eastern province of Khurasan, and the perceived weakness of later rulers. These internal issues eroded the state's military and political foundations. There was no successful Byzantine invasion of Damascus during this period; the threat to the Umayyads was internal and revolutionary rather than from a foreign imperial power.

146. (A) Mawali - Resented social discrimination despite converting
The Mawali were primarily motivated by their resentment of social and economic discrimination, such as being denied equal stipends and having to pay the Jizya even after conversion. The Shi'a demanded that the leadership belong to the family of Ali, while the Kharijites believed any pious Muslim could lead and were known for their radical egalitarianism. These disparate grievances were eventually funneled into the Abbasid movement, which promised a return to justice.

147. (C) Abd al-Rahman I - Surrendered Spain to the Abbasids
Abd al-Rahman I did not surrender Spain to the Abbasids; instead, he escaped the Abbasid massacre of the Umayyad family and fled to Al-Andalus. There, he established an independent Umayyad emirate in 756 CE, which became a powerful and culturally vibrant state that lasted for centuries. His success in Spain provided a continuation of the Umayyad legacy long after the dynasty had been completely overthrown in the Eastern heartlands.

148. (A) 3, 2, 1, 4
The late Umayyad period was marked by the assassination of the unpopular Walid II, which triggered further instability. This was followed by the rise of Abu Muslim in Khurasan, who organized the Abbasid military forces. The decisive Battle of the Zab in 750 CE then led to the final defeat of the Umayyads. Finally, Abd al-Rahman I escaped the subsequent purge and fled to Spain to establish a new emirate there.

149. (C) Heavy tribute paid to the Indian kings
The later Umayyad state faced significant financial strain due to the cost of maintaining a massive standing army, the loss of tax revenue as millions converted to Islam, and the lavish lifestyle of some later caliphs. However, they did not pay heavy tribute to Indian kings; in fact, the Umayyads were the ones expanding into and extracting wealth from Sindh. The fiscal crisis was largely an internal problem caused by structural shifts in the empire.

150. (B) 1, 4, 5
Marwan II, the final Caliph, along with governors like Nasr ibn Sayyar in Khurasan and rulers like Walid II, were figures who fought to maintain or lead the Umayyad state. In contrast, Abu Muslim al-Khurasani and Abu al-Abbas al-Saffah were the primary leaders of the Abbasid revolution that aimed to destroy the dynasty. The struggle between these two groups defined the mid-eighth century and resulted in the total transformation of the caliphate.

151. (D) It served as a breeding ground for the Abbasid revolution
Khurasan played a critical role in the Umayyad collapse because it served as the primary breeding ground for the Abbasid revolution. The province's unique social mix of Arab tribes and large numbers of Mawali created a volatile environment where grievances against the central government were high. The Abbasids successfully used secret propaganda in this distant region to build a powerful and disciplined army that eventually marched west to overthrow the Umayyads.

152. (A) Uniting disparate opposition groups against a common enemy
The Abbasid revolutionaries demonstrated exceptional competency in using the concept of Dawah, or propaganda, to unite disparate opposition groups. By appealing to the shared desire for a ruler from the Prophet's family and promising social justice, they brought together Shi'ites, Mawali, and disgruntled Arab

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tribes under a single banner. This strategic communication was essential for overcoming the military power of the Umayyads and building a broad movement that could sustain a successful revolution.

153. (D) Statement I is incorrect but Statement II is correct.
Marwan II was actually a very capable and experienced military commander who spent his entire reign actively leading troops in battle. However, by the time he became Caliph, the empire was already too fractured by internal civil wars and tribal rivalries to be saved. Even his military skill could not overcome the unified and highly motivated Abbasid forces, leading to his final defeat at the Battle of the Zab and the end of the dynasty.

154. (A) Deep-seated grievances among the non-Arab population
The success of the Abbasid propaganda in Khurasan was primarily caused by the deep-seated social and economic grievances of the non-Arab population (Mawali). They were tired of being treated as second-class citizens and paying unfair taxes despite being Muslims. The Abbasids promised a new era of equality and justice based on the Prophet's family, which resonated strongly with the marginalized groups and provided the popular support needed for a successful armed uprising.

155. (A) Both A and R are true and R is the correct explanation of A.
The Umayyad policy of Arab exclusivity, which favored the Arab military elite over the growing population of non-Arab converts, eventually became its fatal flaw. As millions of people in the conquered lands converted to Islam, they naturally demanded the social and economic equality promised by the faith. The failure of the state to integrate these Mawali created a massive group of disenfranchised subjects who were eager to support any movement aimed at overthrowing the dynasty.

156. (B) 750 CE
The Umayyad capital of Damascus finally fell to the victorious Abbasid forces in 750 CE, marking the end of the dynasty's rule in the East. This followed the decisive Battle of the Zab, where the Umayyad army was shattered. The fall of the city led to a brutal purge of the Umayyad family and the relocation of the center of Islamic political power, first to Kufa and eventually to the newly built city of Baghdad.

157. (C) The Family of the Prophet Muhammad
In the context of Umayyad opposition, the term "Ahl al-Bayt" refers to the Family of the Prophet Muhammad. Various groups, including the Shi'a and the Abbasids, used this concept to argue that the Umayyads were illegitimate usurpers and that the leadership of the Muslim community rightfully belonged to the Prophet's direct descendants. This appeal to religious lineage was a powerful tool for mobilizing sentiment against the secular and tribal nature of Umayyad rule.

158. (D) Exhausting the Syrian army, the primary pillar of support
The Third Fitna, or the series of internal civil wars among the Umayyads themselves in the 740s, had a devastating impact on the dynasty. It exhausted the Syrian army, which had always been the primary pillar of support for the caliphs in Damascus. By the time the Abbasid revolution gained momentum in the East, the Umayyad central military was too weakened and divided to offer a coordinated defense, leading to the collapse.

159. (A) The dynasty was completely extinguished with no survivors ruling anywhere.
It is incorrect to say the dynasty was completely extinguished; while the Abbasids successfully eliminated most of the Umayyad family in the East, one prince, Abd al-Rahman I, managed to escape. He traveled across North Africa and eventually established a new and independent Umayyad emirate in Al-Andalus (Spain). This Spanish branch of the dynasty flourished for nearly three centuries, preserving the Umayyad name and contributing to the cultural history of Europe.

160. (B) P-4, Q-3, R-1, S-2
The Kharijites were radical egalitarians who frequently rebelled against any ruler they deemed impious. The Shi'a believed that the caliphate belonged solely to the descendants of Ali. The Abbasids claimed the right to rule through their descent from Al-Abbas, the Prophet's uncle. The

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Murji'a were a more quietist movement that believed the judgment of a ruler's faith should be deferred to God, which often indirectly benefited the stability of the ruling dynasty.

161. (B) Consolidating the empire and initiating Arabisation
The most enduring legacy of the Umayyad dynasty was the consolidation of the vast Islamic empire and the initiation of the Arabisation process. By creating a unified administrative structure and establishing Arabic as the language of government and high culture, they provided the foundation for a cohesive Islamic civilization. Their efforts transformed a collection of conquered provinces into a centralized state, which allowed for the later intellectual and economic achievements.

162. (A) Late reforms cannot stem revolution rooted in inequality
The tax reforms of Nasr ibn Sayyar in Khurasan, which finally sought to tax land regardless of the owner's ethnicity, came too late to save the Umayyad dynasty. This illustrates the concept that minor administrative or fiscal adjustments cannot halt a revolution that is deeply rooted in long-standing social inequality and religious grievance. By the time the reforms were implemented, the Abbasid propaganda had already successfully mobilized the population for total regime change.

163. (D) Statement I is incorrect but Statement II is correct.
The Battle of the Zab was not a minor skirmish; it was the decisive and final major battle between the Umayyad and Abbasid forces, resulting in the complete collapse of the Umayyad army. After the defeat, the last Caliph, Marwan II, fled through Syria and Palestine, eventually being cornered and killed in Egypt. His death marked the definitive end of the Umayyad Caliphate in the East and the formal start of the Abbasid era.

164. (D) Spread of Kharijite ideology and resentment against taxes
The primary cause of the Great Berber Revolt was the combination of oppressive taxation and the spread of egalitarian Kharijite ideology among the Berbers of North Africa. They resented being treated as subjects rather than equal Muslims and were particularly angered by the continued imposition of the Jizya and the seizure of Berbers for the slave trade. These grievances, fueled by the Kharijite belief in equal rights for all believers, led to a massive uprising.

165. (C) 1, 2, 4
The downfall of the Umayyad state was supported by a diverse coalition, including disenfranchised Mawali seeking equality, disappointed Alids who wanted a ruler from Ali's line, and rebellious Kharijites who opposed any form of dynastic monarchy. In contrast, the Syrian elite soldiers were the primary defenders and beneficiaries of the Umayyad regime. It was only after this military core became fractured and exhausted by internal civil wars that the opposition succeeded.

166. (B) Muawiyah I
Muawiyah I is the Caliph famously known to have initiated or institutionalized the practice of cursing Ali ibn Abi Talib from the mosque pulpits during Friday sermons. This policy was used to delegitimize the Alid line and assert the authority of the Umayyad dynasty. The practice was a major point of contention within the Muslim community and was eventually abolished by the pious Caliph Umar II as part of his efforts toward religious reconciliation.

167. (D) Hilm
Similar to pre-Islamic pacts like Hilf al-Fudul, the concept of Hilm was used by Umayyad leaders, especially Muawiyah I, to maintain delicate tribal alliances. Hilm combined political forbearance and diplomatic shrewdness, allowing the ruler to handle tribal pride and rivalries without resorting to immediate force. This pragmatic approach was essential for holding together the diverse and often contentious Arab factions that formed the backbone of the early Umayyad state.

168. (A) A volatile garrison city hosting Alid and Kharijite revolts
During the Umayyad period, Kufa was a highly volatile garrison city that served as a major center for Alid and Kharijite opposition. Originally built as a camp for Arab troops, its diverse population often rebelled against the central authority in Damascus. It was the headquarters for several significant uprisings, including those of Husayn ibn Ali's supporters and Mukhtar al-Thaqafi,

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making it a constant source of concern for the Umayyad provincial governors.

169. (C) The second siege of Constantinople was a massive success.
It is incorrect to say the second siege of Constantinople was a success; it was actually a massive and costly failure for the Umayyad forces under Caliph Suleiman. Despite a large land and sea offensive, the city's defenses and the use of Greek fire, combined with harsh winter conditions, forced the Muslim army to retreat. Other campaigns, like Tariq's conquest of Spain, Muhammad bin Qasim's victory in Sindh, and Qutayba's expansion into Central Asia, were successful.

170. (A) 1, 2, 3
Uthman ibn Affan, the third Rashidun Caliph, Marwan ibn al-Hakam, and Muawiyah ibn Abi Sufyan all belonged to the powerful Banu Umayya clan. This familial connection was a key factor in the political landscape of the time, as the clan sought to maintain its influence and eventually established the Umayyad dynasty. Umar ibn al-Khattab and Abu Bakr, however, belonged to different clans (Banu Adi and Banu Taym, respectively) within the Quraysh tribe.

171. (D) Muluk (Kings/Secular monarchs)
Later Abbasid historians and religious scholars frequently used the title "Muluk," meaning kings or secular monarchs, to refer to the Umayyad rulers. This was intended to distinguish them from the "Khulafa al-Rashidun" (Rightly Guided Caliphs) and to imply that they had abandoned the religious principles of the early community in favor of a worldly, dynastic kingdom. This labeling was part of a broader effort to delegitimize the Umayyad legacy and justify the Abbasid takeover.

172. (B) Pragmatic, allowing talented minorities prominent positions
The prominence of the Christian poet Al-Akhtal in the Umayyad court demonstrates that the state policy toward religious minorities was often pragmatic. Talented Dhimmis were frequently allowed to hold significant positions in administration, medicine, and the arts because of their expertise and loyalty. While the state was Arab-centric, it utilized the skills of its diverse subjects to build and maintain the empire's bureaucracy and cultural life, showing practical tolerance in its governance.

173. (A) Both Statement I and II are correct.
The early Umayyad economy benefited significantly from the Ghanima, or war booty, acquired through continuous military expansion. However, when territorial growth slowed down during the reign of Hisham, the state lost this major source of income. Simultaneously, administrative costs remained high, leading to significant fiscal deficits and a need for increased internal taxation. This economic shift put immense pressure on the agricultural population and the treasury, contributing to late-period instability and social unrest.

174. (D) Refusal of the people of Medina to pledge to Yazid I
The primary cause of the Battle of Harra in 683 CE was the refusal of the people of Medina to pledge allegiance to Caliph Yazid I. The city's residents were outraged by his perceived lack of piety and the introduction of hereditary rule. This rebellion was a direct challenge to Umayyad authority in the holy cities of Islam. The resulting Umayyad victory and the subsequent sack of Medina further alienated the religious elite from the dynasty.

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175. (C) A is true but R is false.
Muawiyah I did heavily fortify the Syrian coast and built a formidable navy to protect the empire. However, the primary threat he anticipated was from the Byzantine Empire, which remained a powerful naval force in the Mediterranean, not from the Persian Sasanian Empire, which had already been completely conquered by the Muslims. His naval strategy was essential for launching campaigns against Constantinople and securing the empire's northern and western maritime borders.

176. (B) Muawiyah I
Muawiyah I is famously credited with the "hair" metaphor, which beautifully illustrates his philosophy of political Hilm. It means that if his people pulled, he would let go, and if they let go, he would pull, ensuring the connection never broke. This pragmatism and flexibility allowed him to navigate the complex tribal politics of his

time and maintain a level of stability through negotiation rather than just reliance on brute military force.

177. (B) Kharijites ("those who sold their souls for God")
The term "Shurat," meaning those who have "sold" their souls in exchange for paradise, was a self-designation used by the Kharijites. This group was known for its extreme religious zeal and its belief that they were the only true believers. Their radical and often violent opposition to both the Umayyads and the Alids made them a persistent threat to internal security, as they frequently launched suicide-like rebellions against any established political authority.

178. (A) Postmasters served as agents reporting on provincial affairs
The Umayyad postal system, or Barid, was fundamentally linked to state security because its postmasters served as high-level intelligence agents. While they managed the delivery of official mail, their primary duty was to provide the Caliph with regular reports on the conduct of provincial governors and any local unrest. This information was vital for the central government to maintain oversight and detect potential rebellions or corruption in the empire's many distant provinces.

179. (C) They were exclusively of Persian descent.
It is incorrect to say that the Mawali were exclusively of Persian descent; while Persians formed a large part of this group, the term applied to all non-Arab converts to Islam. This included Berbers in North Africa, Copts in Egypt, and Arameans in Syria. Regardless of their ethnic background, these converts were integrated into the Arab social structure as clients of various tribes, creating a diverse but often marginalized class of new Muslims across the empire.

180. (D) P-3, Q-4, R-2, S-1
Damascus served as the imperial capital and power base of the Umayyad Caliphate. Kufa was a primary garrison city and a hub for persistent Alid and anti-Umayyad revolts. Fustat was the central administrative and military center for the province of Egypt. Cordoba eventually became the capital of the independent Umayyad emirate in Spain after the fall of the dynasty in the East. These cities were the key nodes of the Umayyad administrative and military network.

181. (C) Standardizing Quranic pronunciation across a non-Arab empire
The most appropriate result of introducing Arabic diacritical marks was the standardization of Quranic pronunciation across a diverse and non-Arab empire. By providing clear visual guides for vowels and consonant sounds, these marks ensured that the text was recited correctly by converts who were not native Arabic speakers. This reform was critical for preserving the linguistic integrity of the Quran and for building a unified religious identity among the varied populations.

182. (B) Flexibility and the early formative stage of Fiqh
The Umayyad judicial system was characterized by flexibility and was part of the early formative stage of Fiqh (Islamic jurisprudence). Qadis often combined Quranic principles with local customary laws (Urph) and their own independent reasoning (Ra'y) to settle disputes. This pragmatic approach allowed for justice to be administered in diverse provincial contexts before the more rigid and systematic legal schools (Madhhabs) were fully established during the later Abbasid period.

183. (D) Statement I is incorrect but Statement II is correct.
While the Umayyads did not develop a widespread hospital system across every province, Al-Walid I is credited with building the first known bimaristan, or hospital, in Damascus. This facility was specifically designed to provide care and isolation for the blind and lepers, who were also supported by state stipends. This early charitable and medical initiative demonstrates the state's growing commitment to public welfare and the institutionalization of care for the disadvantaged in Islamic society.

184. (A) Succession crisis after the death of Muawiyah II
The split between the Sufyanid and Marwanid branches was caused by the succession crisis following the sudden death of Muawiyah II in 684 CE. With no clear Sufyanid heir to continue the line, the Umayyad clan held a council at Jabiya

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and eventually selected Marwan ibn al-Hakam, a member of another branch of the family, as the new Caliph. This transition secured the dynasty's future during the Second Fitna but permanently shifted the ruling line.

185. (C) 1, 2, 3, 4
The Umayyad era saw the legal recognition and practical application of several key social and economic institutions. Slavery was a recognized status, and Dhimma pacts defined the protected status of non-Muslims. Wala (clientage) was the system that integrated non-Arabs into the tribal structure, while the Iqta (land grant) system began to emerge as a way for the state to reward military and administrative service with revenue from specific agricultural territories.

186. (A) Abd al-Malik (via Al-Hajjaj)
The city of Wasit in Iraq was built during the reign of Abd al-Malik under the direct supervision of his powerful governor, Al-Hajjaj bin Yusuf. Strategically located halfway between the rebellious garrison cities of Kufa and Basra, Wasit served as a central military stronghold and administrative hub. Its purpose was to house the loyal Syrian troops and provide a secure base from which the state could control the volatile and often anti-Umayyad population.

187. (D) Military garrison towns that evolved into urban centers
The Amsar were military garrison towns established during the early Islamic conquests to house the Arab troops and their families. Over time, these camps, such as Basra, Kufa, and Fustat, evolved into major urban centers and commercial hubs. They played a vital role in the social and economic transformation of the Middle East, as they concentrated the Arab population and became the primary sites for the development of Islamic culture and administration.

188. (B) Noblewomen like Sukayna bint Husayn held social influence
In the early Umayyad period, women were not completely secluded and some noblewomen held significant social and cultural influence. Sukayna bint Husayn, for example, was a well-known patron of poetry and a prominent figure in the intellectual circles of the Hijaz. While they did not hold formal political or military offices, women of the elite classes often participated in the public and artistic life of the time, reflecting a more open social environment.

189. (C) They relied heavily on heavy artillery and gunpowder.
It is incorrect to say the Umayyad military used heavy artillery and gunpowder; these technologies did not appear until much later. The Umayyad army relied on traditional weapons like swords, spears, and bows, and was famous for its disciplined infantry and effective cavalry. They were well-organized through the Diwan al-Jund and conducted regular summer and winter campaigns (Sawa'if and Shawati) to maintain pressure on the Byzantine Empire and secure their borders.

190. (D) 2, 3, 4, 5
The Umayyad military was active across a vast geographical area, launching incursions and conquests in Transoxiana, Anatolia, and Sindh. They also famously crossed the Pyrenees and fought in France, notably at the Battle of Tours. While they conquered Andalusia, it was not a mere incursion but a full-scale conquest. Their military reach in the eighth century made the Umayyad Caliphate one of the largest and most powerful empires in human history at that time.

191. (A) Local administrator of justice with less centralized control
During the Umayyad era, a Qadi served as a local administrator of justice with significantly less centralized control compared to the later Abbasid period. They were typically appointed by provincial governors and had the flexibility to apply their own legal reasoning (Ra'y) alongside the Quran and local customs. This decentralized nature reflected the early, formative stage of Islamic law, where regional variations and the personal discretion of the judge were more prominent.

192. (B) Syrian church towers or ancient Roman lighthouses
Scholars deduce that the architectural design of the minaret introduced in the Umayyad period was conceptually adapted from existing structures like Syrian church towers or ancient Roman lighthouses. These pre-Islamic forms provided the practical model for a tall tower that could be

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used for the call to prayer and as a visual symbol of the new faith. This adaptation demonstrates the Umayyad competency in repurposing local architectural vocabulary to serve the needs of the Islamic community.

193. (C) Both Statement I and II are correct.
The Mu'tazilite theological school did originate during the later Umayyad period through scholars like Wasil ibn Ata, who emphasized human reason and free will. However, the Umayyad state never officially adopted Mu'tazilism; in fact, the ruling dynasty generally favored more deterministic views (Jabriyya) to justify their rule as divinely ordained. The official state sponsorship of Mu'tazilism occurred later during the Abbasid period, most famously under the Caliph Al-Ma'mun.

194. (A) Administrative Arabisation and settlement of Arab tribes
The widespread use of the Arabic language in Egypt by the end of the Umayyad era was primarily caused by the administrative Arabisation of the state and the large-scale settlement of Arab tribes in the region. As Arabic became the only language for government and legal records, the native Coptic population was gradually incentivized to learn it for social and economic advancement. Over generations, this bureaucratic shift led to the deep linguistic transformation of Egyptian society.

195. (A) Both A and R are true and R is the correct explanation of A.
The Umayyad Caliphs encouraged the poetic form of Naqa'id because it served as a useful safety valve for tribal tensions. By allowing rival tribes to compete through poetry rather than on the battlefield, the state could manage tribal pride in a way that provided political entertainment without threatening central security. These poetic duels also reinforced the importance of the Arabic language and tribal identity, which were key pillars of the Umayyad political structure.

196. (D) Battle of Tours (Poitiers)
The Umayyad advance into Western Europe was decisively stopped by the Frankish forces under Charles Martel at the Battle of Tours (also known as the Battle of Poitiers) in 732 CE. This defeat, occurring exactly a century after the death of the Prophet, marked the northernmost point of Muslim expansion in Europe. While the Umayyads retained control of Spain, the battle effectively ended their major attempts to conquer the central lands of the Frankish kingdom.

197. (C) The Kharijites
The concept of "Al-Wala wal-Bara" (Loyalty and Disavowal) was most radically applied by the Kharijites against the Umayyad state. They believed that any ruler who committed a grave sin was no longer a Muslim and must be opposed. This rigid ideology led them to disavow the Umayyads entirely and to launch frequent, violent rebellions. Their uncompromising stance on political and religious purity made them the most persistent internal enemies of the Umayyad Caliphate's authority.

198. (B) Supported by the state to imply rule was predestined
The theological position of the Jabrites, or Determinists, was generally supported by the Umayyad state because it emphasized absolute divine predestination. By arguing that all human actions, including the rule of the caliphs, were determined by God, this ideology provided a powerful religious justification for Umayyad power. It implied that opposing the ruling dynasty was equivalent to opposing the will of God, making it a useful tool for maintaining political obedience.

199. (D) Poetry lost its social influence compared to prose.
It is incorrect to say that poetry lost its social influence during the Umayyad period; in fact, it remained the most powerful and important form of literary and public expression. Poets were the primary communicators of tribal pride, political panegyric, and satirical attack, and their work was central to the cultural life of the empire. While formal prose was beginning to develop in the administration, poetry continued to be the "mass media" that shaped public opinion.

200. (A) P-3, Q-1, R-4, S-2
The Qadariyya believed in human free will, while the Jabriyya argued for absolute divine predestination. The Murji'a took a more quietist approach, believing that the judgment of a person's faith should be deferred to God, and

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the Khawarij (Kharijites) were known for their radical belief that any grave sinner was an apostate. These competing theological positions were deeply intertwined with the political struggles and questions of legitimacy that defined the Umayyad era.

201. (C) The Iwan (vaulted hall) seen in desert complexes
The Iwan, a large vaulted hall open at one end, was a hallmark of Sasanian palace architecture that was adopted and adapted by the Umayyads. This feature is particularly visible in the design of their desert complexes and palaces, where it was used to create impressive ceremonial spaces. The use of the Iwan demonstrates how the Umayyads successfully incorporated the royal architectural traditions of the Persian Empire to enhance the prestige and grandeur of their own imperial buildings.

202. (A) Assimilating and repurposing the visual vocabulary of others
The presence of Christian motifs in early Umayyad art and architecture highlights the dynasty's competency in assimilating and repurposing the visual vocabulary of the cultures they conquered. By utilizing the skills of Byzantine-trained artisans and incorporating familiar artistic elements, the Umayyads were able to create monumental works that were both innovative and rooted in local tradition. This cultural flexibility was essential for establishing the visual prestige of the new Islamic state.

203. (D) Statement I is incorrect but Statement II is correct.
The Umayyads did not maintain a strict separation of civilian and military authority in the provinces; instead, the provincial governor (Wali) typically held both the executive authority and the military command. This concentration of power allowed for more effective control and rapid response to revolts, but it also meant that a governor could potentially challenge the central government if he gained too much local support. This dual role was a key feature of the Umayyad administrative strategy.

204. (B) Cessation of expansion and mass conversion of Dhimmis
The decline in state revenue toward the end of the Umayyad period was directly caused by the cessation of territorial expansion and the mass conversion of non-Muslims. As expansion halted, the steady flow of war booty ended. Simultaneously, millions of people converted to Islam, which legally exempted them from paying the Jizya poll tax. This combined loss of income created a severe fiscal crisis that the state struggled to address without imposing unpopular new taxes.

205. (C) Khirbat al-Mafjar
Khirbat al-Mafjar, located near Jericho, is considered the finest example of Umayyad secular architecture featuring elaborate and well-preserved floor mosaics. These mosaics, which include geometric patterns and figurative scenes like a lion attacking a gazelle, showcase the high level of artistic skill and the diverse cultural influences present in the Umayyad court. The complex served as a lavish private retreat and bathhouse, reflecting the sophisticated lifestyle of the later Umayyad elite.

206. (D) John of Damascus
John of Damascus was a famous Christian theologian who served in a high administrative post in the Umayyad court before retiring to a monastery. He is known for engaging in intellectual and theological debates with Muslims and for writing defenses of Christian doctrine. His presence and activity in Damascus highlight the pragmatic and relatively tolerant atmosphere of the early Umayyad administration, which utilized the expertise of local Christian elites to run the state's sophisticated bureaucracy.

207. (A) His pious reputation temporarily delayed the collapse
Umar II's policies of pious reform and social justice significantly improved the moral standing of the Umayyad dynasty and temporarily delayed its collapse. By addressing the grievances of the Mawali and reducing the tax burden on converts, he sought to reconcile the disparate groups within the empire. While his short reign provided a period of relative peace and legitimacy, the underlying structural problems and tribal

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rivalries returned after his death, eventually leading to the final downfall.

208. (B) Mecca - Military garrison and naval base
Mecca was never a military garrison or a naval base; it remained the holy religious center of Islam and a site for pilgrimage. While it was briefly the center of the counter-caliphate of Abd Allah ibn al-Zubayr, its primary significance was spiritual and social rather than administrative or military. Other cities like Damascus, Kairouan, and Basra were correctly identified as centers of imperial power, North African expansion, and intellectual activity, respectively, during the Umayyad period.

209. (B) The Visigothic kingdom was weakened by internal divisions
The success of Tariq ibn Ziyad's invasion of Spain was largely due to the fact that the Visigothic kingdom was severely weakened by internal political divisions and succession disputes. This instability allowed the relatively small Muslim force to achieve a decisive victory at the Battle of Guadalete. The lack of a unified resistance, combined with the grievances of the local Jewish and peasant populations against their Visigothic rulers, facilitated the rapid conquest of the Iberian Peninsula.

210. (A) Protected non-Muslim minorities paying the Jizya
The term "Ahl al-Dhimma" applied to the protected non-Muslim religious minorities, primarily Christians and Jews, who lived under the authority of the Umayyad state. In exchange for paying the Jizya (poll tax) and acknowledging the sovereignty of the Caliphate, they were granted the right to practice their own religion and to be protected from foreign threats. This legal status provided them with a recognized and relatively secure position within the early Islamic social order.

211. (D) Statement I is incorrect but Statement II is correct.
Arabic literature in the Umayyad period was not devoid of foreign influences; instead, it successfully assimilated elements from the cultures it encountered. Epistolary prose, for example, was deeply influenced by the long-standing administrative and literary traditions of the Persian Sasanian Empire. This cross-cultural exchange allowed the Arabic language to develop new forms and styles that were essential for the management of a complex and diverse empire, demonstrating the state's cultural dynamism and adaptability.

212. (D) A decade-long counter-caliphate based in Mecca
The rebellion of Abd Allah ibn al-Zubayr resulted in a decade-long counter-caliphate based in Mecca that at its peak was recognized by many provinces across the Islamic world. This period of civil war, known as the Second Fitna, was a major challenge to Umayyad authority and was only ended when Abd al-Malik's forces, led by Al-Hajjaj, finally retook Mecca and killed Ibn al-Zubayr. This victory allowed the Umayyads to reunify the empire and begin their major reforms.

213. (C) The horseshoe arch
The horseshoe arch became a hallmark of Umayyad mosque architecture in Al-Andalus, most famously in the Great Mosque of Cordoba. Although it has roots in earlier Syrian and Visigothic architecture, the Umayyads refined and popularized its use, making it a defining characteristic of the Islamic style in the West. This architectural feature symbolizes the continuation and flourishing of Umayyad artistic traditions in Spain long after the dynasty had been overthrown in the Eastern heartlands.

214. (B) Highly fertile agricultural lands of southern Iraq
The term "Sawad" refers to the highly fertile and irrigated agricultural lands of southern Iraq between the Tigris and Euphrates rivers. Its name, meaning "the black land," comes from the dark color of its rich soil in contrast to the surrounding desert. During the Umayyad period, the Sawad was the empire's most important agricultural region and a primary source of Kharaj revenue, making its management a top priority for the provincial governors in Iraq.

215. (D) Draining marshes, repairing canals, and expanding lands
The Umayyad policy towards agriculture was proactive and focused on increasing production to boost state revenue. They invested heavily in repairing and expanding irrigation networks,

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draining marshes in Iraq, and developing new agricultural lands across the empire. These efforts were often overseen by energetic governors like Al-Hajjaj bin Yusuf, who recognized that a thriving agricultural sector was essential for the financial stability and military power of the centralized caliphate in Damascus.

216. (A) Intermarriage between Arabs and Mawali was common.
It is incorrect to say that intermarriage between Arabs and Mawali was common during the Umayyad period; in fact, social and tribal prejudices often discouraged such unions. The Arab military elite sought to maintain their status and distinct identity, and marriage was frequently used to strengthen tribal alliances rather than to integrate non-Arab converts. This social exclusiveness was a major source of resentment among the Mawali and contributed to the social tensions that weakened legitimacy.

217. (C) Intellectual exchange leading to translations
The Umayyad conquest of Sindh led to significant cultural consequences, primarily through the intellectual exchange that occurred between the Islamic world and India. This early contact paved the way for the later translation of Indian scientific, mathematical, and astronomical texts into Arabic. These exchanges were vital for the development of Islamic science and contributed to the global transmission of knowledge, demonstrating the long-term cultural impact of Umayyad territorial expansion into the Indian subcontinent.

218. (A) Land tax was attached to the land itself
When an Umayyad tax collector levied the Kharaj on a Muslim landowner, it demonstrated the legal concept that the land tax was attached to the land itself, rather than to the person's religious status. This meant that if a Muslim purchased land originally subject to Kharaj, they were still required to pay the tax. This practice was essential for maintaining state revenue, as it prevented the loss of income when land changed hands from non-Muslims to Muslims.

219. (C) Statement I is correct but Statement II is incorrect.
Umayyad architecture frequently reused columns and capitals from older Roman and Byzantine structures, a practice known as spolia. This was not due to a lack of stone in the region, but rather for practical efficiency and the symbolic value of incorporating the grandeur of past empires into the new Islamic monuments. By using these high-quality materials, the Umayyads were able to quickly build magnificent mosques and palaces that reflected their power and their role as the new masters.

220. (B) Socio-economic and political discrimination against Mawali
The roots of the "Shu'ubiyya" movement lay in the deep socio-economic and political discrimination faced by the Mawali during the Umayyad period. As non-Arab converts who were often more culturally and intellectually advanced than their Arab rulers, they resented being treated as second-class citizens. This sense of grievance led to an intellectual movement that challenged the idea of Arab superiority and advocated for equality of all Muslim peoples, which eventually peaked during the Abbasid era.

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221. (C) Al-Walid I
While the site was originally developed by his father Abd al-Malik, Caliph Al-Walid I is recognized for building the Al-Aqsa Mosque in its first monumental form. He invested heavily in the architectural development of Jerusalem to enhance its status as a major religious center. This project was part of his broader program of monumental building, which also included the Great Mosque of Damascus and the rebuilding of the Prophet's Mosque in Medina, aimed at manifesting the glory of the state.

222. (D) Commander of the Faithful (Religious and political leader)
The title "Amir al-Mu'minin," or Commander of the Faithful, was used by the Umayyad Caliphs to denote their status as both the supreme religious and political leaders of the Muslim community. Inherited from the Rashidun period, it emphasized their role as the protectors of the faith and the leaders of the Islamic state and its military. This title was a key source of their legitimacy, even as they moved towards a more imperial and dynastic style of governance.

223. (A) Standardizing weights and measures alongside coinage
A key economic reform of Abd al-Malik was the standardization of weights and measures across the empire, which was implemented alongside the introduction of the new Islamic coinage. This move was essential for creating a stable and unified commercial environment, as it reduced fraud and facilitated trade between different provinces. By centralizing control over these economic standards, the state strengthened its authority and promoted the growth of the imperial economy during a period of relative peace.

224. (B) Maritime trade across the Mediterranean completely ceased.
It is incorrect to say that maritime trade across the Mediterranean completely ceased; while the wars between the Umayyads and Byzantines disrupted some routes, trade continued through various coastal ports and naval bases. The Umayyads developed a powerful navy to protect their commercial interests and to challenge Byzantine control of the sea. Overland trade routes also flourished, as the Islamic conquests had created a vast unified territory that allowed for the easier movement of goods.

225. (B) Diwan al-Jund system providing stipends to Arab tribes
The Umayyads were able to field massive armies primarily because of the Diwan al-Jund system, which provided regular stipends and land grants to the Arab tribesmen who formed the core of the military. This system ensured that a large and disciplined fighting force was always ready for campaign and fiercely loyal to the state. By institutionalizing military pay, the Umayyads successfully transitioned from tribal warriors to a professional and centralized imperial army that could sustain long-term expansion.

226. (A) Pragmatic statecraft and utilizing efficient bureaucracies
Muawiyah I's decision to adopt and adapt the existing Byzantine administrative framework in Syria illustrates his competency in pragmatic statecraft. By utilizing the efficient bureaucracies and experienced clerical classes of the conquered territories, he was able to quickly build a stable and functioning government for his new dynasty. This practical approach allowed the Umayyad state to manage its vast and diverse population effectively, focusing on the realities of governance rather than just ideological innovation.

227. (D) Statement I is incorrect but Statement II is correct.
The traditional Bedouin lifestyle did not completely disappear during the Umayyad period; it remained a significant and respected part of Arab identity. The Caliphs and the urban elite continued to value Bedouin culture, frequently sending their sons to the desert (Badiya) to experience the harsh nomadic life and learn the purest form of the Arabic language. This practice helped the ruling family maintain a strong connection to their tribal heritage and the linguistic standards essential for religious and political legitimacy.

228. (D) Flight of peasants to cities, which Al-Hajjaj tried to reverse
The heavy and often harsh taxation on the agricultural Mawali in Iraq by Al-Hajjaj bin Yusuf caused many peasants to flee their lands and move to the cities to escape the burden. This led to a significant loss of agricultural revenue for the state. Al-Hajjaj tried to reverse this trend by forcibly returning the peasants to their villages and even tattooing their names on their hands to prevent them from leaving again, reflecting his aggressive and fiscally-driven style of governance.

229. (C) Ma'bad al-Juhani
Ma'bad al-Juhani was a prominent early scholar who was famously executed by the Umayyad authorities for his Qadarite views, which emphasized human free will. The ruling dynasty generally opposed this ideology because it challenged their claim that their rule was divinely predestined and therefore unquestionable. By suppressing Ma'bad and others like him, the state sought to maintain a theological narrative that promoted political obedience and reinforced the legitimacy of the Caliph as God's chosen representative.

230. (B) State textile workshops producing officially inscribed fabrics
The Tiraz system was a network of state-sponsored textile workshops that produced high-quality fabrics, often featuring official inscriptions with

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the Caliph's name and religious verses. These textiles were used for official robes of honor given as gifts to loyal officials and foreign dignitaries. The system served as a powerful symbol of state authority and was part of the Umayyad effort to build a sophisticated court culture that projected the grandeur and sovereignty of the caliphate.

231. (D) Mobilizing martyrdom narrative for Shi'a opposition
The Battle of Karbala and the death of Husayn ibn Ali provided a powerful and enduring narrative of martyrdom that became central to the mobilization of Shi'a opposition against the Umayyads. The sense of profound injustice and tragedy galvanized various revolutionary groups who sought to overthrow the dynasty and restore leadership to the family of the Prophet. This religious and emotional appeal proved to be a more effective tool for long-term political mobilization than simple military force.

232. (A) It was accessible to all common citizens for private letters.
It is incorrect to say the Barid was accessible to common citizens; it was a strictly official state postal system designed solely for government correspondence and intelligence gathering. Private letters were generally delivered through informal networks, merchants, or travelers. The Barid was a highly organized and secure infrastructure that allowed the Caliph to communicate rapidly with his provincial governors, ensuring that the central government remained well-informed and could react quickly to threats.

233. (C) Decisive victory for the Kalb, securing the throne
The Battle of Marj Rahit in 684 CE was of critical significance because it resulted in a decisive victory for the Kalb (Yaman) tribe, which supported the accession of Marwan I to the throne. This battle ended the immediate succession crisis after the death of Muawiyah II and secured the Umayyad dynasty's future under the Marwanid branch. However, the victory also deepened the bitter rivalry between the Qays and Yaman factions, which would continue to plague the dynasty.

234. (A) Incorporation of Berbers amplified their fighting force
The rapid and successful Umayyad conquest of North Africa illustrates the concept that incorporating local populations into the military can significantly amplify an empire's fighting force. After an initial period of resistance, large numbers of Berbers converted to Islam and joined the Muslim armies. Their skill in desert warfare and their local knowledge were essential for the final defeat of the Byzantines in the region and for the subsequent invasion and conquest of the Iberian Peninsula.

235. (A) Both Statement I and II are correct.
The Umayyad Caliphs actively patronized poets as a primary means of legitimizing their rule and promoting the dynasty's achievements. In an era without newspapers or digital media, poets served as the most effective form of "mass media," using their eloquence to shape public opinion and tribal loyalties. Through panegyrics and satirical attacks on enemies, court poets provided the state with a powerful tool for propaganda, ensuring that the Caliph's message reached the influential circles of the empire.

236. (B) Failure of Nasr ibn Sayyar to unite feuding Arab tribes
The structural failure of the Umayyad state in the eastern province of Khurasan was largely caused by the inability of the last governor, Nasr ibn Sayyar, to unite the feuding Arab tribes. The persistent and violent rivalry between the Qays and Yaman factions in the region made it impossible to present a unified front against the rising Abbasid threat. This internal division, combined with the grievances of the local Mawali, created the perfect conditions for the successful Abbasid revolution.

237. (C) Ibn Sirin
Ibn Sirin was a highly respected Tabaie scholar in Basra who is most famously recognized as a pioneer in the science of dream interpretation in Islamic tradition. However, his major historical role was as an authoritative and meticulous transmitter of Prophetic Hadith. He was known for his piety and his refusal to accept gifts from political authorities, reflecting the independent and spiritually-focused character of many of the

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leading religious scholars during the Umayyad era.

238. (D) A public orator, essential for political leadership
The title "Khatib" in the Umayyad era referred to a public orator, a role that was absolutely essential for both religious and political leadership. The Khatib delivered the Friday sermon (Khutbah) in the congregational mosque, which was the primary venue for making major state announcements and asserting the Caliph's authority. Mastery of the Arabic language and the ability to persuade and inspire an audience through eloquence were highly valued skills in the public life of the caliphate.

239. (A) Establishing the model for T-plan hypostyle mosques
The architectural innovation at the Great Mosque of Kairouan established the influential T-plan hypostyle model, where a wider central aisle and a transept along the Qibla wall create a T-shape in the floor plan. This design, which combined traditional hypostyle halls with a more focused space for the leader, became a standard for mosque architecture across North Africa and Al-Andalus. It represents the successful development of a distinct and monumental Islamic architectural language during the Umayyad expansion.

240. (B) Walid II was known for his piety and asceticism.
It is incorrect to say that Walid II was known for his piety and asceticism; on the contrary, he was widely criticized for his perceived worldliness and his interest in pleasure and the arts rather than religious leadership. His unpopular lifestyle and his disregard for traditional court etiquette contributed to the internal instability of the late Umayyad period and even led to a rebellion against him by other members of the royal family, further weakening the dynasty.

241. (B) Fortified buffer regions protecting Syria from incursions
The Awasim were the fortified frontier zones established by the Umayyads to serve as buffer regions protecting the heartlands of Syria from Byzantine incursions. These zones included a network of castles and garrisoned cities that were constantly on alert for seasonal raids and larger military offensives. The strategic management of the Awasim was essential for the security of the capital, Damascus, and for maintaining the integrity of the northern borders during the conflict with the Byzantine Empire.

242. (A) Removing the Jizya from Mawali to align with equality
A governor applying the policies of Umar II would demonstrate competency in Islamic jurisprudence by removing the Jizya from the Mawali (non-Arab converts). This reform was based on the legal principle that all Muslims should be treated equally regardless of their ethnic background or when they converted. By aligning state fiscal policy with religious ideals of justice and equality, Umar II sought to address the most significant grievances of the new Muslim population and restore moral legitimacy.

243. (C) Both Statement I and II are correct.
The Umayyads did develop elaborate and formal court ceremonies, which they adopted from the older traditions of the Byzantine and Sasanian empires to project an image of imperial grandeur. However, it is incorrect to say that the early Caliphs like Abu Bakr and Umar practiced these ceremonies; they were known for their extreme simplicity and their direct, informal contact with the community. The shift towards a more imperial and distant style of rule was a defining characteristic of the Umayyad dynasty's transition to monarchy.

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244. (D) Extreme fanaticism, warring, and rejection of scholarship
The intellectual stagnation of the Kharijites was primarily caused by their extreme fanaticism, their constant involvement in violent rebellions, and their general rejection of the developing tradition of Islamic scholarship. Because they believed that only their narrow interpretation of the faith was correct, they often spent more time warring against other Muslims than building a sophisticated intellectual or legal framework. This isolation from the broader scholarly community limited their long-term impact and led to their fragmentation into many small, radical sects.

245. (C) Alchemy and Medicine
Under the patronage of the Umayyad prince Khalid ibn Yazid, who was known for his interest

in science, the first rudimentary efforts were made to translate Greek and Egyptian works on alchemy and medicine into Arabic. While these early translations were limited in scope, they represent the very beginning of the intellectual movement that would eventually lead to the massive translation efforts of the later Abbasid period. Khalid's personal interest in these subjects demonstrated a growing curiosity about the scientific heritage of the classical world.

246. (B) A military district or army division in Umayyad Syria
In Umayyad Syria, the concept of "Jund" referred to a specific military district or army division. The province was divided into several Junds, such as Jund Dimashq (Damascus) and Jund Hims, each of which was responsible for providing a certain number of troops and managing its own military administration and defense. This organized system allowed the Umayyads to effectively mobilize their primary loyalist forces and ensure that the Syrian heartland remained securely defended and well-governed during their rule.

247. (D) Allowing leaders to manage internal affairs of communities
The Umayyad approach to non-Muslim religious authorities was generally pragmatic, allowing them to continue managing the internal affairs and personal laws of their own communities. As long as they acknowledged the political sovereignty of the Caliphate and paid the required taxes, the state did not interfere in the daily religious or social life of the Dhimmis. This policy of communal autonomy was essential for maintaining stability in a vast empire where non-Muslims still formed the majority of the population during this early period.

248. (A) Marwan II willingly abdicated the throne to Abu al-Abbas.
It is incorrect to say that Marwan II willingly abdicated; he fought desperately to save the Umayyad dynasty until his final defeat and death. He led the Umayyad army at the Battle of the Zab and then fled through Syria and Palestine before being killed in Egypt by Abbasid pursuers. The revolution was an armed and violent takeover that culminated in the total destruction of the Umayyad political structure in the East, rather than a peaceful transition of power from one dynasty to another.

249. (C) Preserving Umayyad lineage and developing European Islam
The most significant legacy of the Umayyad Emirate (and later Caliphate) of Cordoba was the preservation of the Umayyad lineage and the development of a unique and culturally brilliant form of European Islam. This state became a world-renowned center of learning, art, and science, serving as a bridge between the Islamic world and medieval Europe. Its achievements in philosophy, medicine, and architecture continued the Umayyad tradition of cultural synthesis and intellectual curiosity long after the dynasty had been overthrown in the Eastern heartlands.

250. (A) Consolidating control and forging a unified imperial identity
The fundamental purpose of the Arabisation of the state under the Umayyads was to consolidate central control and forge a unified imperial identity across their vast and diverse territories. By establishing a single official language and a standardized currency, the dynasty reduced its dependence on older foreign systems and created a cohesive framework for administration and commerce. This policy successfully integrated the varied provinces into a centralized Islamic empire, laying the foundation for the enduring cultural unity of the Middle East.

251. (B) A shift from consensus to a dynastic model
The transition of the early Islamic state under the Umayyads involved moving away from a system based on consensus toward a centralized dynastic model. This structural change fundamentally altered how leadership was determined, focusing authority within a specific lineage. It represented a departure from previous egalitarian tribal structures to prioritize hereditary succession for political stability.

252. (A) As a measure to prevent continuous civil strife
The ruling elite justified the implementation of a hereditary succession system by framing it as an essential political necessity. By centralizing power within a single dynasty, the leadership aimed to prevent the recurring internal conflicts and civil strife that threatened state stability. This

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approach was presented as a method to ensure cohesive and continuous imperial governance.

253. (C) Consolidation of territories and pacification of dissent
Establishing the Umayyad state required securing dynastic authority through the active consolidation of fragmented territories across the expanding empire. Additionally, the foundational phase focused on the pacification of internal dissent to ensure the new political order remained unchallenged. These strategic actions were vital for transforming the state from tribal egalitarianism into a centralized, stable imperial entity.

254. (D) Stability and integrity over tribal structures
New political frameworks developed during the Umayyad era were designed to move beyond the egalitarian tribal models that previously dominated the region. These administrative changes prioritized the maintenance of territorial integrity and overall state stability. By centralizing authority, the government sought to replace localized tribal loyalties with a more cohesive and enduring imperial governance structure.

255. (C) By centralizing the capital and military allegiances
Early Umayyad leadership institutionalized their dynastic claims by establishing a centralized political capital that served as the heart of imperial administration. They also focused on reorganizing military allegiances to ensure direct loyalty to the ruling lineage. These actions effectively solidified their authority and provided the structural foundation necessary for maintaining an expansive and unified imperial state.

256. (B) Military prowess and administrative acumen
Managing the vast and culturally diverse Umayyad empire required leaders to possess a specific combination of professional qualities. Rulers needed significant military prowess to defend frontiers and suppress rebellions, alongside administrative acumen to oversee complex state functions. These dual capabilities were essential for balancing the needs of various provinces while maintaining centralized control over the imperial territories.

257. (D) By centralizing power while managing provincial governors
Prominent rulers maintained the balance of power by centralizing state authority while simultaneously overseeing provincial governors who held local influence. This strategy allowed the central government to project its will across the empire without completely dismantling regional administrative layers. It required a delicate navigation of geopolitical landscapes to ensure that provincial power did not undermine the central dynasty.

258. (A) Maintaining internal cohesion and economic stability
Historical assessments indicate that the effectiveness of Umayyad leaders was frequently evaluated by their ability to maintain internal cohesion across diverse populations. Ensuring economic stability was equally important, as it guaranteed the continuous flow of revenue into the central treasury. These factors were considered critical indicators of a ruler's capacity to sustain the empire's power and longevity.

259. (C) Standardizing military and centralizing fiscal policies
The longevity of the Umayyad dynasty was secured through the standardization of military organization across all imperial territories. Rulers also implemented centralized fiscal policies to regulate the collection and distribution of state revenue. These institutional precedents created a structured administrative ethos that allowed the ruling elite to maintain long-term control over the vast and complex imperial bureaucracy.

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260. (A) The structural evolution of Islamic governance
Strategic decisions made by prominent Umayyad leaders left a profound impact on the structural evolution of Islamic governance. By establishing centralized institutions and administrative precedents, they redefined the nature of imperial statecraft for subsequent generations. Their leadership helped transform a burgeoning state into a formidable imperial power, setting the organizational frameworks that would influence future regional political entities.

293. (D) Horseshoe arches and geometric mosaics
The innovative hybrid approach to architecture led to the introduction of distinct structural designs, such as the horseshoe arch. Additionally, the use of complex geometric mosaics became a hallmark of the period, particularly in religious contexts where figural representation was avoided. These elements represented a significant aesthetic development, blending diverse artistic influences to create a unique visual identity for the state.

294. (B) Secular settings featured frescoes of royal hunts and courtly life
Umayyad art varied significantly between religious and secular contexts. While religious buildings avoided figural imagery, secular settings like desert palaces frequently featured elaborate frescoes and stucco carvings. These decorations depicted royal hunts and scenes of courtly life, reflecting the luxurious lifestyle of the ruling elite. This distinction allowed the dynasty to embrace diverse artistic expressions while respecting different cultural norms.

295. (C) A tool for political legitimation and projection of dominance
The state utilized art and architecture as critical tools for political legitimation and the visual projection of dominance across its territories. By constructing monumental buildings, the Umayyad leadership reinforced their right to rule and demonstrated the stability of their regime. These physical structures left a legacy that defined the early aesthetic identity of the region while serving immediate political goals.

296. (D) Persistent internal factionalism and tribal rivalries
One of the primary internal issues that severely fractured the military and political elite was persistent factionalism and tribal rivalries. These conflicts undermined the centralized authority of the dynasty, leading to structural instability within the state apparatus. As different groups competed for power and influence, the government's ability to maintain a unified front against external and internal threats was significantly weakened.

297. (A) Inequitable taxation policies
Socioeconomic grievances, particularly inequitable taxation policies, played a major role in alienating non-elite and newly assimilated populations. These groups often bore a disproportionate financial burden, leading to widespread resentment against the ruling administration. This marginalization created a fertile environment for revolutionary movements to gain support, as those disadvantaged by the state's fiscal practices sought a fundamental change in governance.

298. (B) Massive financial strain and military exhaustion
Continuous and overextended frontier campaigns resulted in massive financial strain and military exhaustion for the Umayyad state. These military efforts often failed to yield sufficient economic returns to justify their high costs, draining the imperial treasury. The resulting weakness made it difficult for the central government to maintain control over its borders or effectively respond to rising internal rebellions.

299. (B) It created challenges that hindered suppression of insurrections
The vast geographic expanse of the empire created significant administrative challenges for the central government. Specifically, it hindered the rapid suppression of simultaneous provincial insurrections, as communication and troop movements were slowed by great distances. This inability to maintain consistent control across all territories allowed revolutionary movements to grow and eventually challenge the dynasty's authority on multiple fronts at once.

300. (A) Failure to ideologically legitimize rule among the populace
The ultimate collapse of the Umayyad dynasty was precipitated by its failure to ideologically legitimize its rule among the broader populace. This loss of consensus fatally weakened state institutions and undermined the dynasty's authority. Without a shared sense of legitimacy, the government could not sustain the loyalty of its subjects, making it vulnerable to the well-coordinated revolution that unseated it.

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269. (C) By introducing an independent Arabic-inscribed coinage
To assert its economic sovereignty and ideological distinctiveness, the Umayyad government introduced a new coinage system inscribed exclusively with Arabic. This move moved away from the use of foreign or older local currencies within the imperial economy. By institutionalizing an independent currency, the state effectively demonstrated its central authority and reduced its dependence on the economic legacies of previous empires.

270. (D) The creation of a cohesive bureaucratic structure
Institutionalizing Arabic as the sole language of governance led to the creation of a cohesive and standardized bureaucratic structure across the empire. This reform dismantled pre-existing administrative dependencies on local linguistic traditions and decentralized systems. By centralizing communication and record-keeping, the state permanently altered socio-political dynamics, ensuring that all provinces operated under a unified and efficient governmental framework.

271. (C) By a stratification between ruling elites and subjects
Social conditions under the Umayyads were primarily characterized by a rigid stratification that distinguished the ruling elite from the newly integrated subjects. This hierarchical structure influenced various aspects of daily life and determined an individual's access to political power and economic opportunity. Such divisions often created tensions between the centralized authority and the diverse populations residing within the empire.

272. (B) Vast agricultural wealth and trans-regional trade routes
Significant urban development and commercial expansion were driven by the state's access to vast agricultural wealth and control over lucrative trans-regional trade routes. These economic factors allowed the Umayyad empire to fund major infrastructure projects and support growing market centers. The strategic management of these resources facilitated the rise of a wealthy merchant class and overall imperial prosperity.

273. (D) Agrarian classes and non-elite populations
Under the Umayyad economic system, the burden of taxation fell disproportionately on the agrarian classes and various non-elite populations. While the state benefited from high revenue, these fiscal policies created significant economic disparities between the wealthy urban centers and rural subjects. This imbalance often generated widespread resentment, as the lower social classes struggled to meet the state's financial demands.

274. (A) New market centers and craft industry expansion
State-led economic transitions and fiscal reforms during this period resulted in the establishment of new market centers and the expansion of craft industries. These developments were part of a broader trend of urbanization that transformed regional economies and stimulated local commerce. Such growth provided the state with new sources of revenue while diversifying the economic activities of its subjects.

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275. (C) The challenge of achieving equitable resource distribution
Despite the prosperity of the imperial center, the Umayyad state struggled with the persistent challenge of achieving equitable resource distribution. Internal disparities between the elite and marginalized groups frequently led to localized discontent across the vast territories. This inability to balance fiscal burdens and distribute wealth fairly highlighted the systemic weaknesses that ultimately threatened the long-term stability of the dynasty.

276. (A) To assert imperial control over distant provinces
The centralized bureaucracy of the Umayyad administration was primarily established to assert imperial control over distant and newly conquered provinces. By creating a unified system of governance, the central authority could effectively manage the immense geographic expanse of the empire. This administrative machinery ensured that local administrations remained aligned with the strategic goals and fiscal requirements of the ruling dynasty.

261. (D) They served as custodians of religious and legal knowledge.
Prominent Sahabi and Tabaie scholars acted as the primary custodians of religious and legal knowledge during the Umayyad period. They bridged the gap between the foundational era of Islam and the emerging state by preserving and interpreting sacred texts. Their efforts were essential for establishing the normative frameworks that guided social behavior and legal conduct across the empire.

262. (B) Their academic endeavors were largely independent of the political elite.
Academic activities conducted by Sahabi and Tabaie scholars remained largely independent of the political elite and the reigning state administration. This relative autonomy allowed these figures to maintain significant moral authority among the general population. Their independence ensured that religious and legal scholarship developed without being entirely dictated by the immediate political or strategic interests of the rulers.

263. (C) Forming study circles for students from various regions
Scholars during this era frequently engaged in pedagogical activities by forming study circles that attracted students from diverse geographical regions. These educational gatherings served as the primary method for disseminating knowledge and discussing religious precedents. By fostering these intellectual networks, scholars ensured the systematic transmission of legal and theological principles across the vast territories of the expanding state.

264. (D) Oral transmission and rigorous verification
The scholarly methodologies of the Sahabi and Tabaie emphasized the importance of oral transmission and the rigorous verification of religious information. These standards were vital for ensuring the accuracy and authenticity of the knowledge being passed down through generations. Such techniques became the foundation for subsequent intellectual traditions and helped formalize the processes of early Islamic jurisprudence and scholarship.

265. (A) Unifying the state through a cohesive religious identity
The intellectual networks established by early scholars functioned as a vital unifying force within the culturally diverse Umayyad state. By promoting a consistent set of religious and legal interpretations, they helped maintain a cohesive religious identity across disparate territories. This ideological unity provided a sense of stability that persisted even during periods of rapid political change and territorial expansion.

266. (B) To culturally and linguistically unify a multi-ethnic empire
The policy regarding the Arabisation of the State was primarily designed to culturally and linguistically unify the vast, multi-ethnic empire. By replacing diverse local languages with Arabic, the administration sought to centralize bureaucratic operations and foster a shared imperial identity. This reform was a key strategic initiative aimed at reducing the reliance on indigenous administrative traditions from conquered territories.

267. (B) Local languages and the indigenous bureaucratic elite
Prior to the Arabisation reforms, the Umayyad administrative apparatus was heavily dependent on the indigenous bureaucratic elite of newly conquered lands. These local officials managed state records and tax registers using various regional languages rather than Arabic. This reliance created a fragmented administrative system that the central government eventually sought to overcome through a comprehensive linguistic and structural overhaul.

268. (A) Arabic proficiency became a prerequisite for employment.
The Arabisation policy significantly impacted the administrative workforce by making proficiency in the Arabic language a prerequisite for bureaucratic employment. This requirement triggered a demographic shift within the government sector as the state replaced local elites with Arabic speakers. Consequently, the policy encouraged the integration of non-Arab populations into the dominant cultural and administrative framework of the empire.

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285. (C) The patronage of intellectual activities by local elites
The compilation of early historical narratives and linguistic treatises was significantly stimulated by the patronage of intellectual activities by local elites. This support provided scholars with the resources needed to document and organize cultural knowledge. Even without formal state academies, this climate of private and regional patronage allowed educational initiatives to flourish, ensuring the systematic preservation of imperial history.

286. (D) The necessity for standardized grammar and a unified written script
The development of Arabic language and literature was driven by the state's urgent need for standardized grammar and a unified written script. Efficient imperial administration required clear and consistent communication across diverse provinces. By formalizing linguistic rules, the Umayyad government ensured that bureaucratic records, tax registers, and official correspondence could be understood and maintained accurately throughout the entire empire.

287. (C) By formulating grammar rules and preserving anthologies
To prevent linguistic corruption, scholars during the Umayyad period actively formulated foundational grammatical rules. They also worked to preserve pre-existing poetic anthologies, which served as the definitive models for correct Arabic usage. These efforts helped maintain the purity and structure of the language as it interacted with the diverse linguistic traditions found in newly conquered territories across the empire.

288. (B) Using their craft for political and ideological legitimation
Court poets played a vital role in reflecting and reinforcing the new political realities of the Umayyad dynasty. They utilized their literary craft for political panegyric and ideological legitimation, publicly praising the ruling elite and justifying their authority. This use of poetry transformed traditional literary forms into powerful tools for state propaganda, helping to solidify the dynasty's public image.

289. (D) Administrative epistles and official state documents
The emergence of early prose during this period was primarily driven by the practical needs of the government. This literary form was utilized for drafting administrative epistles and formal state correspondence between the central authority and provincial governors. The development of prose allowed for more detailed and precise communication, which was essential for managing the complex functions of the imperial bureaucracy.

290. (A) Expanding vocabulary to articulate complex concepts
Interaction between Arabic and the diverse linguistic traditions of conquered territories significantly enriched the Arabic language. This cultural exchange led to an expanded vocabulary, enabling the language to articulate more complex administrative, legal, and philosophical concepts. By absorbing new terms and ideas, Arabic evolved into a robust and versatile medium capable of serving as the primary vehicle for imperial governance.

291. (C) Regional traditions combined with new imperial aesthetics
Art and architecture under the Umayyads were characterized by a synthesis of pre-existing regional traditions and new, distinctively imperial aesthetics. This hybrid approach allowed the state to integrate Hellenistic, Sasanian, and Byzantine elements into their monumental constructions. The resulting style reflected both the cultural heritage of the conquered lands and the emerging ideological requirements of the centralized Umayyad ruling dynasty.

292. (A) They functioned as symbols of authority and permanence
Monumental religious structures and lavish desert palaces were constructed to serve as powerful symbols of state authority and cultural permanence. These impressive buildings were strategically placed throughout the empire to project the power of the ruling dynasty over diverse populations. By investing in such grand architecture, the Umayyads visually asserted their dominance and solidified their presence in the regional landscape.

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(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

9. In assessing the early Abbasid period, the incorporation of Mawali into the ruling elite demonstrates:
(A) A strict adherence to Arab supremacy
(B) The decline of military technology
(C) The universalization of Islamic administration
(D) A rejection of Persian bureaucratic traditions

10. Identify the correct pair of early Abbasid Caliphs and their key achievements:
(A) Al-Mahdi - Upgraded postal and communication systems
(B) Al-Saffah - Construction of the Round City of Baghdad
(C) Al-Mansur - Establishment of the House of Wisdom bureaus
(D) Harun al-Rashid - The first ruler to claim the caliphal title

11. Which of the following statements correctly identifies a key feature of the Abbasid victory over the Umayyads?
(A) It was achieved without any military conflict.
(B) It resulted in the total eradication of the Umayyad bloodline globally.
(C) It immediately abolished all forms of taxation.
(D) It shifted the geopolitical center of Islam eastward.

12. A historian analyzing the Abbasid rise notes the effective use of messianic expectations. This is best exemplified by:
(A) The complete removal of religious motifs from all flags
(B) The use of black banners associated with the Mahdi
(C) The formal coronation of a high-ranking Byzantine prince
(D) The strategic prioritization of naval and maritime warfare

13. Consider the following statements regarding the Abbasid revolution:
1. It originated as a clandestine movement.
2. It capitalized on Alid grievances.
3. It completely marginalized Persian converts.
4. It resulted in the Battle of the Zab.

Which of the above statements are correct?
(A) 1, 2, 4
(B) 1, 3, 4
(C) 2, 3, 4
(D) 1, 2, 3

14. Which competency was most critical for the early Abbasid propagandists (Du'at)?
(A) Tactical expertise in naval and maritime warfare
(B) The translation of complex Greek philosophical works
(C) Advanced architectural and urban planning skills
(D) Ideological persuasion and clandestine operations

15. The 'Round City' constructed by Al-Mansur was officially named:
(A) Madinat al-Salam
(B) Madinat al-Zahra
(C) Fustat
(D) Samarra

16. Consider the following statements about Caliph Al-Mansur:
Statement I: He is often considered the true architect of the Abbasid dynasty.
Statement II: He established a system of succession that permanently prevented civil wars.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

17. Identify the incorrect pair regarding Abbasid administrative centers:
(A) Baghdad - Al-Mansur
(B) Cordoba - Harun al-Rashid
(C) Samarra - Al-Mu'tasim
(D) Kufa - Early Abbasid capital

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CHAPTER 03
The Abbasids

1. Which prominent general successfully led the Abbasid military campaign in Khurasan to overthrow the Umayyads?
(A) Tariq ibn Ziyad
(B) Abu Muslim
(C) Khalid ibn al-Walid
(D) Amr ibn al-As

2. Consider the following statements regarding the foundation of the Abbasid dynasty:
Statement I: The Abbasids claimed their right to the Caliphate based on their descent from Al-Abbas, an uncle of the Prophet.
Statement II: The Abbasid revolution relied solely on Arab tribal warriors.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Abbasids shifted the capital of the Islamic empire from Damascus to Baghdad.
Reason (R): Baghdad provided a strategic location closer to their core Persian support base and important trade routes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. The term 'Da'wah' during the formative phase of the Abbasid revolution primarily refers to:
(A) A mandatory code of military conduct
(B) A centralized system of land taxation
(C) The administration of the royal treasury
(D) Secret missionary and propaganda networks

5. Which of the following statements about Abu al-Abbas al-Saffah is incorrect?
(A) He was the first Abbasid Caliph.
(B) His title 'al-Saffah' is often translated as 'the shedder of blood'.
(C) He established his capital permanently at Baghdad.
(D) He defeated the last Umayyad Caliph Marwan II.

6. Which region was NOT a primary center of early Abbasid revolutionary activity?
(A) Kufa
(B) Mecca
(C) Khurasan
(D) Humayma

7. The execution of Abu Muslim by Caliph Al-Mansur resulted in which of the following effects?
(A) The immediate collapse of the Abbasid state
(B) The reinstatement of the Umayyad dynasty
(C) The peaceful integration of all Persian nobles
(D) A series of rebellions in Khurasan by his followers

8. Match List I with List II regarding early Abbasid events and figures:
List I: (Event/Figure)
P. Battle of the Zab
Q. Al-Mansur
R. Hashimiyya
S. Barmakids
List II: (Significance)
1. Powerful vizier family
2. Decisive victory over Umayyads
3. Founder of Baghdad
4. Early political center before Baghdad
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4

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277. (D) They oversaw taxation, military files, and correspondence.
Specialized governmental departments, known as diwans, were essential components of the Umayyad administration. These offices were responsible for overseeing critical state functions, including the management of military registries, taxation, and official correspondence. This compartmentalized approach allowed the centralized bureaucracy to process vast amounts of administrative data and maintain efficient communication between the central government and the various imperial provinces.

278. (B) To maintain local order and collect taxes effectively
Provincial governors were granted considerable autonomy by the central administration to ensure that local order was maintained and taxes were collected efficiently. This decentralized authority allowed governors to respond quickly to regional issues while still serving the interests of the empire. Balancing this autonomy with central oversight was a key challenge for the Umayyad state in managing its vast territories.

279. (C) A systematic postal and intelligence network
A critical feature of the Umayyad administration was the systematic development of a postal and intelligence network. This infrastructure ensured rapid communication between the central authority and the distant peripheries of the empire. By institutionalizing this network, the government could quickly receive reports on provincial activities and deploy military forces or administrative directives as needed to maintain imperial stability.

280. (D) A localized tribal governance model
The institutionalization of complex Umayyad administrative structures represented a significant shift away from the localized tribal governance model that preceded it. By establishing a centralized bureaucracy and specialized departments, the state transitioned into a complex imperial entity. This evolution allowed the government to manage a large-scale empire through standardized procedures rather than relying solely on traditional tribal alliances.

281. (A) Primarily decentralized and reliant on individual scholars
During the Umayyad period, the system of education was primarily decentralized, relying heavily on individual scholars and local study circles. These educational activities typically took place within community centers rather than formal, state-run academies. This model emphasized the personal transmission of knowledge from teacher to student, creating a flexible yet rigorous intellectual environment that spanned across the vast empire.

282. (B) Intense oral tradition and memorization
The early Umayyad model of education placed a heavy emphasis on intense oral tradition and the memorization of key texts. This approach was central to the transmission of religious, linguistic, and historical knowledge before written materials became widely standardized. Students were expected to master large volumes of information through auditory learning and repetition, a method that ensured cultural preservation.

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283. (B) Arabic grammar, poetry, and administrative skills
While religious instruction remained fundamental, the scope of education gradually expanded to include secular subjects like Arabic grammar and poetry. Additionally, there was an increasing focus on developing the foundational administrative skills required for serving in the burgeoning state bureaucracy. This broader curriculum reflected the evolving needs of the empire as it sought to train a capable and culturally unified class of administrators.

284. (A) A pathway for social mobility and bureaucratic integration
Education increasingly served as a critical pathway for social mobility during the Umayyad era. It allowed individuals from diverse backgrounds to gain the knowledge and skills necessary for integration into the state bureaucracy. By achieving proficiency in administrative and linguistic subjects, many people were able to improve their social standing and contribute to the governance of the expanding imperial territories.

18. Consider the following statements regarding the early Abbasid consolidation:
1. They faced revolts from Alid supporters.
2. They executed key revolutionary leaders who posed a threat.
3. They established a professional, paid army.
4. They strictly maintained Damascus as their co-capital.
5. They integrated Sassanid administrative practices.

Which of the above statements are correct?
(A) 1, 2, 3, 5
(B) 1, 2, 4, 5
(C) 2, 3, 4, 5
(D) 1, 3, 4, 5

19. The term 'Mawali' in the context of the Abbasid revolution is defined as:
(A) Elite Arab cavalry
(B) Christian subjects paying Jizya
(C) Non-Arab Muslims who integrated into Arab tribes
(D) Slaves used exclusively for agricultural labor

20. Which of the following was NOT a challenge faced by Al-Mansur during his reign?
(A) The rebellion of Muhammad al-Nafs al-Zakiyya
(B) The revolt of Abu Muslim's followers
(C) Consolidation of the central treasury
(D) The invasion of the Mongols

21. If an administrator in early Baghdad utilized Sassanid methods, they were most likely applying them to:
(A) Methods of deep-sea naval navigation and trade
(B) Traditional Bedouin poetry and oral composition
(C) Land revenue and bureaucratic administration
(D) Ancient desert warfare and tribal raiding tactics

22. In studying the Abbasid shift of power, a key turning point demonstrating their break from Shi'ite allies was:
(A) The construction of the Dome of the Rock
(B) The suppression of the Alid revolt in 762 CE
(C) The signing of a treaty with the Byzantines
(D) The translation of Greek texts

23. Arrange the reigns of the following early Abbasid Caliphs in chronological order:
1. Al-Mahdi
2. Al-Mansur
3. Harun al-Rashid
4. Al-Hadi

(A) 2, 1, 4, 3
(B) 1, 2, 3, 4
(C) 2, 4, 1, 3
(D) 3, 1, 4, 2

24. Which of the following statements about the Barmakid family is incorrect?
(A) They successfully overthrew the Abbasid dynasty.
(B) They were of Persian origin.
(C) They served as powerful viziers under Harun al-Rashid.
(D) They patronized arts and sciences.

25. The establishment of the Abbasid empire led directly to which major geopolitical effect?
(A) The immediate military conquest of Western Europe
(B) The total collapse and fall of the Byzantine Empire
(C) The rise of an independent Umayyad state in Spain
(D) The formal abolition of the Caliphate system

26. Harun al-Rashid is universally known for his role in:
(A) Reaching the height of Abbasid cultural growth
(B) Loss of Jerusalem to the Western Crusaders
(C) Relocating the imperial capital to Upper Egypt
(D) The total destruction of the city of Baghdad

27. Consider the following statements:
Statement I: The reign of Harun al-Rashid is famously immortalized in the 'One Thousand and One Nights'.
Statement II: Harun al-Rashid completely delegated his military duties and never led armies himself.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is

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incorrect
(D) Statement I is incorrect but Statement II is correct

28. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Al-Ma'mun heavily patronized the Mu'tazilite school of theology.
Reason (R): He sought to establish rationalism as the state ideology and suppress traditionalist scholars like Ahmad ibn Hanbal.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. The term 'Mihna' initiated during the reign of Al-Ma'mun refers to:
(A) A mandatory tax on large agricultural estates
(B) A formal ceremony for designate succession
(C) An inquisition into the nature of the Quran
(D) A trade guild for merchants in Central Baghdad

30. Which of the following statements about Caliph Al-Mu'tasim is incorrect?
(A) He was the son of Harun al-Rashid.
(B) He introduced Turkish slave-soldiers (Ghilman) into the army.
(C) He relocated the capital from Baghdad to Samarra.
(D) He permanently ended the Byzantine Empire.

31. Which Caliph is historically NOT associated with the 'Golden Age' of the Abbasids?
(A) Al-Musta'sim
(B) Harun al-Rashid
(C) Al-Ma'mun
(D) Al-Mahdi

32. The reliance on Turkish Ghulam troops by Al-Mu'tasim eventually resulted in:
(A) The successful military expansion into North India
(B) The loss of caliphal power to military leaders
(C) The total removal of the Persian bureaucratic class
(D) The widespread conversion of European territories

33. A historian studying the Abbasid revolution observes that the movement skillfully exploited messianic beliefs to gain popular support. Which of the following best illustrates this strategy?
(A) Eliminating all religious imagery from their military flags and banners
(B) Adopting black banners symbolically linked to the coming of the Mahdi
(C) Officially crowning a senior Byzantine prince as a legitimizing figure
(D) Focusing military efforts primarily on naval and sea-based operations

34. Analyzing the civil war between Al-Amin and Al-Ma'mun, what core conflict does it primarily represent?
(A) Conflict between Arab and Persian-leaning factions
(B) The religious war between Sunni and Kharijite sects
(C) Economic tension between agriculturalists and nomads
(D) A legal dispute over the specific taxation of Egypt

35. Identify the correct pair:
(A) Al-Wathiq - Ended the Mihna
(B) Al-Ma'mun - Founded the city of Samarra
(C) Al-Mutawakkil - Restored Sunni orthodoxy
(D) Harun al-Rashid - Lost the battle of Talas

36. Which statement best describes the political reality of the later Abbasid Caliphs (post-10th century)?
(A) Absolute rulers from the Iberian Peninsula to India
(B) Leaders of successful military crusades into Europe
(C) Abolishers of the vizierate and central bureaucracy
(D) Spiritual figureheads controlled by regional rulers

37. A researcher analyzing the 'Anarchy at Samarra' (861–870) would focus primarily on the role of:
(A) Hostile Byzantine intelligence agents
(B) Expanding Western European crusaders
(C) Powerful Turkish military commanders

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(D) Prosperous Indian mercantile interests

38. Consider the following statements about Al-Mutawakkil:
1. He is known for ending the Mihna.
2. He actively supported the Mu'tazilites.
3. He was assassinated by his Turkish guards.
4. He constructed the Great Mosque of Samarra.

Which of the above statements are correct?
(A) 1, 3, 4
(B) 1, 2, 4
(C) 2, 3, 4
(D) 1, 2, 3

39. Which of the following is essential for evaluating the success of Al-Ma'mun's reign?
(A) His total military conquest of Constantinople
(B) Establishing an independent state in Al-Andalus
(C) His reliance on traditional Arab military forces
(D) His patronage of translation and scientific growth

40. The Caliph who finally restored the Abbasid capital back to Baghdad from Samarra was:
(A) Al-Mu'tamid
(B) Al-Mu'tadid
(C) Al-Mutawakkil
(D) Al-Muktafi

41. Consider the following statements regarding the later Abbasid period:
Statement I: The Buyid dynasty took control of Baghdad but kept the Abbasid caliphs as figureheads.
Statement II: The Buyids were staunch Sunni Muslims who protected the Caliphate from Shi'ite influence.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

42. Identify the incorrect pair of dynasty and their relationship with the Abbasids:
(A) Fatimids - Recognized Abbasid spiritual authority
(B) Seljuks - Rescued the Caliph from Buyid dominance
(C) Tulunids - Governed Egypt as semi-independent rulers
(D) Tahirids - Managed Khurasan for the central Caliphate

43. Consider the following regarding prominent rulers of the Abbasid dynasty:
1. Al-Nasir attempted to restore Caliphal political power in the late 12th century.
2. Al-Qadir issued a creed defining Sunni orthodoxy.
3. Al-Musta'sim was the last Caliph in Baghdad.
4. Harun al-Rashid established diplomatic ties with Charlemagne.
5. Al-Mu'tasim abolished the Jizya.

Which of the above statements are correct?
(A) 1, 2, 3, 4
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 4, 5

44. The translation movement under Al-Ma'mun specifically targeted the works of which ancient civilization?
(A) Chinese
(B) Greek
(C) Roman (Latin)
(D) Mayan

45. Which prominent Abbasid caliph is noted for utilizing the futuwwa (chivalric youth orders) to rebuild caliphal authority?
(A) Al-Amin
(B) Al-Musta'sim
(C) Al-Nasir
(D) Al-Muqtafi

46. The institutional weakness that allowed regional dynasties to emerge during the Abbasid era was primarily caused by:
(A) The systemic over-taxation of the merchant class
(B) The absence of codified and written Islamic law
(C) The destabilizing impact of the Western Crusades

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(C) Total destruction of Persian literature
(D) Rapid decline of the Arabic language

106. Consider the following statements:
Statement I: Eunuchs played a significant role in the administration of the Abbasid court and harem.
Statement II: Islamic law strictly encouraged and mandated the castration of individuals.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

107. Identify the incorrect pair regarding socio-economic classes:
(A) Tujjar - Merchants
(B) Ulama - Religious scholars
(C) Fallahun - Bureaucratic secretaries
(D) Askar - Military class

108. Match List I with List II regarding cultural terms:
List I: (Cultural Term)
P. Bimaristan
Q. Madrasa
R. Hammam
S. Khanqah
List II: (Meaning)
1. Public Bath
2. Hospital
3. Sufi Lodge
4. Educational Institution
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

109. The translation of 'Panchatantra' into Arabic as 'Kalila wa Dimna' by Ibn al-Muqaffa served society by:
(A) Providing specific military tactics
(B) Moral instruction via animal fables
(C) Outlining the formal rules of prayer
(D) The teaching of ancient Greek medicine

110. Which statement is incorrect regarding the development of music in the Abbasid era?
(A) High patronage at the caliphal court
(B) Fame of Ibrahim and Ishaq al-Mawsili
(C) Universal praise by orthodox scholars
(D) Treatises on music theory by Al-Farabi

111. The Abbasid era is pivotal for the formalization of Islamic jurisprudence. Which of the following are the four major Sunni schools of law (Madhahib) that crystallized during this time?
(A) Ja'fari, Zaydi, Ismaili, Ibadi
(B) Hanafi, Maliki, Shafi'i, Hanbali
(C) Mu'tazili, Ash'ari, Maturidi, Zahiri
(D) Qadiri, Naqshbandi, Chishti, Suhrawardi

112. A student of Islamic history applies the methodology of Imam al-Shafi'i. This means they are primarily focusing on:
(A) Purely rational deduction without use of text
(B) The exclusive use of personal legal opinion
(C) Direct and personal mystical inspiration
(D) Synthesizing Hadith and analogical reasoning

113. Consider the following regarding the compilation of Hadith during the Abbasid period:
1. The 'Kutub al-Sittah' (Six Major Books) were compiled.
2. Sahih al-Bukhari is considered one of these six.
3. The process involved strict criticism of the chains of transmission (Isnad).
4. The Abbasid state banned the collection of Hadith.
Which of the above statements are correct?
(A) 1, 2, 3
(B) 1, 3, 4
(C) 2, 3, 4
(D) 1, 2, 4

114. The theological dispute that caused the Mihna (Inquisition) centered around:
(A) The legitimacy of the first four caliphs
(B) The correct direction of prayer
(C) The permissibility of music
(D) Whether the Quran was created or uncreated

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(C) Ibn al-Nafis
(D) Al-Zahrawi

57. The widespread influence of Al-Ghazali's 'The Incoherence of the Philosophers' resulted in:
(A) Universal adoption of Greek thought in all schools
(B) A permanent ban on mathematics across the empire
(C) The sudden rise of the Mu'tazilite theological school
(D) Rationalist skepticism in mainstream Sunni Islam

58. Match List I with List II regarding Abbasid scholars and their fields:
List I : (Abbasid scholars)
P Ibn al-Haytham
Q Al-Khwarizmi
R Jabir ibn Hayyan
S Al-Kindi
List II : (Fields)
1 Chemistry
2 Optics
3 Philosophy
4 Mathematics
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

59. When analyzing the development of early Islamic historiography, whose monumental 'History of the Prophets and Kings' is considered a foundational text?
(A) Al-Mas'udi
(B) Ibn Khaldun
(C) Al-Tabari
(D) Ibn Battuta

60. Identify the correct pair:
(A) Ibn al-Haytham - Optics
(B) Al-Kindi - Discovery of blood circulation
(C) Al-Biruni - Invention of algebra
(D) Al-Khwarizmi - History of the Caliphs

61. Which statement correctly describes the intellectual environment of Baghdad during the 9th century?
(A) A policy prohibiting non-Muslims from scholarly work
(B) Exclusive focus on theology to the detriment of science
(C) An environment dominated by Latin Roman scholarship
(D) A cosmopolitan setting for multi-faith collaboration

62. Applying the concept of 'Adab' in the Abbasid context, a scholar specializing in this field would most likely produce works on:
(A) Mathematical and astronomical calculations
(B) Belles-lettres, etiquette, and literary prose
(C) Specific jurisprudential rulings on trade
(D) Detailed blueprints for military fortification

63. Consider the following statements about Jabir ibn Hayyan:
1. He is considered the father of Arab chemistry/alchemy.
2. He emphasized systematic experimentation.
3. He wrote exclusively on Islamic jurisprudence.
4. His translated works heavily influenced European alchemy.
Which of the above statements are correct?
(A) 1, 2, 4
(B) 1, 3, 4
(C) 2, 3, 4
(D) 1, 2, 3

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64. To assess the contribution of Al-Biruni to Abbasid scholarship, a historian would emphasize his work in:
(A) Translating Aristotle's Poetics
(B) Reforming the Abbasid military structure
(C) Composing romantic Bedouin poetry
(D) Indology and geodesic measurements

65. The renowned Banu Musa brothers are famous in Abbasid history for their work in:
(A) Automata and mechanics
(B) Islamic jurisprudence
(C) Calligraphy
(D) Theological dogmatics

66. Consider the following statements:
Statement I: Al-Mas'udi combined history and scientific geography in his work 'The Meadows of Gold'.
Statement II: Al-Mas'udi never traveled outside of Baghdad.

(C) Zakat paid exclusively by non-Muslims
(D) The Kharaj land tax on agricultural output

87. A student examining Al-Mawardi's 'Al-Ahkam al-Sultaniyya' would primarily learn about:
(A) The chemical and material properties of gold
(B) The foundational rules of Arabic grammar
(C) Detailed principles of Euclidean geometry
(D) Frameworks for governance and the Caliphate

88. Consider the following statements about Abbasid administration:
1. The vizierate could be broadly divided into 'delegated' (tafwid) and 'executive' (tanfidh).
2. The Diwan al-Mazalim acted as the highest court for redressing grievances against officials.
3. The administration strictly forbade non-Muslims from holding bureaucratic positions.
4. The Barid was strictly a cargo transport system.

Which of the above statements are correct?
(A) 1, 2
(B) 1, 3
(C) 2, 4
(D) 3, 4

89. A key competency of a 'Katib' (secretary) in the Abbasid administration was:
(A) High-level excellence in swordsmanship
(B) Navigation of the Mediterranean Sea
(C) Knowledge of Byzantine architecture
(D) Mastery of prose, records, and statecraft

90. Which of the following is NOT considered a cause of the decline of Abbasid central administration?
(A) The rise of autonomous provincial dynasties
(B) The burden of paying the expensive mercenary army
(C) The efficiency of the Barid system
(D) Widespread tax farming and corruption

91. The term 'Shu'ubiyya' movement in Abbasid society refers to:
(A) A social movement promoting Arab supremacy
(B) Religious sect demanding return to Kufa
(C) An economic guild representing silk weavers
(D) Cultural movement asserting non-Arab equality

92. Consider the following statements:
Statement I: The Abbasid period saw rapid urbanization and the growth of a wealthy merchant class.
Statement II: Baghdad's population reached nearly a million people at its height, making it one of the largest cities in the world.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

93. Consider the following regarding socio-cultural developments under the Abbasids:
1. Persian culture heavily influenced court etiquette and dress.
2. The institution of the harem became more secluded and structured.
3. Slavery was abolished completely across the empire.
4. Public baths (hammams) became central to urban social life.
5. Paper-making technology was introduced from China.

Which of the above statements are correct?
(A) 1, 2, 4, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 3, 4

94. The introduction of paper to the Islamic world via the Battle of Talas (751) had which defining impact?
(A) An immediate crash in the farming economy
(B) Its exclusive use for royal imperial decrees
(C) A sharp decline in traditional calligraphy
(D) Mass book production and expanded literacy

95. Which statement about the social classes in Abbasid society is incorrect?

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76. In Abbasid administration, the 'Diwan al-Barid' served as the:
(A) Bureau of Taxation
(B) Bureau of Charitable Endowments
(C) Bureau of Crown Lands
(D) Postal and intelligence service

77. Consider the following statements:
Statement I: The 'Muhtasib' was the officer responsible for inspecting public markets and maintaining moral order.
Statement II: The 'Qadi al-Qudat' was the supreme military commander of the Abbasid army.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

78. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The early Abbasid caliphs maintained a highly centralized administrative structure.
Reason (R): The extensive postal network (Barid) allowed the caliph to receive swift intelligence from all provinces.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. The financial bureau known as 'Diwan al-Zimam' was established to:
(A) Training the Caliph's elite guards
(B) Regulating the translation of Greek works
(C) The distribution of alms to the poor
(D) Auditing accounts and government oversight

80. Which of the following best describes the 'Hajib' in the Abbasid court?
(A) The official state executioner
(B) The chief public market inspector
(C) The commander of the naval forces
(D) The chamberlain controlling caliphal access

81. Which of the following is NOT an administrative department (Diwan) of the Abbasid state?
(A) Diwan al-Kharaj
(B) Diwan al-Jund
(C) Diwan al-Tawqi
(D) Diwan al-Hajjaj

82. The shift from a purely Arab aristocracy to a multi-ethnic bureaucratic elite was driven by:
(A) Direct commands found in the Quran
(B) Total destruction of all Arab tribes
(C) Pressure from the Byzantine emperor
(D) The demand for inherited Sassanid skills

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83. Match List I with List II regarding Abbasid official roles:
List I: (Official Title)
P. Qadi
Q. Sahib al-Shurta
R. Muhtasib
S. Wazir
List II: (Role)
1. Chief of Police
2. Judge
3. Chief Minister
4. Market Inspector
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

84. To assess the efficiency of Abbasid provincial administration, one must examine the balance of power between the Amir (governor) and the:
(A) Caliph's son
(B) Byzantine ambassador
(C) Local poet
(D) Amil (tax collector)

85. Identify the correct pair:
(A) Shurta - Police force
(B) Kharaj - Tax strictly on Muslims
(C) Jizya - Land tax
(D) Waqf - Military unit

86. Which statement correctly identifies a feature of Abbasid taxation?
(A) Total tax exemption for all Muslim citizens
(B) The Ushur tax on military spoils only

(D) Devolving military and tax power to governors

47. Consider the following:
Statement I: The Caliphate under the Seljuk Turks regained its absolute political and military authority.
Statement II: The Seljuks utilized the Caliph's religious legitimacy to validate their own rule.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

48. Identify the correct pair:
(A) Al-Mansur - Killed by the Mongols
(B) Al-Mustadi - Allied with Saladin to end Fatimid rule
(C) Al-Hadi - Built the Great Mosque of Samarra
(D) Al-Mu'tasim - Defeated the Crusaders at Hattin

49. Which of the following best describes the Abbasid Caliphate immediately prior to the Mongol invasion?
(A) A massive, unified empire stretching from Spain to India
(B) A minor state exercising limited political control only over Iraq
(C) A vassal state of the Byzantine Empire
(D) A nomadic tribal confederacy

50. The destruction of Baghdad in 1258 was carried out by:
(A) Hulagu Khan
(B) Timur
(C) Genghis Khan
(D) Saladin

51. Which prominent scholar is known as the "father of Arab philosophy" and synthesized Aristotelian and Neoplatonic thought?
(A) Ibn Sina
(B) Al-Ghazali
(C) Al-Kindi
(D) Al-Farabi

52. Consider the following statements:
Statement I: Al-Khwarizmi's work on mathematics introduced the concept of algebra to Europe.
Statement II: Al-Khwarizmi rejected the use of Hindu-Arabic numerals.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

53. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Hunayn ibn Ishaq played a crucial role in the Abbasid translation movement.
Reason (R): He was a brilliant linguist who translated massive amounts of Greek medical and philosophical texts into Syriac and Arabic.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

54. The term 'Bayt al-Hikmah' translates to:
(A) House of War
(B) House of Wealth
(C) House of Justice
(D) House of Wisdom

55. Which of the following statements about Al-Farabi is incorrect?
(A) He was known as the "Second Teacher" after Aristotle.
(B) He wrote extensively on political philosophy, including "The Virtuous City".
(C) He completely rejected all forms of logic.
(D) He made significant contributions to music theory.

56. Which renowned Abbasid-era physician authored 'The Canon of Medicine' (Al-Qanun fi al-Tibb)?
(A) Al-Razi (Rhazes)
(B) Ibn Sina (Avicenna)

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(A) The 'Khassa' represented the elite, including scholars, top bureaucrats, and military leaders.
(B) The 'Amma' constituted the common people, including artisans and farmers.
(C) Dhimmis (non-Muslim subjects) were forced to serve in the frontlines of the military.
(D) Merchants held a relatively high social status compared to earlier agrarian societies.

96. Which of the following was NOT a feature of Abbasid urban centers?
(A) Vast networks of souks (markets) organized by trade
(B) Grand congregational mosques functioning as social hubs
(C) Suburbs designated for different ethnic or military groups
(D) A total lack of sanitation and water supply systems

97. The cultural phenomenon of 'Majlis' in Abbasid times primarily served as:
(A) A formal parade for the imperial military
(B) A specific ceremony for collecting state taxes
(C) An arena designed for gladiatorial combat
(D) Gatherings for intellectual and poetic debate

98. Identify the correct pair concerning Abbasid social dynamics:
(A) Zanj - African slaves in plantation farming
(B) Qiyan - Elite commanders of the cavalry
(C) Ghilman - Peasant farmers in Iraq
(D) Ayan - Beggars and outcasts of society

99. To understand the Zanj Rebellion (869–883), a historian must apply concepts of:
(A) Religious sectarianism within urban Baghdad
(B) Byzantine military interference in the Gulf
(C) Trade disputes involving the silk merchants
(D) Labor exploitation and southern Iraqi inequality

100. Identify the correct pair:
(A) Dhimmis - Protected non-Muslims paying Jizya
(B) Mawali - Direct descendants of the Prophet
(C) Kharijites - Court musicians and entertainers
(D) Qarmatians - Orthodox Sunni legal jurists

101. Which of the following statements correctly identifies the status of women in the early vs. late Abbasid periods?
(A) Women holding absolute political power throughout
(B) Early political influence followed by seclusion
(C) Strict barring of all women from basic education
(D) Abolishment of the Harem system by Harun al-Rashid

102. An analysis of the story of 'Sindbad the Sailor' from the Thousand and One Nights reflects the socio-cultural importance of:
(A) The traditions of desert nomadism
(B) The strict isolationism of the state
(C) Supremacy of farming over world trade
(D) Extensive maritime trade and merchant worldviews

103. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Abbasid period witnessed an unprecedented syncretism of Arab, Persian, and Hellenistic cultural elements.
Reason (R): The geographical shift to Iraq and active patronage of the translation movement integrated diverse intellectual traditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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104. The term 'Nadim' in Abbasid court culture refers to:
(A) A court companion or entertainer
(B) A collector of provincial taxes
(C) A spy for the military command
(D) A supreme judge of the empire

105. Which of the following was a direct socio-economic consequence of the flourishing translation movement?
(A) Emergence of professional scribes and booksellers
(B) A complete imperial ban on poetry

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

67. Identify the incorrect pair:
(A) Ibn Khurradadhbih - Book of Roads and Kingdoms
(B) Al-Ya'qubi - Geography
(C) Al-Razi - The Canon of Medicine
(D) Al-Idrisi - Cartography

68. Consider the following regarding Abbasid scholars:
1. Al-Kindi introduced Indian numerals to the Islamic world.
2. Al-Battani made precise astronomical observations.
3. Ibn al-Haytham authored the 'Book of Optics'.
4. Al-Ghazali was a staunch supporter of purely Aristotelian philosophy.
5. Al-Jahiz formulated an early idea of food chains.

Which of the above statements are correct?
(A) 1, 2, 3, 5
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

69. The 'Ikhwan al-Safa' (Brethren of Purity) were best known for:
(A) Providing military defense for Baghdad
(B) Serving as chief viziers for the Caliph
(C) The exclusive translation of medical texts
(D) Scientific, philosophical, and esoteric works

70. Which scholar is NOT properly matched with their primary field of contribution during the Abbasid era?
(A) Al-Farghani - Astronomy
(B) Al-Dinawari - Botany
(C) Abu Nuwas - Military Strategy
(D) Al-Mawardi - Political Science / Law

71. The Abbasid administration introduced the office of the 'Wazir' (Vizier). This office was primarily responsible for:
(A) Leading daily prayer at the grand mosque
(B) Commanding the imperial naval fleets
(C) Supervising the translation of old texts
(D) Heading general state administration

72. Consider the following statements:
Statement I: The Abbasid administrative system was heavily influenced by Sassanid Persian traditions.
Statement II: The Diwan al-Kharaj was the central bureau for military affairs.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

73. Arrange the following administrative developments/institutions in chronological order of their prominence in Islamic history:
1. Majlis (tribal consultation)
2. Diwan al-Jund (Umayyad military registry)
3. Establishment of the Vizierate (Abbasid)
4. Institutionalization of the Iqta system (Buyid/Seljuk period)

(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4

74. The term 'Amir al-Umara' in later Abbasid administration refers to:
(A) The chief judge of the central empire
(B) The director of the postal and mail service
(C) The chief inspector of the public markets
(D) A military commander with de facto power

75. A primary effect of the implementation of the 'Iqta' system in the later Abbasid period was:
(A) Reinforcing the central imperial treasury
(B) A substantial increase in trade revenue
(C) The complete abolition of human slavery
(D) Decentralized power and autonomous lords

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115. Which scholar is famous for his steadfast resistance during the Mihna, leading to the consolidation of traditionalist Sunni theology?
(A) Abu Hanifa
(B) Ahmad ibn Hanbal
(C) Malik ibn Anas
(D) Hasan al-Basri

116. Consider the following statements:
Statement I: The Ash'ari school of theology attempted to reconcile rationalist methods with traditionalist orthodox dogma.
Statement II: Abu al-Hasan al-Ash'ari was originally a Mu'tazilite before founding his own school.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

117. Identify the incorrect pair regarding religious texts and authors:
(A) Al-Muwatta - Malik ibn Anas
(B) Al-Risala - Al-Shafi'i
(C) Sahih Muslim - Muslim ibn al-Hajjaj
(D) Al-Kashshaf (a Tafsir) - Ahmad ibn Hanbal

118. Consider the following regarding the development of religious sciences:
1. 'Tafsir' refers to Quranic exegesis.
2. Al-Tabari compiled a massive and highly authoritative Tafsir.
3. 'Ilm al-Rijal' evaluates the reliability of Hadith narrators.
4. The Mu'tazilites rejected the concept of human free will.
5. 'Fiqh' refers to the human understanding and application of Sharia.

Which of the above statements are correct?
(A) 1, 2, 3, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 3, 4

119. The term 'Usul al-Fiqh' refers to:
(A) The specific principles of state taxation
(B) Foundational principles of jurisprudence
(C) Architectural rules for mosque building
(D) The study of stars for ritual prayer times

120. Which of the following is NOT a prominent feature of early Sufism developed during the Abbasid period?
(A) Emphasis on asceticism (Zuhd)
(B) The concept of divine love, as popularized by Rabia al-Adawiyya
(C) The pursuit of immense political power and wealth
(D) Tension with orthodox jurists, culminating in events like the execution of Al-Hallaj

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121. The execution of the mystic Mansur al-Hallaj in 922 CE was primarily due to his statement "Ana al-Haqq", which authorities interpreted as:
(A) A claim to the Caliphate
(B) A claim of divinity (I am the Truth)
(C) A rejection of the Arabic language
(D) A call to ally with the Byzantines

122. Analyzing the role of 'Qiyas' in Islamic law, it is best defined as:
(A) The absolute consensus of the community
(B) The literal and unchanged text of the Quran
(C) The ancient oral traditions of the Persians
(D) Analogical reasoning for new legal cases

123. Arrange the following founders of the Sunni schools of law in chronological order of their deaths:
1. Abu Hanifa
2. Malik ibn Anas
3. Al-Shafi'i
4. Ahmad ibn Hanbal

(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

124. Which of the following statements about the Mu'tazilite school is incorrect?
(A) Advocacy for Greek rationalism (Kalam)
(B) Belief in strict human predestination
(C) Assertion of God's absolute unity and justice
(D) State sponsorship under Caliph Al-Ma'mun

125. The emergence of the 'Zahiri' school of law, championed by Ibn Hazm later in Al-Andalus but with roots in the East, is characterized by:

(A) A heavy reliance on analogical reasoning
(B) Strict literal adherence to Quran and Hadith
(C) Integrating Aristotelian logic into law
(D) The complete rejection of the Quran's text

126. The primary center for advanced Islamic legal and theological education towards the end of the Abbasid golden age was the:
(A) House of Wisdom
(B) Nizamiyya Madrasa
(C) Dome of the Rock
(D) Al-Azhar Mosque

127. Consider the following statements:
Statement I: Nizam al-Mulk founded the Nizamiyya madrasas to promote Ash'ari theology and Shafi'i fiqh.
Statement II: Al-Ghazali served as a highly influential professor at the Nizamiyya of Baghdad.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

128. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The establishment of the Madrasa system institutionalized Sunni Islamic education.
Reason (R): It provided a state-sponsored curriculum, salaried teachers, and stipends for students to counter Shi'ite educational efforts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

129. The concept of 'Ijazah' in the Abbasid educational system is best described as:
(A) A mandatory tax on foreign students
(B) A license to teach or transmit a text
(C) The building where classes were held
(D) A formal uniform worn by the scholars

130. Which of the following was NOT typically a primary subject of study in a medieval Madrasa?
(A) Fiqh (Jurisprudence)
(B) Quranic recitation
(C) Hadith studies
(D) Alchemy

131. Which institution served as the premier library and translation institute in early Abbasid Baghdad?
(A) Mustansiriya
(B) Bayt al-Hikmah
(C) Al-Qarawiyyin
(D) Al-Azhar

132. A researcher evaluating Abbasid basic education would note that young children typically received primary education at the:
(A) Kuttab (or Maktab)
(B) Jami
(C) Bimaristan
(D) Khanqah

133. Match List I with List II regarding Abbasid educational terms:
(List I: (Institution/Term)
P. Kuttab
Q. Halaqa
R. Madrasa
S. Ijazah
List II: (Description)
1. Study circle around a teacher in a mosque
2. College for higher learning
3. Primary school for reading, writing, and Quran
4. Certification of learning
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

134. Which late Abbasid caliph established the grand Mustansiriya Madrasa in Baghdad in 1227, which uniquely taught all four Sunni schools of law?
(A) Al-Ma'mun
(B) Al-Mu'tasim
(C) Al-Mustansir
(D) Al-Nasir

135. Identify the correct pair:

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(A) Waqf - Endowment funding madrasas
(B) Mudarris - A junior student or learner
(C) Faqih - An architect of public works
(D) Mu'id - A high-ranking state vizier

136. Which of the following correctly identifies the role of a 'Mu'id' in the Madrasa system?
(A) The supreme institutional chancellor
(B) A teaching assistant for drill and review
(C) The head chef of the institution
(D) A professional financial auditor

137. An analysis of the shift from mosque-based 'Halaqas' to formal 'Madrasas' reveals:
(A) A sharp decline in the number of scholars
(B) Scholarship professionalization and growth
(C) Total elimination of all religious studies
(D) A policy banning all foreign-born students

138. Consider the following statements about Abbasid education:
1. Education was heavily text-based and relied on memorization.
2. The Waqf system ensured financial independence for educational institutions.
3. Women were frequently appointed as official mudarris in major state madrasas.
4. Libraries often contained thousands of manuscripts.

Which of the above statements are correct?
(A) 1, 2, 4
(B) 1, 3, 4
(C) 2, 3, 4
(D) 1, 2, 3

139. The term 'Tariqa' in the context of later Abbasid spiritual education refers to:
(A) An advanced school of mathematics
(B) A Sufi order and master-disciple path
(C) A manual for military training drills
(D) An organized guild for local merchants

140. Which statement is incorrect regarding the Bayt al-Hikmah?
(A) It was heavily patronized by Al-Ma'mun.
(B) It focused largely on translating secular sciences rather than Islamic theology.
(C) Christian and Jewish scholars were actively employed there.
(D) It survived the Mongol invasion of 1258 completely intact.

141. Consider the following statements:
Statement I: The Abbasid period marked the classical golden age of Arabic literature.
Statement II: Arabic strictly remained the language of the Arab tribes and was not adopted by Persians.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

142. Identify the incorrect pair regarding prominent literary figures:
(A) Abu Nuwas - Wine poetry (Khamriyyat)
(B) Al-Mutanabbi - Panegyrics and heroic poetry
(C) Al-Hariri - Maqamat (picaresque tales)
(D) Ibn Khaldun - Pre-Islamic Mu'allaqat

143. Consider the following regarding Arabic language and literature:
1. Sibawayh formalized Arabic grammar in his book 'Al-Kitab'.
2. Al-Khalil ibn Ahmad compiled the first Arabic dictionary, 'Kitab al-'Ayn'.
3. The 'Maqamat' is a genre of rhymed prose showcasing linguistic virtuosity.
4. Persian loan words were entirely purged from Arabic during this time.
5. The Thousand and One Nights took its classic form during the Abbasid era.

Which of the above statements are correct?
(A) 1, 2, 3, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 4, 5

144. Genre of 'Adab' literature is best described as:
(A) Specific legal injunctions for the judges
(B) Belles-lettres for the refined official class
(C) Tables of astronomical data
(D) Strictly formal theological treatises

145. Which famous prose writer of the early Abbasid period is known for 'Kalila wa Dimna', which established a new standard for Arabic literary prose?

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(A) Al-Jahiz
(B) Abu Tammam
(C) Ibn al-Muqaffa
(D) Al-Ma'arri

146. A literary critic examining Abu Nuwas's poetry would note his departure from tradition primarily through:
(A) His strict adherence to the traditional desert encampment (Qasida) opening
(B) His mockery of desert motifs in favor of urban, libertine, and wine themes
(C) His exclusively religious and ascetic verse
(D) His writing in pure Persian rather than Arabic

147. Consider the following statements:
Statement I: Al-Jahiz was a master of Arabic prose and authored 'The Book of Misers' (Kitab al-Bukhala).
Statement II: Al-Jahiz's writings lack any humor and are strictly legal texts.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

148. Identify the correct pair:
(A) Abu al-Atahiya - 'Kalila wa Dimna'
(B) Al-Hariri - 'Kitab al-Aghani' (Songs)
(C) Al-Ma'arri - 'Risalat al-Ghufran'
(D) Abu Tammam - 'The Book of Animals'

149. The compilation 'Kitab al-Aghani' (The Book of Songs), a crucial source for early Arab culture and poetry, was authored by:
(A) Abu Nuwas
(B) Al-Mutanabbi
(C) Ibn Rabbih
(D) Al-Isfahani

150. Which of the following is NOT a characteristic of the 'Maqamat' genre?
(A) It features a rogue protagonist who uses eloquence to survive.
(B) It is written in Saj' (rhymed prose).
(C) It was invented by Badi' al-Zaman al-Hamadhani.
(D) It is an epic poem written in strict meter.

151. Which statement correctly assesses the impact of the translation movement on the Arabic language?
(A) Loss of vocabulary due to Greek dominance
(B) Vocabulary expansion for scientific concepts
(C) Replacement of Arabic by the Syriac language
(D) Simplified grammar to mirror Greek syntax

152. Consider the following statements about the development of Arabic script:
Statement I: The Kufic script was characterized by its angular, monumental style often used for early Qurans and architectural inscriptions.
Statement II: Naskh script gradually replaced Kufic for everyday copying due to its cursive and legible nature.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Persian gradually re-emerged as a major literary language in the eastern Abbasid realms by the 10th century.
Reason (R): Autonomous eastern dynasties like the Samanids patronized a Persian literary renaissance, utilizing the Arabic script.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. The term 'Saj'' refers to:
(A) A type of Abbasid sword
(B) A lyric poem of exactly ten lines
(C) A grammatical error
(D) Rhymed and rhythmic prose

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155. Which of the following statements about Abbasid poetry is incorrect?
(A) Popularity of the Qasida for court panegyrics
(B) Prominence of ascetic poetry (Zuhdiyyat)
(C) Poets were independent of court patronage
(D) The flourishing of love poetry (Ghazal)

156. In the context of Abbasid architecture, the city of Samarra is famous for:
(A) The palace of the Alhambra complex
(B) The spiral minaret (Malwiya) mosque
(C) The Taj Mahal memorial monument
(D) The Dome of the Rock shrine complex

157. A distinctive architectural feature introduced in the Abbasid period, characterized by deeply carved or molded stucco decoration with abstract patterns, is heavily associated with which city?
(A) Samarra
(B) Mecca
(C) Cordoba
(D) Damascus

158. Match List I with List II regarding Abbasid architectural works and features:
List I: (Feature/Work)
P. Round City
Q. Malwiya
R. Iwan
S. Muqarnas
List II: (Description)
1. Spiral minaret
2. Al-Mansur's Baghdad
3. Vaulted hall open on one side
4. Stalactite or honeycomb vaulting
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

159. When analyzing Abbasid urban planning, the core of Al-Mansur's 'Round City' was reserved for:
(A) The central markets and artisan guilds
(B) The Caliph's palace and the grand mosque
(C) Agricultural plots
(D) Foreign embassies

160. Identify the correct pair regarding Abbasid art:
(A) Lusterware - Pottery with a metallic sheen
(B) Fresco - Painting purely with oil on canvas
(C) Calligraphy - Prohibition of any writing in mosques
(D) Minaret - Underground water channel

161. Which statement correctly describes Abbasid policies on figurative art?
(A) Strict prohibition of all art in all contexts
(B) Mosques decorated with statues of the Caliphs
(C) Complete imperial ban on geometric patterns
(D) Private royal use of figurative frescoes

162. An archaeologist digging at an Abbasid site in Iraq finds ceramics that imitate Chinese porcelain. This indicates:
(A) The physical military conquest of China
(B) Extensive Silk Road and maritime trade
(C) A complete lack of local ceramic skills
(D) The use of Chinese labor to build mosques

163. Consider the following statements about Abbasid architecture:
1. Baked brick was the primary building material in Iraq.
2. The Abbasids invented the horseshoe arch.
3. Ukhaidir is an example of an early Abbasid desert palace.
4. Samarra was built to isolate the Turkish troops from the populace of Baghdad.
Which of the above statements are correct?
(A) 1, 3, 4
(B) 1, 2, 4
(C) 2, 3, 4
(D) 1, 2, 3

164. To assess the importance of 'Arabesque' in Abbasid art, one notes that it involves:
(A) Depictions of major historical battles
(B) Intertwining foliage and geometric patterns
(C) The construction of massive stone domes
(D) A specific type of traditional Persian rug

165. The Great Mosque of Kairouan, significantly expanded under the Aghlabids (Abbasid vassals), is renowned for having one of the oldest surviving:
(A) Minbars (wooden pulpits)
(B) Stained glass windows
(C) Iron minarets
(D) Calligraphic libraries

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Assertion (A): The shift of the capital to Samarra accelerated the decline of Caliphal authority.
Reason (R): It isolated the Caliph from the traditional power base in Baghdad and made him an effective hostage to his Turkish guards.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

204. The term 'Mamluk' originally refers to:
(A) A free-born member of the Arab nobility
(B) Military slaves of often Turkic origin
(C) A judge responsible for religious cases
(D) A type of land grant for loyal veterans

205. Which of the following is incorrect regarding the final years of the Abbasids in Baghdad?
(A) Al-Musta'sim grossly underestimated the Mongols
(B) Vizier Ibn al-Alqami was accused of betrayal
(C) Baghdad repelled the siege for ten years
(D) The city underwent massive slaughter and looting

206. Which ideological shift within the empire contributed to its fragmentation?
(A) The complete abandonment of Islamic faith
(B) Challenge from powerful Shi'ite dynasties
(C) Universal adoption of Mu'tazilism in 1000
(D) The widespread adoption of Christianity

207. How did the Shi'ite Buyid dynasty legitimize its control over the Sunni Abbasid Caliph?
(A) They claimed to be the final hidden Imams
(B) Forcing the Caliph to convert to Shi'ism
(C) Moving the entire Caliphate seat to Mecca
(D) Retaining the Caliph as a symbolic head

208. Match List I with List II regarding terms associated with Abbasid decline:
List I: (Term)
P. Amir al-Umara
Q. Iqta
R. Anarchy at Samarra
S. Qarmatians
List II: (Description)
1. Radical Ismaili group that disrupted trade and pilgrimage
2. Period of extreme military interference in succession
3. Land grant given in lieu of military salary
4. Supreme military commander holding real political power
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

209. To analyze the economic decline of the Abbasids, a historian would point to the transition from a money economy to a land-based economy. This transition is most evident in the widespread use of:
(A) Jizya
(B) Iqta
(C) Waqf
(D) Zakat

210. Identify the correct pair:
(A) Hulagu Khan - Destroyed Baghdad
(B) Saladin - Reinstated the Fatimid Caliphate
(C) Tughril Beg - Arrested the Abbasid Caliph
(D) Babak - Led the Zanj Rebellion

211. Which statement correctly identifies a demographic factor in the Abbasid decline?
(A) Massive influx of Western European settlers
(B) Population growth of fifty million people
(C) A strict and mandatory one-child policy
(D) Swad depopulation reducing the tax base

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212. A case study of the reign of Al-Radi (934–940) highlights the weakness of the Caliphate because he:
(A) His total military conquest of Upper Egypt
(B) The last to wield independent executive power
(C) Voluntarily disbanding the entire empire
(D) Moving the capital from Baghdad to Cordoba

213. Consider the following factors contributing to Abbasid decline:
1. Frequent outbreaks of plague and cholera.
2. Sectarian violence between Sunnis and Shi'ites in Baghdad.
3. The loss of control over North Africa and Egypt.

(D) Draining salt marshes for reclamation

175. Which statement correctly identifies a key factor in Abbasid agricultural prosperity during its peak?
(A) The complete abolition of all land taxes
(B) Restoration of the Sassanid canal system
(C) The exclusive cultivation of date palms
(D) The utilization of large modern tractors

176. Applying economic theory to the Abbasid 'Golden Age', the growth of urban centers was primarily sustained by:
(A) Agricultural surplus and global trade
(B) Piracy in the Mediterranean region
(C) The discovery of crude petroleum oil
(D) Elimination of the merchant classes

177. Consider the following statements:
Statement I: The Abbasids maintained a strict trade embargo against the Byzantine Empire.
Statement II: Commercial exchanges across the Byzantine-Abbasid frontier were common despite frequent military skirmishes.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

178. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The discovery of Abbasid dirhams in Scandinavia indicates extensive trade networks.
Reason (R): Rus/Viking merchants traded furs, amber, and slaves down the Volga River in exchange for Abbasid silver.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. The term 'Funduq' (or Khan/Caravanserai) refers to:
(A) A type of tax levied on non-Muslims
(B) The centralized imperial state bank
(C) A military fortress for border defense
(D) An inn for merchants and trade animals

180. Which of the following is incorrect regarding the Abbasid textile industry?
(A) Tiraz workshops produced highly prized fabrics with embroidered caliphal inscriptions.
(B) Textiles were a major export commodity.
(C) Khuzestan and Egypt were famous for their high-quality linens and silks.
(D) The industry was completely run by slaves and banned for free artisans.

181. Harun al-Rashid's diplomatic relations with the Carolingian ruler Charlemagne were primarily motivated by:
(A) A desire to convert all Europe to Islam
(B) Shared interests against Byzantines and Spain
(C) Charlemagne's pledge of caliphal allegiance
(D) A request for military aid against China

182. Consider the following statements:
Statement I: The Abbasids successfully conquered Constantinople and ended the Byzantine Empire.
Statement II: The border between the Abbasids and Byzantines in Anatolia remained largely a zone of seasonal raids (sa'ifa) rather than permanent conquest.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

183. Match List I with List II regarding neighboring states and their relationship with the Abbasids:

P. Umayyads of Spain
Q. Carolingian Empire
R. Fatimids
S. Byzantines

List II: (Relationship/Status)
1. Diplomatic allies (during Harun's reign)
2. Constant frontier warfare
3. Independent rival Caliphate in the West

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166. Consider the following statements:
Statement I: The Abbasids continued the Umayyad tradition of building predominantly in stone.
Statement II: Due to the geography of Mesopotamia, Abbasid architecture relied heavily on mud-brick and baked brick.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

167. Identify the incorrect pair regarding Islamic arts:
(A) Kufic - Early angular calligraphic script
(B) Muqarnas - Ornamental corbeled decoration
(C) Lusterware - Ceramic imitation of gold and silver
(D) Mihrab - Pulpit for the Friday sermon

168. Consider the following regarding Abbasid trade and economy:
1. Baghdad was a central hub connecting the Silk Road to maritime routes in the Persian Gulf.
2. The concept of 'Sakk' (check) was utilized to facilitate long-distance trade.
3. The Dinar (gold) and Dirham (silver) were the standard currencies.
4. Trade with the Vikings via the Volga river route is well-documented by coin hoards.
5. The Abbasids heavily taxed exports to the point of completely killing international trade.

Which of the above statements are correct?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

169. The financial instrument 'Sakk', widely used in the Abbasid empire, is the origin of the modern English word:
(A) Sack
(B) Stock
(C) Scale
(D) Check

170. Which of the following was NOT a major import into the Abbasid empire?
(A) Luxury silk imported from China
(B) Spices from India and Southeast Asia
(C) Slaves from Eastern Europe and Africa
(D) Steel weaponry from the Americas

171. The port city that served as the primary gateway for Abbasid maritime trade connecting Iraq to India and China was:
(A) Alexandria
(B) Basra
(C) Jeddah
(D) Tunis

172. Consider the following statements:
Statement I: The Karimi merchants were a powerful guild that controlled the spice trade in the later Abbasid era.
Statement II: Agriculture in southern Iraq relied heavily on complex irrigation networks maintained by the state.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

173. Arrange the following economic developments in chronological order:
1. Unification of the monetary system under Abd al-Malik (Umayyad predecessor)
2. Height of Baghdad's international trade networks under Harun al-Rashid
3. Widespread implementation of tax farming (Iqta) due to central treasury depletion
4. Total collapse of the Iraqi irrigation system leading to agricultural decline

(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

174. The massive use of Zanj labor in southern Iraq was specifically for:
(A) The mining of silver in the north
(B) Building the imperial Round City
(C) Rowing the naval galleys of the fleet

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3. The Zanj rebellion destroying agricultural infrastructure in southern Iraq.
4. The rise of provincial autonomy through the Iqta system.
5. The immediate conversion of the Mongols to Islam before 1258.

Which of these were causes of the decline of the Abbasid Caliphate?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

194. The concept of 'Tax Farming' (Daman/Iqta) contributed to the decline of the empire by:
(A) Increasing the loyalty of peasants to the Caliph
(B) Empowering local lords over the treasury
(C) Eradicating all local corruption in provinces
(D) Leading to a massive overproduction of silver

195. Which of the following structural weaknesses fundamentally undermined Abbasid political stability?
(A) The lack of clear rules for succession
(B) The complete absence of any military forces
(C) The refusal to engage in long-distance trade
(D) Prohibition of non-Arabs in administration

196. Analyzing the 'Anarchy at Samarra', a political scientist would point to it as a classic example of:
(A) A model of peaceful democratic transition
(B) Praetorianism and military dictation
(C) A perfect theocracy
(D) Absolute monarchy functioning flawlessly

197. Consider the following statements:
Statement I: The destruction of the complex Iraqi canal system due to neglect and warfare drastically reduced agricultural revenue.
Statement II: The Abbasids easily compensated for this loss by conquering France.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

198. Identify the correct pair regarding a major revolt and its location:
(A) Babak's revolt - Azerbaijan/North Iran
(B) Zanj Rebellion - The Nile Delta of Egypt
(C) Qarmatian revolt - The Khurasan province
(D) Alid revolt of Nafs al-Zakiyya - Spain

199. A primary external cause for the final collapse of the Abbasid Caliphate in Baghdad was:
(A) The first invasion of the Crusaders
(B) The Mongol invasion under Hulagu Khan
(C) Expansion of the modern British Empire
(D) The naval blockade by Byzantine fleets

200. Which of the following represents the most devastating cultural consequence of the Fall of Baghdad in 1258?
(A) A total ban on the Arabic language
(B) Destruction of libraries and manuscripts
(C) Forced conversion of Muslims to Buddhism
(D) The immediate destruction of the Kaaba

201. Which late Abbasid Caliph made a final, notable attempt to restore the temporal power of the Caliphate by forming alliances with the futuwwa organizations?
(A) Al-Nasir
(B) Al-Radi
(C) Al-Muti
(D) Al-Ta'i

202. Consider the following statements:
Statement I: After the fall of Baghdad in 1258, the Abbasid Caliphate was completely extinguished with no survivors.
Statement II: A branch of the Abbasid family was installed as figurehead caliphs by the Mamluks in Cairo.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

203. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):

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(A) 4, 2, 1, 3
(B) 4, 1, 2, 3
(C) 2, 4, 1, 3
(D) 1, 2, 4, 3

224. Which statement correctly identifies the Abbasid approach to religious orthodoxy during the reign of Al-Mutawakkil?
(A) Continuing the Mihna and support for logic
(B) Ending the Mihna and favoring traditionalists
(C) The official state adoption of Shi'ism
(D) Abolishment of all legal schools of thought

225. Identify the correct pair of a scholar and their primary discipline:
(A) Al-Shafi'i - Jurisprudence
(B) Ibn al-Nafis - Poetry
(C) Abu Nuwas - Hadith grading
(D) Al-Bukhari - Mathematics

226. Consider the following statements:
Statement I: The Abbasids claimed legitimacy via the Prophet's uncle Abbas.
Statement II: The Abbasids initially promised to hand the Caliphate to a descendant of Ali but reneged after taking power.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

227. Identify the incorrect pair regarding Abbasid architecture:
(A) Baghdad - Round City
(B) Samarra - Great Mosque with Malwiya
(C) Ukhaidir - Desert fortress
(D) Alhambra - Built by Harun al-Rashid

228. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Abbasid military underwent a significant transformation under Al-Mu'tasim.
Reason (R): He created a private army of Turkish slave-soldiers (Ghilman) to reduce his reliance on the traditional Arab and Khurasani forces.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

229. The philosophical movement that sought to harmonize Islamic revelation with Aristotelian logic is broadly termed:
(A) Falsafa
(B) Sufism
(C) Kharijism
(D) Hanbalism

230. Which of the following statements about the 'Ikhwan al-Safa' is incorrect?
(A) They operated secretly in Basra.
(B) They compiled an encyclopedia covering sciences, astrology, and philosophy.
(C) Their writings influenced later Ismaili thought.
(D) They were staunch traditionalists who rejected all Greek philosophy.

231. Assessing the role of the 'Wazir' under the Abbasids, one of the most powerful early vizierial families was the:
(A) Barmakids
(B) Umayyads
(C) Fatimids
(D) Ayyubids

232. Consider the following statements:
Statement I: The translation movement under the Abbasids was a state-sponsored enterprise.
Statement II: Hunayn ibn Ishaq translated many works of Galen into Arabic, laying the foundation for Islamic medicine.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

233. Match List I with List II regarding Abbasid taxes:
List I: (Tax Term)
P. Jizya

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4. The sudden disappearance of all gold from the empire.

Which of the above statements are correct?
(A) 1, 2, 3
(B) 2, 3, 4
(C) 1, 3, 4
(D) 1, 2, 4

214. If assessing the competency of late Abbasid caliphs, what strategy did Al-Muqtafi (1136–1160) use to temporarily regain local power in Iraq?
(A) Using Seljuk civil wars to rebuild an army
(B) Requesting aid from the Western Crusaders
(C) Surrendering power to the Fatimid Caliphs
(D) The invention of gunpowder and artillery

215. Which of the following best defines the 'Awasim'?
(A) The central imperial state treasury
(B) The Caliph's private and secluded gardens
(C) The elite female guards of the palace
(D) The fortified frontier with the Byzantines

216. Consider the following statements:
Statement I: The Mamluk Sultanate of Egypt revived the Abbasid Caliphate in Cairo post-1258.
Statement II: The Cairo Abbasid Caliphs held supreme military and political power over Egypt and Syria.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

217. Identify the incorrect pair regarding the successors to Abbasid territorial power:
(A) Umayyads - Al-Andalus (Spain)
(B) Aghlabids - North Africa
(C) Safavids - Syria
(D) Tulunids - Egypt

218. Consider the following regarding the cultural legacy of the Abbasids:
1. They preserved and expanded upon classical Greek science.
2. They formalized the schools of Islamic jurisprudence.
3. They permanently eradicated the Persian language.
4. They established the Madrasa system.
5. They integrated Indian mathematics into the Islamic world.

Which of the above statements are correct?
(A) 1, 2, 4, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 3, 4

219. The term 'Daula' (from which the modern Arabic word for state derives) was originally used by the early Abbasids to mean:
(A) A set of military barracks
(B) The revolution bringing them to power
(C) A tax levied on merchants
(D) A seasonal religious festival

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220. Which of the following is NOT a characteristic of the Abbasid "Golden Age" (approx. 750-900 CE)?
(A) Widespread translation of ancient texts
(B) Flourishing of urban mercantile economies
(C) Centralized bureaucratic administration
(D) Strict isolationism and rejection of science

221. Applying historical analysis, the success of the Abbasid revolution over the Umayyads can be primarily attributed to:
(A) A massive naval victory in the Mediterranean
(B) A coalition of Alids, Mawali, and Khurasanis
(C) Direct Byzantine military interventionism
(D) The early and effective use of firearms

222. A key reason for the rapid urbanization in early Abbasid Iraq was:
(A) Forced relocation of all Muslims to Baghdad
(B) Collapse of farming forcing peasants to cities
(C) Discovery of massive gold mines in Iraq
(D) Agricultural surplus from canal networks

223. Arrange the following major events of the Abbasid period in chronological order:
1. The Zanj Rebellion
2. The Anarchy at Samarra
3. The Fall of Baghdad to the Mongols
4. The Battle of the Zab

4. Rival Shi'ite Caliphate based in Egypt
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

184. To assess the Abbasid eastern frontier, the Battle of Talas (751) is significant because it:
(A) Checked Islamic and Chinese expansionism
(B) Resulted in the complete conquest of China
(C) Led to the immediate fall of Baghdad city
(D) Introduced gunpowder to the Middle East

185. Identify the correct pair regarding regional dynasties that emerged in the Abbasid era:
(A) Aghlabids - North Africa (Ifriqiya)
(B) Tulunids - The Indian subcontinent
(C) Samanids - The Iberian Peninsula
(D) Ghaznavids - Egypt and the Levant

186. Which statement correctly identifies the Abbasid relationship with the Fatimid Caliphate?
(A) Spiritual authority recognition by Fatimids
(B) Political rivalry over the Caliphate
(C) Shared and peaceful control of Baghdad
(D) Dynastic merger through strategic marriage

187. A key military strategy used by the Abbasids to defend their Syrian/Anatolian frontier against the Byzantines was:
(A) Building a continuous stone wall from the Mediterranean to the Black Sea
(B) Creating a fortified border zone known as the 'Awasim'
(C) Relying solely on naval blockades
(D) Withdrawing completely from Syria

188. Consider the following statements regarding Abbasid foreign relations:
1. Diplomatic gifts from Harun al-Rashid to Charlemagne reportedly included an elephant named Abul-Abbas.
2. The Abbasids never fought a naval battle in the Mediterranean.
3. The Crusades began during the early strong period of Abbasid rule.
4. The Tahirids ruled Khurasan as loyal governors, retaining the Caliph's name on coins.

Which of the above statements are correct?
(A) 1, 4
(B) 1, 2, 4
(C) 2, 3
(D) 1, 3, 4

189. If an Abbasid diplomat were negotiating with the Byzantine Emperor in the 9th century, a primary topic of negotiation would likely be:
(A) The border of Al-Andalus
(B) The ransom and exchange of prisoners of war
(C) The division of India
(D) The trade of Chinese silk for Mayan gold

190. Which of the following best characterizes the relationship between the later Abbasid caliphs and the Seljuk Sultans?
(A) The Seljuks completely destroyed the Caliphate
(B) Religious respect but temporal Seljuk power
(C) The Caliph controlled the Seljuk army directly
(D) Seljuks converted to Christianity for alliance

191. Consider the following statements:
Statement I: The emergence of the Qarmatians posed a massive threat to the Abbasids, including the sacking of Mecca in 930.
Statement II: The Qarmatians were staunch supporters of the Abbasid Caliph.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

192. Identify the incorrect pair regarding regions and their dominant local dynasties during the Abbasid fragmentation:
(A) Egypt - Ikhshidids
(B) Khurasan - Samanids
(C) Transoxiana - Umayyads
(D) Yemen - Ziyadids

193. Consider the following factors:
1. The reliance on foreign slave-soldiers (Ghilman).
2. The economic drain of maintaining a massive standing army.

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Q. Kharaj
R. Ushur
S. Zakat
List II: (Definition)
1. Obligatory alms for Muslims
2. Land tax
3. Poll tax on non-Muslims
4. Customs duty on trade
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-1, Q-4, R-3, S-2
(D) P-4, Q-1, R-2, S-3

234. In evaluating the significance of the paper mill in Baghdad (est. approx. 794), a historian would emphasize:
(A) The adoption of a cheap medium for knowledge
(B) The manufacturing of advanced military armor
(C) The gradual decline of the Arabic script
(D) The collapse of the translation movement

235. Identify the correct pair:
(A) Diwan al-Khatam - Chancery and document sealing
(B) Diwan al-Jund - Bureau of imperial agriculture
(C) Diwan al-Kharaj - Bureau of postal services
(D) Diwan al-Barid - Bureau of military registration

236. Which statement correctly identifies the relationship between science and religion in the early Abbasid period?
(A) Science was strictly banned by the authorities
(B) Medicine was considered a heretical practice
(C) Islamic scholars completely ignored mathematics
(D) Astronomy used for prayer and Qibla timing

237. A student examining the works of Al-Kindi would note his efforts to:
(A) Harmonizing philosophy with prophetic truth
(B) The total destruction of all Aristotle's works
(C) Promoting the return to ancient polytheism
(D) A state-wide ban on the study of mathematics

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238. Consider the following statements regarding Abbasid urbanization:
1. Basra became a major intellectual and commercial hub.
2. Kufa declined in importance relative to Baghdad.
3. Fustat remained a major administrative center in Egypt under Abbasid rule.
4. Baghdad was designed purely as a military garrison with no civilian markets.
Which of the above statements are correct?
(A) 1, 2, 3
(B) 1, 3, 4
(C) 2, 3, 4
(D) 1, 2, 4

239. The term 'Muwallad' in the context of Islamic society generally refers to:
(A) Elite pure-blooded desert Arab tribes
(B) Muslims of mixed Arab and non-Arab descent
(C) Ordained Christian priests of the region
(D) Itinerant Jewish merchants and traders

240. Which of the following is incorrect regarding the Madrasa system?
(A) Strict separation of religion and state control
(B) The inclusion of housing for all students
(C) Funding through various Waqf endowments
(D) Nizamiyya as a famous early madrasa network

241. Consider the following statements:
Statement I: The 'Astrolabe' was an instrument perfected by Muslim astronomers during the Abbasid era for celestial navigation and timekeeping.
Statement II: Abbasid scientists believed the Earth was completely flat.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

242. If an Abbasid scholar wrote a 'Rihla', they were writing a:
(A) A formal legal fatwa issued by a judge

(B) A traditional recipe book for medicines
(C) A manual for making high-quality swords
(D) Travel and geographical exploration logs

243. Consider the following figures associated with Abbasid intellectual life:
1. Al-Biruni
2. Ibn al-Haytham
3. Al-Khwarizmi
4. Omar Khayyam
5. Ibn Khaldun

Which of the above scholars were deeply associated with mathematics, astronomy, or optics during the Abbasid age?
(A) 1, 2, 3, 4
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 4, 5

244. The fundamental concept of 'Tawhid' championed vigorously by the Mu'tazilites led them to argue that:
(A) The Quran is eternal and uncreated like God
(B) God possesses distinct physical attributes
(C) Prophets are to be viewed as divine beings
(D) The Quran is created to preserve God's unity

245. Identify the incorrect pair regarding Islamic sects during the Abbasid era:
(A) Zaydis - Fivers who were prominent in Yemen
(B) Ismailis - Seveners who founded the Fatimids
(C) Twelvers - Believers in the hidden 12th Imam
(D) Kharijites - Believing only Alids could rule

246. Consider the following statements:
Statement I: The Abbasids officially replaced the gold dinar with paper currency.
Statement II: The standard weight and purity of Islamic coins facilitated international trade.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

247. The 'Bimaristan' in Abbasid cities served as:
(A) An advanced astronomical imperial observatory
(B) A prison designed for political dissidents
(C) A centralized mint for producing state coins
(D) A hospital and center for medical education

248. Identify the correct pair regarding trade routes:
(A) The Silk Road - Baghdad to China via Asia
(B) The Amber Road - Yemen to India by the sea
(C) The Incense Route - Baghdad to Scandinavia
(D) The Trans-Saharan Route - Iraq to Indonesia

249. Which statement best summarizes the long-term legacy of the Abbasid Caliphate?
(A) Proving that Arab aristocracies could rule forever
(B) Synthesizing global knowledge into a civilization
(C) Uniting the entire Muslim world under one leader
(D) Rejecting all urban growth for pastoral nomadism

250. During the final siege of Baghdad in 1258, the Mongol forces effectively breached the city using:
(A) Naval bombardment from the distant Persian Gulf
(B) Siege engines and bridges across the Tigris
(C) An alliance with Umayyad forces based in Spain
(D) The tactical use of early aerial balloons

Direction : Please read the following source carefully.

In historical analyses of Islamic civilization, the transition of power leading to the establishment of the Abbasid rule represents a significant paradigm shift. This period marks a transformation from a primarily Arab-centric political structure to a more inclusive, universally oriented Islamic governance framework. The establishment of the Abbasid rule was not merely a dynastic replacement but a profound systemic overhaul that redefined the locus of authority. Academic case studies examining this transition often highlight the strategic mobilization of various marginalized groups, which facilitated a broader coalition against the preceding regime. By analyzing the

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structural mechanics of how the establishment of the Abbasid rule was operationalized, historians observe a distinct departure in statecraft. The new regime strategically repositioned its political center, thereby altering the geopolitical dynamics of the region. This shift allowed for a reconfiguration of elite structures, integrating diverse ethnicities into the newly formed administrative apparatus. Consequently, the establishment of the Abbasid rule serves as a classic case of political revolution where ideological realignment and structural reorganization converge. Researchers emphasize that understanding this foundational phase is crucial for deciphering the subsequent trajectory of the dynasty's political and cultural evolution.

Based on the above source, attempt the following five questions.

251. What is the central theme of the passage?
(A) Rapid collapse of traditional Islamic economic structures
(B) Transition to Abbasid rule
(C) The general decline of regional geopolitical dynamics
(D) The systematic standardization of religious sciences

252. The establishment of the rule is described in the passage as what kind of shift?
(A) Systemic overhaul
(B) A purely economic and structural transition
(C) A simple and traditional dynastic replacement
(D) A gradual decline in centralized state authority

253. What strategy facilitated a broader coalition against the preceding regime?
(A) The implementation of trade agreements
(B) The expansion of educational institutions
(C) The mobilization of marginalized groups
(D) The reliance on foreign military invasions

254. How did the new regime alter regional geopolitical dynamics?
(A) By abandoning traditional statecraft and regional policies
(B) By isolating marginalized ethnic groups from government
(C) By dismantling existing elite structures and hierarchies
(D) Moving its political center

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255. The passage frames the establishment of the rule as a convergence of which two elements?
(A) Rapid trade expansion and ongoing artistic innovation
(B) Literary development and the rise of religious sciences
(C) Ideological and structural shifts
(D) Educational proliferation and gradual economic decline

Direction : Please read the following source carefully.

A critical examination of the administrative framework under the Abbasids reveals a highly sophisticated bureaucratic apparatus, significantly shaped by the strategic vision of prominent rulers. The administrative system evolved to manage a vast and culturally diverse territory, necessitating the creation of specialized governmental departments. Prominent rulers of this era functioned not just as political figures but as key architects of institutional reform, centralizing authority while delegating specific functions to skilled administrators. This case study of Abbasid administration highlights the implementation of a complex taxation system, judicial oversight, and provincial governance structures. The prominent rulers ensured that the administration was characterized by a meritocratic approach, drawing administrative talent from various socio-cultural backgrounds. This integration of diverse bureaucratic traditions allowed the administration to function with unprecedented efficiency. Furthermore, the administrative policies enacted by these prominent rulers established a framework of governance that prioritized structural stability and legal uniformity across provinces. Scholars evaluating this administrative model conclude that the synergy between the visionary leadership of prominent rulers and a highly structured bureaucratic system was instrumental in maintaining the political coherence and operational efficacy of the state over extended periods.

Based on the above source, attempt the following five questions.

295. What became a primary factor among the causes of decline according to researchers?
(A) Robust and adaptable policy implementation
(B) The perfect centralization of absolute authority
(C) The lack of adaptable succession mechanisms
(D) The total eradication of provincial fragmentation

Direction : Please read the following source carefully.

The intersection of socio-cultural developments and the expansion of trade and commerce forms a crucial thematic area for understanding the societal dynamics of the Abbasid era. Academic case studies illustrate that rapid socio-cultural developments were intrinsically linked to the immense wealth generated by extensive trade and commerce. The influx of diverse goods and merchants through trade and commerce directly catalyzed significant socio-cultural developments, transforming urban spaces into melting pots of diverse traditions and practices. Furthermore, the prosperity derived from trade and commerce provided the essential material foundation for the patronage of the arts, enabling unprecedented socio-cultural developments. As trade and commerce flourished, it necessitated the creation of new commercial legal frameworks and social institutions, which in turn became key components of the broader socio-cultural developments. Scholars argue that without the robust networks of trade and commerce, the intricate and cosmopolitan socio-cultural developments of this period would not have been sustainable. Therefore, the symbiotic relationship between socio-cultural developments and trade and commerce highlights how economic vitality directly orchestrates complex transformations within the societal and cultural fabric.

Based on the above source, attempt the following five questions.

296. Rapid socio-cultural developments were intrinsically linked to what factor?
(A) The gradual fragmentation of all central state authority
(B) The sudden decline of regional administrative efficiency
(C) Highly isolationist and restrictive state foreign policies
(D) Wealth from trade

297. The influx of diverse goods and merchants transformed urban spaces into what?
(A) Melting pots of tradition
(B) Highly isolated and remote regional agricultural hubs
(C) Highly restricted and specialized provincial military zones
(D) Stagnant and unchanging local economic environments

298. How did trade and commerce influence the arts?
(A) It intentionally diverted all available resources away from the arts.
(B) Foundational material patronage
(C) It entirely replaced the arts with various regional religious sciences.
(D) It resulted in a massive and rapid decline in regional cultural identity.

299. As trade and commerce flourished, what new frameworks were necessitated?
(A) Purely defensive military structures
(B) New commercial legal frameworks and social institutions
(C) Strict and isolationist social etiquette codes
(D) Stricter centralization of provincial military governance

300. What conclusion do scholars draw regarding socio-cultural developments and trade?
(A) Trade sustained developments
(B) They existed completely independent of one another in the regional context.
(C) Trade inherently hindered the growth of various cosmopolitan urban centers.
(D) Accelerated socio-cultural developments eventually led to the collapse of trade.

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263. What vital role did prominent scholars play in synthesizing new paradigms of thought?
(A) They strictly isolated themselves from the broader society.
(B) They avoided engaging with any primary translated materials.
(C) Synthesizing diverse texts
(D) They restricted regional intellectual inquiry and debate.

264. What did scholarly patronage represent in this newly vibrant society?
(A) A clear sign of systemic and administrative decline
(B) A direct challenge to the central political authority
(C) A purely economic and regional mercantile transaction
(D) Prestige and advancement

265. The distinct civilizational identity of this period deeply valued which of the following?
(A) Knowledge and synthesis
(B) Constant territorial fragmentation and local warfare
(C) Increasing administrative inefficiencies and decay
(D) Regional cultural stagnation and societal isolation

Direction : Please read the following source carefully.

An academic analysis of the economic infrastructure of the Abbasid era highlights the intricate relationship between trade and commerce and the state's relations with neighbouring states. Trade and commerce expanded significantly, transforming the region into a central hub of global economic exchange. This unprecedented growth in trade and commerce was heavily contingent upon the strategic management of relations with neighbouring states. By fostering diplomatic ties and negotiating trade agreements, the state secured vital commercial routes that facilitated the movement of goods, capital, and mercantile expertise. The dynamics of trade and commerce influenced the geopolitical strategies employed in relations with neighbouring states, leading to a pragmatic foreign policy focused on economic stability. Case studies of cross-border economic activities reveal that thriving trade and commerce often mitigated political tensions, as mutual economic interests necessitated peaceful relations with neighbouring states. Furthermore, the establishment of secure trade corridors allowed for the flourishing of urban markets and the standardization of currency. Therefore, the continuous expansion of trade and commerce was both a driver and a beneficiary of carefully calibrated diplomatic relations with neighbouring states.

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Based on the above source, attempt the following five questions.

266. The significant expansion of trade and commerce was heavily contingent upon what factor?
(A) The collapse of the central state bureaucratic apparatus
(B) Managing relations with neighbors
(C) The intentional decline of regional urban market centers
(D) The complete and total elimination of all foreign policy

267. What was the primary focus of the state's pragmatic foreign policy?
(A) Total cultural assimilation
(B) Economic stability
(C) Rapid military expansion
(D) Development of religious sciences

268. How did thriving trade and commerce impact political tensions with neighbouring states?
(A) Mitigated tension
(B) It significantly exacerbated regional military conflicts.
(C) It led to the complete and total isolation of the state.
(D) It caused internal polarization among the administrative elites.

269. Securing commercial trade corridors directly led to the standardization of what element?
(A) Bureaucratic language
(B) Religious texts
(C) Currency
(D) Architectural design

270. What describes the relationship between trade expansion and diplomacy as depicted in the passage?
(A) Trade expansion was purely a beneficiary of

spatial dynamics of the populace. Furthermore, the patronage of art and architecture facilitated the emergence of specialized artisanal guilds, thereby driving technological advancements in construction materials and techniques. Researchers conclude that the distinct trajectory of art and architecture in this period effectively mirrored the broader ideological shifts of the state, encapsulating a unique blend of functional grandiosity and aesthetic refinement.

Based on the above source, attempt the following five questions.

281. Art and architecture during this period served as prominent visual signifiers of what?
(A) State power and cultural synthesis
(B) Economic decline and provincial stagnation
(C) Foreign domination and cultural erasure
(D) Only informal educational institutions

282. How were urban planning and monumental construction systematically utilized?
(A) To isolate and marginalize various diverse regional aesthetics
(B) Project authority and prosperity
(C) To strictly decentralize political control across the region
(D) To obscure technological advancements from the general public

283. Which of the following is identified as an innovation in art and architecture?
(A) The complete elimination of monumental structural forms
(B) The development of intricate geometric patterns
(C) The total rejection of advanced spatial designs
(D) The destruction of civic and religious life centers

284. The patronage of art and architecture facilitated the emergence of what groups?
(A) Specialized artisanal guilds
(B) Informal academic study circles
(C) Centralized mercenary armies
(D) Isolated agricultural collectives

285. What did the distinct trajectory of art and architecture effectively mirror?
(A) The sudden and rapid stagnation of all societal dynamics
(B) The primary root causes of systematic institutional decline
(C) Ideological state shifts
(D) The ongoing fragmentation of centralized political power

Direction : Please read the following source carefully.

An analytical assessment of the Abbasid trajectory requires a rigorous examination of the causes of decline that ultimately compromised its structural integrity. Academic models analyzing state collapse often utilize this period to delineate the complex, multifaceted causes of decline. Central to the causes of decline were systemic administrative inefficiencies and the gradual fragmentation of central political authority. Researchers identifying the causes of decline emphasize the debilitating impact of fiscal mismanagement, which eroded the state's economic foundation and led to widespread socio-political instability. Additionally, the causes of decline were exacerbated by the growing autonomy of provincial governors and military elites, who progressively usurped centralized power. This internal polarization constitutes one of the most critical causes of decline, as it severely weakened the state's capacity to maintain territorial cohesion. Case studies further illustrate that the causes of decline were not singular events but a prolonged process of institutional decay. By scrutinizing these diverse causes of decline, scholars provide essential insights into the vulnerabilities of expansive bureaucratic systems when faced with compounded internal and external structural pressures.

Based on the above source, attempt the following five questions.

286. What is central to the causes of decline according to the passage?
(A) Flourishing and overfunded regional educational institutions
(B) The extreme aesthetic refinement of regional architecture
(C) Highly efficient and oppressive provincial judicial oversight
(D) Administrative inefficiencies

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development of Arabic language and literature transcended its localized origins to become a sophisticated medium of universal intellectual discourse. Academic examinations of this period reveal that the development of Arabic language and literature was characterized by rigorous standardization of grammar, lexicography, and syntactic structures. This linguistic refinement was essential for accurately articulating complex philosophical, scientific, and administrative concepts. Furthermore, the development of Arabic language and literature witnessed an extraordinary diversification of literary genres, encompassing poetry, prose, and historical chronicles. This literary expansion reflects a society deeply invested in the aesthetic and communicative power of language. Scholars argue that the rapid development of Arabic language and literature was also a strategic instrument of cultural integration, serving as the primary vehicle for preserving both indigenous traditions and assimilated knowledge. Consequently, the comprehensive development of Arabic language and literature not only enriched the cultural heritage but also established an enduring linguistic standard for subsequent generations.
Based on the above source, attempt the following five questions.

276. The development of Arabic language and literature transcended its localized origins to become what?
(A) Universal intellectual discourse
(B) A highly fragmented and localized regional dialect
(C) An exclusive language designated only for regional trade
(D) A purely administrative and specialized numerical code

277. Rigorous standardization was applied to which aspects of the Arabic language?
(A) Exclusively applied to traditional poetry and prose
(B) Only to previously translated regional historical texts
(C) Solely to various spoken and informal regional dialects
(D) Grammar and syntactic structures

278. Why was linguistic refinement considered essential by academic standards?
(A) For replacing indigenous traditions completely without preserving any
(B) Articulating complex concepts
(C) For exclusively mitigating political tensions with various neighbouring states
(D) For exclusively centralizing military authority within all the provinces

279. The diversification of literary genres reflects a society invested in what?
(A) The pure economic value of translated scientific texts
(B) The absolute limitation of cultural integration
(C) The aesthetic and communicative power of language
(D) The intentional reduction of universal discourse

280. The rapid development of Arabic language and literature served as a strategic instrument for what purpose?
(A) Causing systematic administrative inefficiencies
(B) Preserving only foreign assimilated knowledge
(C) Undermining traditional societal structures
(D) Facilitating cultural integration

Direction : Please read the following source carefully.

A comprehensive case study of the Abbasid period necessitates an in-depth exploration of its art and architecture, which served as prominent visual signifiers of state power and cultural synthesis. The evolution of art and architecture during this era demonstrates a remarkable capacity for integrating diverse regional aesthetics into a cohesive, distinct visual identity. Academic analyses of art and architecture reveal that urban planning and monumental construction were utilized systematically to project administrative authority and societal prosperity. The innovations in art and architecture included the development of intricate geometric patterns, advanced spatial designs, and monumental structural forms. These advancements in art and architecture were not merely decorative but functioned as integral components of civic and religious life, shaping the

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256. What necessitated the creation of specialized governmental departments?
(A) The total collapse of regional and international trade
(B) Territorial diversity
(C) The immediate threat of external and internal pressures
(D) The decline of the primary religious and legal sciences

257. How did prominent rulers function in this era according to the passage?
(A) Exclusively as symbolic military and political figures
(B) Primarily as foreign diplomats and regional negotiators
(C) Solely as religious scholars and theological experts
(D) Institutional architects

258. Which of the following was a defining feature of the administrative apparatus highlighted in the passage?
(A) Meritocratic diversity
(B) An unregulated and informal regional commerce sector
(C) The deliberate dispersal of all central state authority
(D) The total abandonment of all existing taxation systems

259. What did the integration of diverse bureaucratic traditions allow the administration to achieve?
(A) Economic stagnation
(B) Cultural isolation
(C) Unprecedented efficiency
(D) Immediate political decline

260. What was the primary outcome of the synergy between prominent rulers and the bureaucratic system?
(A) Political and operational efficacy
(B) Decreased legal and structural uniformity across provinces
(C) Acceleration of the central state's eventual decline
(D) Elimination of the need for complex provincial governance

Direction : Please read the following source carefully.

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The socio-cultural developments during the Abbasid period offer a compelling case of intellectual and societal flourishing, primarily driven by the active participation of prominent scholars. The era witnessed profound socio-cultural developments characterized by the integration of diverse philosophical and cultural traditions. Prominent scholars emerged as the primary catalysts within this dynamic environment, fostering an atmosphere of rigorous intellectual inquiry and debate. These socio-cultural developments manifested in the form of urban expansion, the emergence of cosmopolitan centers, and the cultivation of refined social etiquette. Prominent scholars were instrumental in this transformation, engaging deeply with both indigenous and translated texts to synthesize new paradigms of thought. The resulting socio-cultural developments led to a highly vibrant society where scholarly patronage became a symbol of prestige and societal advancement. Case studies of this period demonstrate that the prominent scholars did not operate in isolation; rather, they were deeply embedded in the social fabric, influencing cultural norms and ethical standards. Consequently, the interplay between rapid socio-cultural developments and the intellectual output of prominent scholars created a distinct civilizational identity that deeply valued knowledge dissemination and cultural synthesis.

Based on the above source, attempt the following five questions.

261. What primarily drove the intellectual and societal flourishing during this period?
(A) Significant and ongoing military conquests of the era
(B) Strict and unyielding regional economic isolationism
(C) The sudden decline of primary educational institutions
(D) Participation of scholars

262. How are the socio-cultural developments of this era visibly manifested according to the text?
(A) Through rapid urban decline
(B) Through urban expansion and cosmopolitan centers
(C) Through the suppression of philosophical traditions
(D) Through the reduction of social etiquette

287. What impact did fiscal mismanagement have on the state?
(A) It successfully centralized political authority.
(B) It stabilized the state's structural integrity over time.
(C) It eroded the economic foundation and led to instability.
(D) It significantly enhanced operational efficacy.

288. How did provincial governors and military elites contribute to the decline?
(A) By standardizing the Arabic language strictly
(B) By progressively usurping centralized power
(C) By establishing formalized theological academies
(D) By promoting universal intellectual discourse

289. Internal polarization severely weakened the state's capacity to do what?
(A) Engage in rigorous philosophical debate
(B) Synthesize diverse cultural traditions
(C) Formulate a complex taxation system
(D) Maintain territorial cohesion

290. The passage illustrates that the causes of decline were characterized by what process?
(A) A prolonged process of institutional decay
(B) A sudden, singular event of collapse
(C) Immediate and total external military conquest
(D) Extremely rapid socio-cultural development

Direction : Please read the following source carefully.

The historical analysis of political sustainability within the Abbasid framework reveals a fascinating paradox concerning prominent rulers and the subsequent causes of decline. Initially, the consolidation of power was achieved through the decisive actions of prominent rulers, who implemented robust policies to centralize authority. However, academic scrutiny demonstrates that the very structures established by early prominent rulers inadvertently planted the seeds for the later causes of decline. The heavy reliance of prominent rulers on centralized military and bureaucratic apparatuses created systemic vulnerabilities. When succeeding leadership failed to emulate the administrative acumen of earlier prominent rulers, the state experienced rapid institutional decay. This transition highlights how the causes of decline were closely linked to the over-concentration of power; as the efficacy of the leadership waned, provincial fragmentation accelerated. Researchers point out that while prominent rulers expanded the state's reach, the lack of adaptable succession mechanisms became a primary factor among the causes of decline. Thus, examining the era through the lens of prominent rulers and the eventual causes of decline provides a comprehensive understanding of institutional vulnerability.

Based on the above source, attempt the following five questions.

291. The passage describes a fascinating paradox between the actions of prominent rulers and what phenomenon?
(A) The development of religious sciences
(B) The rapid growth of art and architecture
(C) The subsequent causes of decline
(D) The expansion of informal study circles

292. What did the heavy reliance on centralized military and bureaucratic apparatuses create?
(A) Systemic vulnerabilities
(B) Highly sustainable diplomatic relations
(C) Increased provincial autonomy initially
(D) A cohesive socio-cultural identity

293. What happened when succeeding leadership failed to emulate early prominent rulers?
(A) The administrative system reached unprecedented efficiency.
(B) Centralized power became completely impenetrable.
(C) The causes of decline were completely reversed.
(D) The state experienced rapid institutional decay.

294. The causes of decline were closely linked to what structural issue?
(A) The extreme under-utilization of military forces
(B) The over-concentration of power
(C) An excessive focus on foreign policy
(D) An overabundance of prominent scholars

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diplomatic ties.
(B) Trade expansion was purely a driver of regional diplomacy.
(C) Trade expansion had no significant impact on state diplomacy.
(D) Both a driver and beneficiary

Direction : Please read the following source carefully.

The proliferation of education and educational institutions during the Abbasid period provides a vital framework for understanding the systematic development of religious sciences. Case studies focusing on academic infrastructures demonstrate that the expansion of education and educational institutions was deliberately designed to support comprehensive theological and legal studies. The development of religious sciences required structured environments where complex methodologies of textual interpretation could be taught and debated. Consequently, education and educational institutions evolved from informal study circles into formalized academies with established curricula. This institutionalization played a pivotal role in the systematic development of religious sciences, ensuring that theological knowledge was preserved, categorized, and transmitted with rigorous academic standards. The symbiotic relationship between education and educational institutions and the development of religious sciences fostered specialized fields of study, including jurisprudence and scriptural exegesis. Researchers highlight that the robust support for education and educational institutions facilitated a scholarly environment where the development of religious sciences reached unprecedented levels of analytical depth. This educational framework ultimately standardized religious scholarship, profoundly shaping the intellectual landscape of the society.

Based on the above source, attempt the following five questions.

271. The expansion of education and educational institutions was deliberately designed to support what?
(A) Significant foreign and regional military alliances
(B) The expansion of trade and commercial enterprises
(C) Theological and legal studies
(D) The sudden acceleration of systemic administrative decline

272. Why did the development of religious sciences require structured environments?
(A) To strictly isolate scholars from all external societal influence
(B) Debate textual methodologies
(C) To prevent the spread of diverse regional philosophical traditions
(D) To manage provincial governance and complex taxation structures

273. How did educational structures evolve over time according to the passage?
(A) From formalized academies into informal study circles
(B) By entirely replacing religious sciences with secular administration
(C) By abandoning all previously established curricula
(D) From informal study circles into formalized academies

274. The institutionalization of education ensured that theological knowledge was what?
(A) Rigorously preserved and transmitted
(B) Rapidly replaced by exclusively regional linguistic studies
(C) Kept entirely secret from the broader wider public domain
(D) Utilized exclusively for generating regional economic gain

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275. What was the ultimate impact of this educational framework on religious scholarship?
(A) It deeply fragmented religious scholarship.
(B) It completely eliminated the need for scriptural exegesis.
(C) It effectively standardized religious scholarship.
(D) It directly caused the decay of intellectual landscapes

Direction : Please read the following source carefully.

The systematic development of Arabic language and literature under the Abbasids stands as a definitive case of linguistic evolution and literary institutionalization. During this era, the

ANSWERS

1. (B) Abu Muslim
Abu Muslim was the key military and political strategist who organized the Abbasid revolution in Khurasan. He effectively united various disenchanted groups, including Persian converts and Arab tribes, against the Umayyad dynasty. His leadership in the eastern provinces provided the necessary military strength and regional support to eventually overthrow the ruling caliphate and establish a new imperial order in Mesopotamia.

2. (C) Statement I is correct but Statement II is incorrect
The Abbasids utilized their genealogical connection to Al-Abbas to establish religious and political legitimacy during their rise. While they claimed authority through this lineage, their revolution was not limited to Arab warriors. Instead, it was a broad coalition that significantly relied on non-Arab converts and diverse social groups from the eastern territories to achieve victory over the existing ruling power.

3. (A) Both A and R are true and R is the correct explanation of A.
Relocating the imperial capital from Damascus to Baghdad was a strategic decision to consolidate power near the Abbasids' primary supporters in Iraq and Persia. This new location offered excellent defensive features and access to vital trade networks along the Tigris. Consequently, the move facilitated better administrative control over the diverse and expanding eastern regions of the empire while distancing the government.

4. (D) Secret missionary and propaganda networks
During the formative phase of the Abbasid movement, the term referred to a sophisticated undercover operation designed to undermine Umayyad authority. These clandestine networks operated across various provinces, using secret missionaries to spread propaganda and build support for a new ruler from the Prophet's family. This organized outreach was essential for mobilizing the masses before the actual military uprising took place.

5. (C) He established his capital permanently at Baghdad
Abu al-Abbas al-Saffah served as the inaugural caliph of the dynasty after the successful overthrow of the Umayyads at the Battle of the Zab. Although he initiated the transition of the administration, he did not establish Baghdad as the capital. That significant monumental and urban planning achievement was carried out later by his successor and brother, the second Abbasid caliph, Al-Mansur.

6. (B) Mecca
The initial revolutionary activities were strategically concentrated in regions like Khurasan, Kufa, and Humayma. Humayma served as the secret headquarters for the Abbasid family, while Khurasan provided the necessary military muscle. Mecca remained a religious center but was not a primary operational hub for the clandestine propaganda or military mobilization during the early stages of the revolution against the Umayyads.

7. (D) A series of rebellions in Khurasan by his followers
Following the consolidation of power, Caliph Al-Mansur ordered the death of the powerful general Abu Muslim to eliminate a potential political rival. This action deeply angered his loyal supporters in the eastern provinces. As a result, several persistent uprisings and religious-political movements emerged in Khurasan, reflecting the enduring influence and popularity of the fallen revolutionary leader among the local population.

8. (A) P-2, Q-3, R-4, S-1

The Battle of the Zab (750 CE) was the decisive victory that ended Umayyad rule. Al-Mansur was the visionary caliph who founded Baghdad as the new imperial capital. Hashimiyya served as the early political center of Abbasid power before Baghdad was established. The Barmakids were the influential Persian vizier family who dominated Abbasid administration during its golden era.

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61. (D) A cosmopolitan setting for multi-faith collaboration
During its peak, the capital was characterized by a remarkable level of openness and cooperation among scholars of different religions and ethnicities. Muslims, Christians, Jews, and others worked together, particularly in the translation and scientific institutes. This inclusive atmosphere was a driving force behind the rapid advancement of knowledge and the successful synthesis of diverse cultural and intellectual traditions in Baghdad.

62. (B) Belles-lettres, etiquette, and literary prose
Literature in this category was designed to provide both entertainment and moral education for the refined and educated classes of society. It included essays, anecdotes, and observations on a wide range of topics, from courtly behavior to linguistic style. Mastery of these subjects was considered essential for any individual aspiring to a high position in the imperial bureaucracy or royal court.

63. (A) 1, 2, 4
This influential figure is recognized for introducing systematic experimentation and laboratory techniques into the study of materials. His pioneering work laid the groundwork for modern chemistry. His writings were translated into Latin and had a profound impact on the development of science in Europe. While he wrote on many subjects, his primary legacy is firmly rooted in the experimental sciences of Baghdad.

64. (D) Indology and geodesic measurements
This versatile scholar is famous for his detailed and objective study of the cultures and sciences of the Indian subcontinent. He also made significant contributions to geography and physics, including highly accurate calculations of the Earth's radius. His work represents some of the most advanced scientific thinking of the medieval period, characterized by a rigorous and analytical approach to data gathering.

65. (A) Automata and mechanics
These three brothers were prominent scholars who specialized in engineering and mathematics. They are best known for a book describing over a hundred different mechanical devices and automated machines. Their work demonstrated a sophisticated understanding of principles such as air pressure and hydraulics, and it served as an important foundation for the development of technology and mechanical arts in the Islamic world.

66. (C) Statement I is correct but Statement II is incorrect
This renowned historian and geographer is often called the "Herodotus of the Arabs" because he combined historical accounts with observations of the natural world and different cultures. Contrary to being stationary, he was a prolific traveler who visited many distant regions of the empire and beyond. His extensive journeys provided the firsthand knowledge that enriched his comprehensive and influential written works.

67. (C) Al-Razi - The Canon of Medicine
Al-Razi was indeed a brilliant physician and chemist who wrote many important medical texts, such as a comprehensive encyclopedia of medicine. However, the specific book titled 'The Canon of Medicine' was authored by Ibn Sina. The other pairs correctly identify scholars with their famous works in geography, history, and cartography, which were all highly developed fields during this influential scholarly era.

68. (A) 1, 2, 3, 5
The intellectual landscape of the period included pioneers in various fields. Some introduced more efficient numbering systems, while others refined astronomical observations or revolutionized the study of optics. There were also scholars who made early contributions to the natural sciences and biology. These diverse achievements were made possible by an environment that valued both empirical research and the preservation of global knowledge.

69. (D) Scientific, philosophical, and esoteric works
This secret society of scholars produced a massive encyclopedia intended to synthesize all available knowledge of their time. Their writings covered a vast array of topics, from mathematics and music to ethics and spirituality. They sought to harmonize various intellectual and religious traditions, and their work had a significant influence on later philosophical and theological

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center of an independent Umayyad emirate in the Iberian Peninsula. It was never under the direct control of Harun al-Rashid or any other ruler of the eastern-based Abbasid dynasty during that period.

18. (A) 1, 2, 3, 5
During the consolidation phase, the rulers faced internal threats from former allies and executed leaders who grew too powerful. They modernized the military into a professional force and integrated sophisticated administrative methods from the previous Persian empires. However, they did not maintain Damascus as a capital, choosing instead to center their authority in the newly built cities located in the heart of Mesopotamia.

19. (C) Non-Arab Muslims who integrated into Arab tribes
In the early centuries of Islamic history, this term referred to individuals who converted to Islam but were not of Arab descent. To gain legal and social standing, they often had to become clients of existing Arab tribes. Their growing numbers and desire for equal status were pivotal factors in the movement that eventually overthrew the Umayyad regime and changed society.

20. (D) The invasion of the Mongols
Al-Mansur dealt with several internal threats, including the rebellion of Alid claimants and followers of the general he had executed. He also focused on stabilizing the imperial treasury and building the new capital. The Mongol invasion, however, occurred centuries later in 1258, long after the foundational era and the peak of the dynasty's political and military power in the region.

21. (C) Land revenue and bureaucratic administration
The administration adopted many sophisticated techniques from the preceding Persian empire to manage its vast territories. These methods were particularly useful for calculating land taxes, maintaining detailed records, and organizing a professional civil service. This shift toward a more complex bureaucratic model helped the state efficiently collect revenue and govern a diverse population that included many former Sassanid subjects in Iraq.

22. (B) The suppression of the Alid revolt in 762 CE
The relationship between the ruling family and their former Shi'ite allies deteriorated rapidly after the revolution. The definitive break occurred when the state used military force to crush an uprising led by descendants of Ali. This event signaled that the rulers would not share power with the Alids, establishing a clear distinction between the two groups' political goals and the caliphate's future.

23. (A) 2, 1, 4, 3
The sequence of leadership began with Al-Mansur, who consolidated the state and built the capital. He was followed by Al-Mahdi, who focused on administrative and infrastructure improvements. After Al-Mahdi, Al-Hadi had a very brief reign before Harun al-Rashid ascended to the throne. Harun al-Rashid's long rule is traditionally considered the peak of the empire's cultural and economic prosperity and international prestige.

24. (A) They successfully overthrew the Abbasid dynasty
The Barmakids were a highly influential Persian family who served as powerful advisors and administrators during the early golden age. They were famous for their patronage of the arts and their role in the bureaucracy. However, they did not overthrow the dynasty. Instead, they were suddenly removed from power and imprisoned by Harun al-Rashid during his reign to consolidate his authority.

25. (C) The rise of an independent Umayyad state in Spain
Following the collapse of the Umayyad caliphate in the east, a surviving member of the family fled to the Iberian Peninsula. He established an independent emirate in Cordoba, which eventually became a rival caliphate. This development meant that the Islamic world was no longer politically unified, as the western territories remained outside the control of the new rulers in Baghdad.

26. (A) Reaching the height of Abbasid cultural growth
This ruler is best remembered for presiding over an era of exceptional intellectual, cultural, and economic achievement. Under his leadership, the

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empire became a global center for learning, trade, and the arts. His reign represents the symbolic peak of the dynasty's prestige, often celebrated in later literature as a time of immense wealth, wisdom, and influential international diplomatic and cultural connections.

27. (C) Statement I is correct but Statement II is incorrect
While the legendary tales of the Arabian Nights immortalized his court, they often blended historical fact with folklore. Contrary to the idea of a purely sedentary ruler, he was an active military leader who personally led numerous campaigns, particularly against the Byzantine Empire. He maintained a strong presence on the frontiers to ensure the security and defense of his expanding imperial territories.

28. (A) Both A and R are true and R is the correct explanation of A.
Al-Ma'mun actively supported a rationalist theological school to serve as the official state ideology. By promoting these views, he aimed to consolidate intellectual authority under the caliphate. This policy led to conflict with traditionalist scholars who prioritized literal interpretations of religious texts. His actions were part of a broader effort to integrate Hellenistic logic into the foundational Islamic theological framework.

29. (C) An inquisition into the nature of the Quran
This period of religious trial was instituted to enforce the state-sponsored belief that the holy text was created rather than eternal. Scholars and officials were forced to publicly affirm this rationalist doctrine. Those who resisted, most notably the traditionalist leaders, faced imprisonment or other punishments. The policy reflected the caliph's attempt to exert control over the theological and intellectual discourse.

30. (D) He permanently ended the Byzantine Empire
Al-Mu'tasim is noted for significant military and administrative changes, including the introduction of Turkic slave-soldiers and the relocation of the capital to Samarra. While he achieved major military successes, such as the capture of Amorium, he did not destroy the Byzantine Empire. That state continued to exist and interact with the caliphate for several more centuries after his influential military reign.

31. (A) Al-Musta'sim
The era of greatest prosperity and intellectual achievement is typically associated with rulers like Al-Mahdi, Harun al-Rashid, and Al-Ma'mun. These caliphs presided over a stable and wealthy empire. In contrast, Al-Musta'sim was the final caliph in Baghdad. His reign was marked by political weakness and ended with the total destruction of the city by the invading Mongols in the thirteenth century.

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32. (B) The loss of caliphal power to military leaders
The creation of a professional guard composed of Turkic soldiers was intended to provide the ruler with a loyal force independent of local factions. However, these troops eventually became so powerful that they began to dictate terms to the caliphs. This shift led to a period where military commanders held the real political authority, effectively marginalizing the reigning caliphs within the government.

33. (B) Adopting black banners symbolically linked to the coming of the Mahdi
The Abbasid movement used black banners as a powerful symbol rooted in Islamic prophetic traditions, which foretold that the Mahdi (a messianic redeemer) would arrive under black flags from Khorasan. By adopting this imagery, the Abbasids positioned themselves as divinely destined rulers, rallying widespread religious enthusiasm and support among Muslims who believed the long-awaited messianic era had arrived.

34. (A) Conflict between Arab and Persian-leaning factions
The civil war following the death of Harun al-Rashid represented more than just a struggle between two brothers. It reflected deep divisions within the empire's elite. One side drew support from the traditional Arab aristocracy in Baghdad, while the other was backed by the Persian and Khurasani interests. The victory of the latter faction further solidified the influence of easterners.

35. (C) Al-Mutawakkil - Restored Sunni orthodoxy
After years of state-sponsored rationalism, Al-Mutawakkil significantly changed the religious policy of the empire. He ended the Inquisition and returned to supporting traditionalist scholars and views. This shift helped stabilize his relationship with the broader Muslim population and established the framework for what became mainstream Sunni orthodoxy. Other rulers listed are associated with different achievements or historical developments in the region.

36. (D) Spiritual figureheads controlled by regional rulers
In the centuries following the loss of central authority, the caliphs remained important symbols of religious legitimacy but lacked actual political or military control. Powerful regional dynasties, such as the Buyids and later the Seljuks, governed the territories while keeping the caliph as a figurehead. The ruler's influence was largely confined to granting formal titles to these de facto provincial governors.

37. (C) Powerful Turkish military commanders
This period of instability was characterized by the dominance of the Turkic guard over the caliphal office. During these years, military leaders frequently assassinated, deposed, or installed caliphs to serve their own interests. Analyzing this era requires understanding how the professionalization of the army eventually undermined the very authority it was originally designed to protect and serve in the capital.

38. (A) 1, 3, 4
This caliph is known for reversing the theological policies of his predecessors by ending the state inquisition. He was also a prolific builder, commissioning the iconic Great Mosque in Samarra. Despite his efforts to restore traditional order, he was eventually killed by his own Turkic guards. He did not support the rationalist Mu'tazilite school, which he actively worked against during his reign.

39. (D) His patronage of translation and scientific growth
The significance of this reign lies primarily in the intellectual advancements achieved through state support for learning. By sponsoring the translation of foreign texts and encouraging scientific research, the caliph transformed the empire into a global center of knowledge. These cultural contributions had a more lasting impact on world history than the specific military campaigns or territorial shifts occurring at the time.

40. (A) Al-Mu'tamid
For decades, the administrative center had been located in Samarra to separate the Turkic military from the general population. However, as the situation in Samarra became increasingly unstable, the decision was made to return the seat of government to its original home. This move marked the end of the Samarra period and a brief resurgence of the central administration in Baghdad.

41. (C) Statement I is correct but Statement II is incorrect
The Buyids were a Persian dynasty that occupied the capital and exercised real political power while maintaining the caliph as a symbolic religious leader. Although they protected the caliph's office for their own legitimacy, they were actually adherents of Shi'ism. This created a complex dynamic where Sunni caliphs were effectively under the control of Shi'ite military rulers for over a century.

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42. (A) Fatimids - Recognized Abbasid spiritual authority
Most regional dynasties, like the Tahirids and Tulunids, maintained a formal link to the central caliphate even while acting independently. However, the Fatimids established their own rival caliphate in North Africa and later Egypt. They did not recognize the authority of the rulers in Baghdad; instead, they claimed they were the only legitimate leaders of the entire Muslim community.

43. (A) 1, 2, 3, 4
Throughout the dynasty's long history, various caliphs left significant marks on politics and religion. Some attempted to restore lost authority, while others defined religious orthodoxy or established famous diplomatic ties with European monarchs. The final ruler presided over the catastrophic end of the Baghdad era. These events collectively demonstrate the

complex evolution of the office from absolute power to symbolic status.

44. (B) Greek
The intellectual efforts of the period were specifically focused on acquiring and translating the vast body of knowledge from the Hellenistic tradition. Scholars worked to render ancient works on philosophy, medicine, mathematics, and astronomy into Arabic. This systematic transfer of knowledge allowed the Islamic world to preserve and expand upon the scientific foundations established by ancient Mediterranean civilizations for future generations.

45. (C) Al-Nasir
During the late twelfth and early thirteenth centuries, this ruler sought to revitalize the prestige of his office by organizing urban youth and chivalric orders. By integrating these groups into a structured hierarchy under his leadership, he aimed to create a loyal social and political base. This strategy allowed him to exercise more direct influence than many of his immediate predecessors had.

46. (D) Devolving military and tax power to governors
The central government increasingly relied on provincial leaders to manage local defense and revenue collection. Over time, these governors gained enough autonomy to withhold taxes and establish their own hereditary rules. This decentralization weakened the caliph's direct control over the empire's resources and manpower, eventually leading to the emergence of semi-independent and fully independent regional states across the territory.

47. (D) Statement I is incorrect but Statement II is correct
When the Seljuks took control, they did not restore absolute political power to the caliphate. Instead, the Sultans held the actual administrative and military authority. However, they highly valued the caliph's religious position because it provided a formal stamp of legitimacy for their own rule. The relationship was a partnership where the Sultan governed and the Caliph provided spiritual validation.

48. (B) Al-Mustadi - Allied with Saladin to end Fatimid rule
This ruler participated in a significant geopolitical shift when he supported the efforts to overthrow the rival caliphate in Egypt. This alliance helped unify the central Islamic lands under Sunni authority. Other historical figures listed are either associated with different events or belong to different eras of the dynasty's history, such as the initial construction of cities or invasions.

49. (B) A minor state exercising limited political control only over Iraq
By the mid-thirteenth century, the once-vast empire had been reduced to a small territory centered around the capital and parts of lower Mesopotamia. Most other provinces were governed by independent rulers who offered only nominal religious recognition to the caliph. The state lacked the military and economic resources it once possessed during the height of its power several centuries earlier.

50. (A) Hulagu Khan
The final collapse of the dynasty's seat in Mesopotamia was orchestrated by the grandson of the great Mongol conqueror. Leading a massive army, he besieged the city and eventually oversaw its total devastation. This event marked the end of the historic caliphate in Baghdad and resulted in the loss of countless lives and the destruction of many irreplaceable cultural treasures.

51. (C) Al-Kindi
This influential scholar was the first to systematically introduce the concepts of Greek philosophy to an Arabic-speaking audience. He worked to demonstrate that rational inquiry was compatible with religious revelation. His extensive writings covered a wide range of subjects, including logic, medicine, and mathematics, laying the intellectual groundwork for all subsequent philosophical developments in the Islamic world during the golden age.

52. (C) Statement I is correct but Statement II is incorrect
This mathematician's groundbreaking work on calculating by completion and balancing introduced the fundamental principles of algebra to the West. Far from rejecting existing systems, he was actually instrumental in promoting the

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use of the decimal system and the numerals originally developed in India. His books served as essential texts for mathematics in both the Islamic world and medieval European universities.

53. (A) Both A and R are true and R is the correct explanation of A.
As a prominent scholar and physician, this individual was a central figure in the state-sponsored effort to translate foreign knowledge. His mastery of multiple languages allowed him to produce highly accurate versions of essential Greek scientific works. These translations were critical because they provided the foundational texts that Muslim scientists and philosophers used to advance their own research and discoveries.

54. (D) House of Wisdom
This institution served as the premier center for intellectual life and the translation movement in the early ninth century. It functioned as a library, a research institute, and a meeting place for scholars from diverse backgrounds. The name reflects the state's high regard for the pursuit of knowledge and the systematic preservation of the world's scientific and philosophical heritage in Baghdad.

55. (C) He completely rejected all forms of logic
This philosopher is renowned for his deep engagement with logic and his efforts to apply it to all areas of human knowledge, including politics and music. He is often honored with the title of the "Second Teacher" due to his influential commentaries on Aristotle. His work on the ideal state demonstrates his belief in the central importance of rational organization.

56. (B) Ibn Sina (Avicenna)
This monumental work served as the definitive medical textbook in both Islamic and European universities for several centuries. It synthesized existing medical knowledge from various traditions and added many original observations. The author's systematic approach to diagnosis and treatment made him one of the most famous and influential figures in the entire history of science and medicine during the medieval period.

57. (D) Rationalist skepticism in mainstream Sunni Islam
This scholar's critique of purely philosophical methods focused on the limitations of reason in understanding divine truth. His arguments significantly challenged the dominance of Hellenistic thought among some circles and led to a greater emphasis on traditionalism and mystical experience. While not banning science, his work encouraged a shift toward views that better aligned with orthodox religious frameworks and communal beliefs.

58. (A) P-2, Q-4, R-1, S-3
The Abbasid Caliphate witnessed extraordinary intellectual achievements through its renowned scholars. Ibn al-Haytham is celebrated for his pioneering work in Optics, particularly his groundbreaking study of light and vision. Al-Khwarizmi revolutionized the field of Mathematics by developing algebra and the decimal number system. Jabir ibn Hayyan is widely recognized as the father of Chemistry for his experimental discoveries in chemical processes. Al-Kindi, known as the first Arab philosopher, made profound contributions to Philosophy by integrating Greek thought with Islamic scholarship.

59. (C) Al-Tabari
This scholar produced one of the most comprehensive and influential works of historical writing in the Islamic tradition. His method involved collecting multiple accounts of events and providing detailed chains of transmission for each. This monumental text remains an essential source for understanding early Islamic history and the political and social developments of the regions under the caliphate's administrative control.

60. (A) Ibn al-Haytham - Optics
This scientist is widely considered the father of modern optics due to his experimental approach and his groundbreaking work on how light and vision function. His research corrected long-held misconceptions and established the foundations for later optical studies. Other scholars listed are associated with different fields, such as mathematics or general science, rather than the specific discoveries mentioned in those.

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79. (D) Auditing accounts and government oversight
This specialized bureau was established to enhance the financial accountability of the state. Its primary function was to monitor the income and expenditures of the various other government departments. By auditing these accounts, the central administration aimed to prevent corruption, ensure the efficient use of resources, and maintain a clear understanding of the empire's overall financial health and long-term stability.

80. (D) The chamberlain controlling caliphal access
This influential court official was responsible for managing who could meet with the caliph. By controlling access to the ruler, they often wielded significant political power and could influence the information the caliph received. This role was essential for maintaining the dignity and security of the caliphate as it became increasingly remote and ceremonial in its courtly traditions and daily practices.

81. (D) Diwan al-Hajjaj
The administration featured specialized bureaus for taxation, military affairs, and the preparation of official documents. These departments were essential for the efficient functioning of the state. However, there was no permanent central government bureau with the name mentioned in the last option. Each actual bureau had a specific and well-defined role in managing the various aspects of the empire's governance.

82. (D) The demand for inherited Sassanid skills
As the empire expanded and its governance became more complex, the rulers needed experienced administrators who were familiar with sophisticated bureaucratic traditions. Many individuals from the former Persian empire possessed these essential skills in areas like taxation, record-keeping, and law. Integrating these experts into the government allowed the state to function more efficiently and effectively than a purely tribal-based aristocracy.

83. (A) P-2, Q-1, R-4, S-3
The Abbasid administrative system relied on specialized officials to maintain order and governance. The Qadi served as the Judge responsible for resolving legal disputes and implementing Sharia law across the empire. The Sahib al-Shurta functioned as the Chief of Police maintaining security and enforcing law and order within cities. The Muhtasib acted as the Market Inspector ensuring fair trade, monitoring weights and measures, and upholding public moral conduct. The Wazir held the most powerful position as Chief Minister, supervising all government departments and advising the Caliph on daily affairs.

84. (D) Amil (tax collector)
To prevent any single individual from becoming too powerful, the central government often divided provincial authority between two different officials. One was responsible for military and general administration, while the other focused exclusively on financial matters and revenue collection. This system of checks and balances allowed the caliph to maintain better control over the resources and activities of the distant provincial territories.

85. (A) Shurta - Police force
This term refers to the urban security force responsible for maintaining public order and enforcing laws within the cities. In contrast, the other terms are incorrectly defined; some refer to specific types of taxes or religious endowments rather than military units or land taxes for specific groups. The police force was an essential part of the increasingly complex urban administration.

86. (D) The Kharaj land tax on agricultural output
The primary source of state revenue was a tax levied on productive agricultural land. This system, which had roots in earlier traditions, was applied to land regardless of the owner's religious identity. While other forms of taxation existed, such as charitable contributions for Muslims and specific dues for protected groups, the land tax remained the financial backbone of the imperial treasury.

87. (D) Frameworks for governance and the Caliphate
This influential text provides a detailed theoretical foundation for the Islamic state and the duties of its various officials. It outlines the legal requirements for the caliphate and the relationship between the central authority and regional rulers. The work is a cornerstone of Islamic political science, reflecting the effort to

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developments across the Islamic world and beyond.

70. (C) Abu Nuwas - Military Strategy
While the other individuals listed are correctly associated with their primary areas of expertise in science, botany, or political theory, this figure is famously known as one of the greatest poets of the Arabic language. He specialized in urban, wine, and love poetry rather than military tactics or defense. His work reflects the vibrant and sometimes libertine culture of the capital's court.

71. (D) Heading general state administration
This high-ranking official served as the chief executive of the empire, second only to the caliph. Their responsibilities included managing the central bureaucracy, supervising provincial governors, and overseeing the state's finances. The office was essential for maintaining the efficiency of the government as the empire grew more complex and required more specialized administrative skills than in the previous tribal-based era.

72. (C) Statement I is correct but Statement II is incorrect
The state structure was heavily influenced by the sophisticated traditions of the preceding Persian empire, particularly in its use of specialized bureaus. However, the specific office mentioned was the central department for land taxation and revenue, not for military affairs. The military was managed by a separate bureau, demonstrating the specialized and professional nature of the imperial administration during its height.

73. (A) 1, 2, 3, 4
The evolution of governance began with simple tribal consultation, followed by the registration of Arab warriors in the early military bureaus. With the rise of the Abbasids, the office of the vizier was formalized to manage the growing bureaucracy. Later, as central authority weakened, the system shifted toward granting land rights to military leaders in exchange for their service and local management.

74. (D) A military commander with de facto power
This title was created in the tenth century to designate a supreme military leader who held the actual governing authority over the state. While the caliph remained the formal head of the community, this commander controlled the army and the administration. The establishment of this office marked the definitive decline of the caliph's direct political power in favor of military strongmen.

75. (D) Decentralized power and autonomous lords
Instead of paying soldiers directly from the central treasury, the government began granting them the right to collect revenue from specific plots of land. Over time, this practice allowed military leaders to become powerful local lords with their own resources and influence. This change weakened the central government's control over the provinces and contributed to the fragmentation of the imperial state structure.

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76. (D) Postal and intelligence service
This bureau was essential for maintaining the integrity of the vast empire. It operated a network of relay stations for fast communication and served as a vital intelligence-gathering agency for the central government. By providing the caliph with timely reports from provincial officials and distant frontiers, this service helped the administration monitor potential threats and maintain overall control and state stability.

77. (C) Statement I is correct but Statement II is incorrect
The official in charge of market oversight played a crucial role in urban life by ensuring fair trade and public morality. In contrast, the other title mentioned refers to the supreme judge of the entire empire, who oversaw the legal system and the appointment of regional judges. This person was a religious and legal authority, not a commander of the military forces.

78. (A) Both A and R are true and R is the correct explanation of A.
The early caliphs were able to maintain strong control over their territories by utilizing a sophisticated network for communication and surveillance. This system allowed information to flow quickly between the capital and the provinces, ensuring that the central government remained well-informed about local developments. This administrative efficiency was a key factor in the stability and successful governance of the expanding empire.

9. (C) The universalization of Islamic administration
The integration of non-Arab Muslims into the ruling elite signaled a departure from the ethnic exclusivity of the previous administration. By allowing these individuals to hold high-ranking bureaucratic and military positions, the state adopted a more inclusive and cosmopolitan approach. This shift facilitated the professionalization of the government and helped create a unified, multi-ethnic Islamic imperial identity across the vast territories.

10. (A) Al-Mahdi - Upgraded postal and communication systems
Al-Mahdi is recognized for his administrative reforms, particularly the expansion and improvement of the imperial postal network. This system was vital for maintaining communication and gathering intelligence across the vast empire. Unlike Al-Saffah, who focused on consolidation, Al-Mahdi's reign emphasized infrastructure and internal stability, paving the way for the prosperity and growth of the subsequent golden age era in Baghdad.

11. (D) It shifted the geopolitical center of Islam eastward
The victory over the Umayyads resulted in moving the seat of power from Syria toward Mesopotamia and the eastern provinces. This transition acknowledged the growing political and cultural importance of Iraq and Persia. By relocating the center of gravity, the administration became more influenced by eastern bureaucratic traditions, fundamentally altering the nature of Islamic governance and cultural development for future centuries.

12. (B) The use of black banners associated with the Mahdi
To garner widespread support, the revolutionaries employed powerful religious symbolism, specifically adopting black banners. These flags were intentionally linked to prophecies regarding the arrival of a transformative leader who would restore justice. By aligning their cause with these messianic hopes, the movement successfully mobilized diverse groups who were eager for spiritual and political change within the structure of the Islamic state.

13. (A) 1, 2, 4
The revolution began as a secret movement that skillfully exploited the grievances of those loyal to the family of Ali. These tactical alliances were crucial for gaining legitimacy. The military phase culminated in the decisive Battle of the Zab, which led to the overthrow of the Umayyads. This process involved broad cooperation from various groups rather than the marginalization of converts.

14. (D) Ideological persuasion and clandestine operations
The success of the early movement depended heavily on the ability of its agents to operate in secret while convincing various groups to support the cause. These propagandists needed to navigate complex political landscapes and use persuasive arguments to build a revolutionary network. Their work in ideological recruitment was the foundation upon which the later military victories and the dynasty were built.

15. (A) Madinat al-Salam
When Caliph Al-Mansur established his new capital, he officially designated it as the City of Peace. This planned urban center was designed with a unique circular layout, featuring the caliphal palace and the main mosque at its core. The name reflected the aspirations for stability and prosperity that the new dynasty sought to bring to the Islamic world following the revolution.

16. (C) Statement I is correct but Statement II is incorrect
Al-Mansur is widely regarded as the true architect of the state because he consolidated the administration and established a permanent capital. While he laid the foundations for long-term governance, his succession arrangements did not prevent future internal conflicts. Civil wars between heirs remained a persistent issue that continued to plague the dynasty in the centuries following his highly influential and formative reign.

17. (B) Cordoba - Harun al-Rashid
Baghdad was established by Al-Mansur, and Samarra later served as a capital under Al-Mu'tasim. Kufa was also an early administrative hub for the dynasty. However, Cordoba was the

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codify governance during a time of significant political change in Iraq.

88. (A) 1, 2
The role of the chief administrator could be either highly autonomous or strictly limited to carrying out the ruler's orders. Additionally, a specialized court existed to handle complaints against government officials, ensuring a degree of accountability. Other systems, like the postal network, were more than just transport services, and the bureaucracy was often open to talented individuals of diverse backgrounds.

89. (D) Mastery of prose, records, and statecraft
Individuals in this professional class were much more than simple record-keepers. They were highly educated officials who needed exceptional skills in written communication, administrative procedures, and the nuances of government policy. Their ability to draft complex documents and maintain accurate state records was vital for the smooth operation of the bureaucracy and the effective implementation of the caliph's imperial decrees.

90. (C) The efficiency of the Barid system
The disintegration of central authority was driven by factors such as the rise of autonomous regional dynasties, the extreme financial burden of a mercenary army, and widespread corruption in revenue collection. In contrast, the system for fast communication and intelligence gathering was a tool for maintaining control. Its effectiveness actually helped delay the decline rather than contributing to the eventual collapse.

91. (D) Cultural movement asserting non-Arab equality
This intellectual and social trend emerged among the non-Arab populations, particularly Persians, who had embraced Islam but faced discrimination from the Arab elite. The movement used literature and scholarship to argue that their cultural achievements were equal or superior to those of the Arabs. This debate highlighted the shifting social dynamics as the empire became more cosmopolitan and diverse over time.

92. (A) Both Statement I and Statement II are correct
The period was marked by a significant increase in the size and wealth of cities, driven by agricultural prosperity and global trade networks. This economic growth supported the rise of an influential merchant class. At its peak, the capital became a massive metropolitan center, rivaling any other city in the world in terms of its population density, cultural influence, and economic activity.

93. (A) 1, 2, 4, 5
The era saw a profound blending of traditions, with eastern styles heavily influencing court life and the organization of the household. Technological innovations like paper-making transformed intellectual activity, while urban features like public baths became essential for social interaction. While some old social structures remained, the period was characterized by significant shifts in how people lived, worked, and interacted within cities.

94. (D) Mass book production and expanded literacy
The acquisition of more efficient manufacturing techniques for writing material was a transformative event for Islamic civilization. By replacing more expensive options like parchment or papyrus, paper made the creation of books significantly more affordable and widespread. This change directly fueled the translation movement, encouraged the growth of libraries, and facilitated the spread of knowledge and literacy across the entire empire.

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95. (C) Dhimmis (non-Muslim subjects) were forced to serve in the frontlines of the military
Society was structured into several distinct layers, including an influential elite and a large class of commoners. Merchants held a respected position due to the importance of trade. While non-Muslim protected groups had specific legal obligations and restrictions, they were generally exempt from military service in exchange for paying a special tax. This arrangement allowed them to maintain their communal autonomy.

96. (D) A total lack of sanitation and water supply systems
Major cities were highly sophisticated hubs of economic and social activity. They featured organized markets, grand mosques for public gathering, and specialized residential areas. Far from lacking infrastructure, these centers often possessed advanced systems for bringing fresh

the authority of the caliph to define religious orthodoxy.

115. (B) Ahmad ibn Hanbal
This renowned scholar and theologian became a symbol of traditionalist defiance when he refused to accept the state's rationalist doctrines. Despite facing imprisonment and physical hardship, he maintained that the holy text was the uncreated word of God. His steadfastness during the inquisition helped consolidate the beliefs of those who favored a more literal and tradition-based approach to religious understanding.

116. (A) Both Statement I and Statement II are correct
This influential school of thought sought a middle ground by using rational methods to defend traditional religious beliefs. The founder's personal transition from a more radical rationalist position to an orthodox stance allowed him to bridge the gap between two competing intellectual groups. The resulting theology became the dominant framework for mainstream Sunni thought, balancing the use of reason with revelation.

117. (D) Al-Kashshaf (a Tafsir) - Ahmad ibn Hanbal
The other pairs correctly identify foundational works in law and Hadith with their respective authors. However, the specific commentary on the Quran mentioned was actually written by a later scholar known for his rationalist and linguistic approach. While the figure listed was a major leader in the traditionalist movement, his primary contributions were in the fields of Hadith and conservative theory.

118. (A) 1, 2, 3, 5
The period saw the formalization of disciplines dedicated to interpreting the holy text, evaluating the reliability of traditional reports, and applying legal principles. These fields were essential for the systematic practice of religion. While some groups emphasized human reason, they generally did not reject the concept of free will. Together, these sciences created a sophisticated and comprehensive framework for understanding and faith.

119. (B) Foundational principles of jurisprudence
This discipline focuses on the methodology and sources used to derive legal rulings in Islam. It establishes the rules for interpreting religious texts and determines the hierarchy of evidence, such as the Quran, Hadith, and consensus. By providing a clear framework for legal reasoning, this field ensures consistency and provides a systematic way for jurists to address new and complex questions.

120. (C) The pursuit of immense political power and wealth
Early spiritual movements were characterized by a focus on self-discipline, the rejection of worldly distractions, and the cultivation of an internal relationship with the divine. Leaders in this field often emphasized love and devotion as the core of religious experience. This path was often at odds with the pursuit of material gain and the formal requirements of the legal authorities.

121. (B) A claim of divinity (I am the Truth)
This mystic was condemned because his ecstatic public declarations were viewed by religious and political authorities as blasphemous. To many jurists, his words suggested a claim to being one with the divine, which directly challenged the fundamental Islamic belief in the absolute distinction between the creator and the creation. His death highlighted the growing tension between personal experience and communal orthodoxy.

122. (D) Analogical reasoning for new legal cases
This legal tool allows jurists to find solutions for contemporary issues by comparing them to established cases with similar underlying principles. When the primary religious texts do not provide a direct answer, scholars use logic to extend existing rules to the new situation. This method was essential for ensuring that the legal system could adapt to the changing needs of society.

123. (A) 1, 2, 3, 4
The leaders of the four major legal traditions lived and taught in a specific sequence, each building upon or responding to the work of those who came before. Their deaths mark the period during which their followers began to formalize and spread their specific methodologies. This progression reflects the gradual development and institutionalization of Islamic jurisprudence throughout the most formative centuries.

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industry dedicated to copying, binding, and selling books. In major cities, specialized markets emerged where scholars and the public could access a wide variety of texts, facilitating the spread of literacy and the professionalization of intellectual life.

106. (C) Statement I is correct but Statement II is incorrect
While these individuals often held significant and trusted positions within the palace administration and the private household of the ruler, the physical procedure required to create them was generally prohibited by religious law. The demand for their services was met by bringing in individuals from outside the empire. Their presence highlights the complex interaction between court traditions and the legal frameworks.

107. (C) Fallahun - Bureaucratic secretaries
The various layers of society included influential merchants, religious scholars, and the professional military. However, the term mentioned refers to the large class of peasant farmers who worked the land, not to the educated secretaries who managed the government's records and correspondence. These farmers were the essential producers whose labor sustained the economic and agricultural health of the entire empire.

108. (A) P-2, Q-4, R-1, S-3
Each of these terms represents a different aspect of the rich and varied culture of the period, from social gatherings and intellectual debates to specific roles within the court. Understanding these concepts helps illustrate the sophisticated and cosmopolitan nature of life in the major urban centers, where various traditions merged to create a unique and highly developed civilization and social structure.

109. (B) Moral instruction via animal fables
By translating these ancient Indian stories, scholars provided the Arabic-speaking public with a classic work of literature that used engaging characters to teach lessons about politics, ethics, and human nature. The book became highly popular and served as a model for elegant prose. It demonstrated how diverse cultural sources could be adapted to provide both entertainment and wisdom for society.

110. (C) Universal praise by orthodox scholars
Music flourished under the patronage of the caliphs and was the subject of serious theoretical study by prominent philosophers. Famous performers and composers enjoyed high status at court. However, the practice remained a subject of debate among more conservative religious authorities, who often viewed it with suspicion or outright disapproval. This tension reflected broader cultural and religious discussions about arts.

111. (B) Hanafi, Maliki, Shafi'i, Hanbali
During this pivotal era, these four distinct legal traditions crystallized, each offering a slightly different approach to interpreting religious texts and making legal rulings. These schools became the foundation of the legal system for the majority of the Muslim community. Their development was a key part of the broader effort to professionalize and standardize the application of Islamic jurisprudence across the empire.

112. (D) Synthesizing Hadith and analogical reasoning
This influential jurist sought to create a balanced legal framework that avoided the extremes of relying solely on local tradition or purely rational opinion. His approach emphasized the systematic use of the Quran and the traditions of the Prophet, complemented by logic when direct evidence was not available. This methodology provided a clear and structured way to derive legal answers for new situations.

113. (A) 1, 2, 3
The systematic collection and evaluation of the sayings and actions of the Prophet were essential for the development of Islamic law and theology. Scholars traveled extensively to gather these reports and developed rigorous methods to check their authenticity. The resulting collections became highly authoritative. Far from being banned, this activity was a cornerstone of the intellectual and religious life of the period.

114. (D) Whether the Quran was created or uncreated
This intense theological conflict was centered on the nature of the holy text. The state supported the rationalist view that the word of God was created in time, while traditionalists argued that it was eternal and co-existent with the divine. The struggle was not just over doctrine but also about

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a highly sophisticated medium for advanced scholarship, capable of supporting a world-class tradition.

152. (A) Both Statement I and Statement II are correct
The way the language was written evolved over time to meet different needs. Early, formal styles were used for grand monuments and holy texts due to their bold and impressive appearance. As the demand for books and administrative records grew, more fluid and cursive styles were developed. These new scripts were easier to write quickly and read clearly for everyday communication.

153. (A) Both A and R are true and R is the correct explanation of A.
While Arabic remained the language of religion and central government, another historic tongue began to flourish again in the eastern provinces. Local rulers sponsored a cultural revival, encouraging writers to produce poetry and prose in their own language but using the common script of the time. This renaissance helped create a rich new literary tradition that blended regional and Islamic identity.

154. (D) Rhymed and rhythmic prose
This stylistic device is characterized by sentences that end in the same rhyme without following the strict rules of poetic meter. It was used to give prose a melodic and elevated quality, making it popular for formal speeches, religious texts, and sophisticated literature. Mastery of this technique was a hallmark of an accomplished writer, demonstrating their command over intricate language structures.

155. (C) Poets were independent of court patronage
The literary arts flourished in an environment where poets frequently relied on the support of the caliphs and other wealthy officials. In exchange for financial rewards, they would compose verses celebrating the virtues and achievements of their patrons. While some writers explored independent or ascetic themes, the majority of professional literary activity was closely tied to the social and political court networks.

156. (B) The spiral minaret (Malwiya) mosque
This city is renowned for its unique and massive congregational mosque, which features a distinctive conical tower with a winding external ramp. This structure stands as one of the most iconic examples of early Islamic engineering and design. The scale and original form of the building reflect the grand ambitions of the rulers who established this temporary capital as a power statement.

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157. (A) Samarra
The interiors of the palaces and buildings in this city were famous for their elaborate and innovative wall decorations. Artists developed a style of deeply carved patterns that used abstract and floral motifs. This technique allowed for the creation of rich textures and complex designs on large surfaces. The style became highly influential, shaping the decorative language of art for many centuries.

158. (A) P-2, Q-1, R-3, S-4
Each of these major structures represents a different aspect of the period's building traditions, from grand imperial mosques and planned cities to remote desert palaces. Their designs reflect the use of specific materials, such as brick, and the development of unique decorative styles. Together, these works illustrate the creativity and technical skill of the architects who built the physical empire.

159. (B) The Caliph's palace and the grand mosque
The unique circular plan of the new capital was designed to emphasize the central authority of the ruler. At the very middle of this symbolic layout, the administrative and religious hearts of the state were located together. This arrangement highlighted the dual role of the caliph as both the political and spiritual head of the community, surrounded by protective urban zones.

160. (A) Lusterware - Pottery with a metallic sheen
Artists developed an innovative technique for decorating ceramics that created a shimmering, metallic surface. This was achieved by applying specialized glazes and firing the vessels in a specific way. This luxurious form of pottery became highly prized and was exported to many distant regions. Other options are incorrect because they misidentify the nature of painting, writing, or architectural features common.

124. (B) Belief in strict human predestination
This rationalist movement was characterized by its defense of God's justice, which led them to emphasize human free will and responsibility. They used logic to explain religious doctrines and enjoyed significant state support for a time. Their rejection of fatalism was a central part of their attempt to create a consistent and rational theological system that accounted for human action.

125. (B) Strict literal adherence to Quran and Hadith
This approach to law rejected the use of personal opinion or complex logical extensions when interpreting religious texts. Instead, its proponents argued that legal rulings must be based purely on the obvious and direct meaning of the primary sources. This stance was a reaction against the perceived subjectivity of other legal schools and sought a more direct form of faith.

126. (B) Nizamiyya Madrasa
Established in the late eleventh century, this network of institutions became the premier site for higher learning in the Islamic world. Sponsored by a powerful vizier, they provided a structured curriculum focused on orthodox theology and law. These schools were essential for training the professional class of scholars and administrators needed to maintain the religious and political stability of the empire.

127. (A) Both Statement I and Statement II are correct
The establishment of state-sponsored schools was a strategic move to promote a specific form of orthodoxy and counter rival ideologies. A leading vizier founded these institutions and recruited the most prominent scholars of the time to teach there. Among them was a famous philosopher and theologian who played a crucial role in defining the intellectual life of the period.

128. (A) Both A and R are true and R is the correct explanation of A.
By providing financial support and a standardized curriculum, the state was able to create a professional class of scholars loyal to its religious vision. This system was designed to ensure the survival and dominance of orthodox views against competing sects. The creation of these formal institutions was a key part of the broader effort to maintain social and religious cohesion.

129. (B) A license to teach or transmit a text
This personal certification was granted by a teacher to a student who had demonstrated mastery of a specific subject or book. It ensured the accurate transmission of knowledge across generations by linking the student back to the original source through a chain of authorized scholars. This system was central to maintaining the quality and integrity of intellectual and religious traditions.

130. (D) Alchemy
Higher education institutions focused primarily on the religious sciences, including the study of the holy text, traditional reports, and the principles of law. Students were also trained in the auxiliary disciplines needed for these subjects, such as grammar and logic. While other sciences flourished in separate settings or through private study, the core curriculum of these schools produced jurists.

131. (B) Bayt al-Hikmah
This famous institution was the heart of the intellectual revolution during the early part of the dynasty. It gathered scholars from across the world to translate and study ancient works of science and philosophy. By preserving and expanding upon this global heritage, it transformed the capital into a major center of learning and laid the foundation for the golden age.

132. (A) Kuttab (or Maktab)
Basic literacy and the initial study of religious texts began for many children in small, local schools often attached to mosques. These settings provided the foundational training in reading, writing, and recitation that was necessary for both everyday life and further advanced study. This widespread system of elementary education was a key factor in the high levels of urban literacy.

133. (A) P-3, Q-1, R-2, S-4
The Abbasid educational system was structured through distinct institutions and practices. The Kuttab served as the primary school where children received basic education in reading, writing, and the Quran. The Halaqa was the traditional study circle held around a teacher in a mosque, where students gathered to learn

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exotic spices, and laborers from many different regions were common sights in the major markets. However, at that time, there were no commercial connections with the distant western continents mentioned, as those territories remained outside global trade routes.

171. (B) Basra
Located at the head of the Persian Gulf, this city served as the essential link between the capital and the sea. Its port was filled with ships that traveled to and from the coasts of Africa, India, and Southeast Asia. The wealth generated by this trade supported a vibrant urban culture and made the city a major center for both commerce and intellectual exchange.

172. (A) Both Statement I and Statement II are correct
The later period saw the rise of powerful groups who managed the lucrative trade in valuable eastern spices. Simultaneously, the economic health of the heartland depended on the state's ability to maintain the complex network of canals that brought water to the fields. Both international commerce and local agricultural productivity were essential pillars for overall prosperity and imperial economic stability.

173. (A) 1, 2, 3, 4
The history of the economy moved from the initial creation of a common currency to the peak of international trade and wealth. This was followed by a shift toward decentralizing revenue collection as the central treasury faced difficulties. Finally, the long-term neglect of vital infrastructure led to a decline in agricultural productivity. This sequence reflects the broader rise and weakening of power.

174. (D) Draining salt marshes for reclamation
Large numbers of laborers were brought to the southern regions of Mesopotamia for a massive project to make the land suitable for farming. This work involved the difficult and unpleasant task of removing salt and water from the ground to create productive fields. The harsh conditions of this labor led to significant social unrest, demonstrating the high human cost of agricultural expansion.

175. (B) Restoration of the Sassanid canal system
The rulers understood that the wealth of the region depended on a reliable supply of water for the fields. By repairing and expanding the sophisticated network of irrigation channels built by the previous empire, they were able to bring vast areas of land back into production. This agricultural success provided the surplus needed to feed the growing cities and generate state revenue.

176. (A) Agricultural surplus and global trade
The growth of massive metropolitan areas like the capital was made possible by two main economic pillars. First, efficient farming provided enough food to support large numbers of people who did not work on the land. Second, the city's position at the heart of international trade networks brought in immense wealth. Together, these factors created a thriving and cosmopolitan urban environment.

177. (D) Statement I is incorrect but Statement II is correct
Although the two states were often at war, their border was not a complete barrier to economic activity. Merchants from both sides frequently crossed the frontier to exchange goods and ideas. This practical approach to commerce ensured that valuable resources continued to flow despite ongoing rivalry. Trade served as a vital link between the two civilizations, even during periods of frequent raids.

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178. (A) Both A and R are true and R is the correct explanation of A.
The discovery of thousands of silver coins from the caliphate in Northern Europe proves that trade networks were remarkably extensive. Merchants from the north brought valuable items like furs and slaves to the markets of the east, where they were exchanged for high-quality Islamic silver. This long-distance commerce demonstrates the global reach and economic power of the medieval caliphate system.

179. (D) An inn for merchants and trade animals
As trade expanded, specialized buildings were established to provide lodging and storage for traveling merchants and their goods. These structures were essential for supporting long-distance commerce, offering a safe place for

are famous for. However, the last individual was a much later historian and social scientist known for his work on the philosophy of history. He did not author the ancient poems mentioned, which were composed long before his time by pre-Islamic Arab poets and collectors.

143. (A) 1, 2, 3, 5
The language reached its peak of formalization with the creation of the first comprehensive grammars and dictionaries. New genres of sophisticated prose emerged, showcasing linguistic skill, while legendary folk tales took their most famous forms. Instead of being purged, the vocabulary was enriched by incorporating words from other cultures. These developments collectively made the language a highly effective tool.

144. (B) Belles-lettres for the refined official class
This category of writing was intended to educate and entertain the professional bureaucracy and the elite. It covered a wide range of subjects, from etiquette and history to humor and linguistics. Mastery of these texts was considered essential for any individual who wanted to be seen as a cultured and capable member of the imperial administration, reflecting the high value knowledge.

145. (C) Ibn al-Muqaffa
This talented writer and administrator played a crucial role in the development of Arabic prose by translating and adapting ancient Persian and Indian fables. His work provided a model for clear and elegant expression that influenced generations of later writers. The book's use of animal characters to explore complex moral and political themes made it a classic of educational and entertaining literature.

146. (B) His mockery of desert motifs in favor of urban, libertine, and wine themes
This famous poet revolutionized Arabic verse by rejecting the traditional focus on nomadic life and desert landscapes. Instead, he wrote about the vibrant, cosmopolitan world of the capital's taverns and courts. His work celebrated urban pleasures and challenged conventional poetic openings, reflecting the shifting social and cultural reality of an empire that had become centered on major metropolitan hubs rather than camps.

147. (C) Statement I is correct but Statement II is incorrect
This prolific author is renowned for his mastery of prose and his ability to combine deep observation with a sharp and often humorous style. His famous book on human behavior and social types is a classic of world literature. Far from being dry or strictly legal, his writings are celebrated for their wit, curiosity, and insightful analysis of his diverse society.

148. (C) Al-Ma'arri - 'Risalat al-Ghufran'
This pair correctly identifies a highly original and skeptical poet with his famous work that explores a journey through the afterlife. The other options are incorrect as they misattribute famous books of songs, fables, or nature to the wrong individuals. Each of the authors listed played a significant role in the rich and diverse literary landscape of the scholarly era.

149. (D) Al-Isfahani
This scholar compiled a massive and invaluable collection that serves as a primary source for the history of music, poetry, and social life in the early centuries of the Islamic world. His work preserved countless songs and anecdotes about poets and singers from both the pre-Islamic and early caliphal periods. It provides a detailed window into the vibrant artistic traditions.

150. (D) It is an epic poem written in strict meter
This innovative genre of writing is characterized by its use of rhymed prose and a recurring rogue hero who uses his eloquence and wit to navigate various social challenges. It was designed to showcase the linguistic virtuosity of the author. While it features a narrative, it is not an epic poem. The style represents a unique blending of storytelling with formal skill.

151. (B) Vocabulary expansion for scientific concepts
The systematic effort to render ancient scientific and philosophical works into the language required scholars to create or adapt many new terms. This process significantly enriched the vocabulary, allowing it to accurately express complex ideas in fields like medicine, astronomy, and logic. As a result, the language became

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water to residents and managing waste. Such urban planning was essential for supporting the large and diverse populations that lived in the metropolitan areas.

97. (D) Gatherings for intellectual and poetic debate
These social and intellectual meetings were a central part of cultural life for the elite and the educated. Hosted by the caliph, high officials, or wealthy patrons, they provided a space for poets, scholars, and theologians to share their work and engage in lively discussion. These gatherings were vital for the exchange of ideas and the promotion of literature and science.

98. (A) Zanj - African slaves in plantation farming
This group consisted of individuals primarily from East Africa who were used for intense labor in the agricultural regions of southern Mesopotamia. Their harsh working conditions and exploitation eventually led to one of the most significant and disruptive uprisings in the empire's history. Other terms listed refer to different social or military groups, such as elite palace guards or common urban residents.

99. (D) Labor exploitation and southern Iraqi inequality
Analyzing this massive uprising requires focusing on the socio-economic conditions of the workers in the salt marshes. The rebellion was driven by the extreme hardships faced by enslaved laborers and their desire for freedom and better treatment. This conflict highlighted the deep social tensions within the empire and the vulnerability of the agricultural system that relied on such exploited labor forces.

100. (A) Dhimmis - Protected non-Muslims paying Jizya
This term refers to the non-Muslim communities that were granted protection and religious autonomy under Islamic law in exchange for a specific tax. Other options are incorrect as they misidentify major social or religious groups. For example, some terms refer to individuals of non-Arab descent who converted to Islam, while others describe specific theological sects or political movements.

101. (B) Early political influence followed by seclusion
During the initial decades of the dynasty, some royal women exerted considerable influence behind the scenes and participated more openly in court life. However, as the empire became more established and formal, the practice of keeping women in separate, secluded areas became more rigid. This shift reflected changing social norms and the increasing formality of the imperial household and its administrative traditions.

102. (D) Extensive maritime trade and merchant worldviews
These famous stories reflect the vibrant commercial culture of the period, particularly the adventures and risks associated with long-distance sea travel. The tales celebrate the ingenuity and resilience of traders who connected Iraq with distant lands in Africa and Asia. They demonstrate the central role that maritime commerce played in the prosperity and the imaginative life of the urban population.

103. (A) Both A and R are true and R is the correct explanation of A.
The movement of the capital to Mesopotamia and the active support for translating foreign texts created a unique environment where different intellectual traditions could merge. By integrating Arab, Persian, and Greek ideas, the empire fostered a rich and diverse cultural landscape. This process of synthesis was essential for the remarkable scientific and philosophical achievements that characterized the most prosperous era.

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104. (A) A court companion or entertainer
This role involved providing the caliph with conversation, poetry, and intellectual stimulation during private gatherings. These individuals were often highly educated and skilled in the arts, serving as both friends and advisors to the ruler. Their presence at court highlights the importance of literature and sophisticated leisure activities in the social life of the imperial elite during the golden age.

105. (A) Emergence of professional scribes and booksellers
The state-sponsored effort to acquire and share knowledge created a high demand for written materials. This led to the growth of a thriving

161. (D) Private royal use of figurative frescoes
While public religious spaces were characterized by a strict avoidance of human or animal forms, the private quarters of the elite often featured more varied decorations. Wall paintings in some palaces included depictions of hunting scenes, animals, and people, reflecting a more relaxed approach to art in secular settings. This distinction allowed for the development of both geometric patterns and imagery.

162. (B) Extensive Silk Road and maritime trade
The presence of local pottery that sought to mimic the appearance of high-quality imports from the East demonstrates the profound influence of global commerce on local crafts. As luxury items from distant lands became popular among the elite, local artisans developed new techniques and styles to satisfy the demand for similar goods. This process of cultural exchange was a commercial hallmark.

163. (A) 1, 3, 4
The building traditions of the region were shaped by the local geography and the need for specialized materials like brick. Remote desert structures and the creation of new capitals to house the military are key examples of this period's projects. These developments were driven by both practical administrative needs and the desire to project imperial power through monumental and innovative construction.

164. (B) Intertwining foliage and geometric patterns
This distinctive decorative style became a central feature of Islamic art, focusing on endless, flowing patterns of leaves and stems combined with complex mathematical shapes. It was used to decorate everything from the walls of grand mosques to small objects like books and ceramics. The style reflected a profound interest in both the beauty of the natural world and underlying mathematical order.

165. (A) Minbars (wooden pulpits)
This important religious building in North Africa contains one of the oldest and most beautiful examples of a carved wooden stand used for the Friday sermon. The intricate designs on this piece reflect the high level of craftsmanship and the artistic influence of the central caliphal lands on the western provinces. It remains a vital artifact for understanding decorative religious arts.

166. (D) Statement I is incorrect but Statement II is correct
While earlier traditions in some regions favored stone, the builders in Mesopotamia had to adapt to their environment. The lack of nearby stone quarries led to a heavy reliance on the abundant local clay for making both sun-dried and kiln-fired bricks. This material became the characteristic medium for the grand palaces and mosques of the new capitals, shaping the unique structural methods.

167. (D) Mihrab - Pulpit for the Friday sermon
The other terms correctly identify styles of writing, ornamental decoration, and specialized ceramics. However, the last term refers to the niche in the wall that indicates the direction of prayer, not the raised stand used by the speaker during religious services. This feature is a central part of every mosque's interior, serving a specific functional and symbolic role during rituals.

168. (A) 1, 2, 3, 4
The empire flourished as a global commercial hub, using a unified currency and sophisticated financial tools to facilitate long-distance exchanges. Trade networks connected the capital with regions as far away as China and Scandinavia, as evidenced by archaeological finds. Far from killing trade, the state's policies generally encouraged economic activity, leading to a period of exceptional wealth and merchant class growth.

169. (D) Check
This financial innovation allowed merchants to transfer funds across great distances without carrying large amounts of physical gold or silver. By using a written order that could be cashed at a different location, they could engage in safer and more efficient trade. The widespread use of this instrument eventually influenced European banking practices, leading to the adoption of both technique and name.

170. (D) Steel weaponry from the Americas
The empire's thriving trade networks brought in a wide variety of luxury goods and essential resources from across the world. Fine fabrics,

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Islamic sciences and other subjects. The Madrasa functioned as the college for higher learning, providing advanced education in law, theology, and philosophy. The Ijazah was the formal certification of learning granted by a scholar to a student, authorizing them to teach a particular subject.

134. (C) Al-Mustansir
This ruler established a unique and grand institution that was revolutionary in its design and purpose. Unlike earlier schools that often favored a single legal tradition, this college was built to teach all four major Sunni schools of law in one place. Its magnificent architecture and massive endowment reflected the state's continued commitment to higher learning even during political decline.

135. (A) Waqf - Endowment funding madrasas
The financial stability of educational and charitable institutions was ensured through the practice of dedicating specific properties or assets to their support. This system allowed schools to operate independently of direct government funding and provided stipends for teachers and students. Other terms listed are misidentified; they actually refer to teachers, legal experts, or teaching assistants who were academic community members.

136. (B) A teaching assistant for drill and review
Within the advanced school system, this individual played a vital role in helping students master complex material. They would repeat the main lessons delivered by the senior professor and lead sessions for discussion and practice. This hierarchical structure of teaching ensured that students received both expert instruction and the consistent reinforcement needed to achieve the high level of required mastery.

137. (B) Scholarship professionalization and growth
While early education occurred in less structured circles within mosques, the development of specialized colleges marked a major step toward a more organized and state-supported academic system. This change provided better facilities, guaranteed funding, and a more rigorous curriculum. The result was a more professionalized class of scholars who were better equipped to serve the legal and administrative needs.

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138. (A) 1, 2, 4
The academic system relied heavily on the study of authoritative texts and the preservation of knowledge in large libraries. Permanent endowments provided the financial independence needed for schools to flourish over centuries. While the system was highly developed, the roles within the formal state institutions were generally held by men. This structure ensured the systematic transmission of scientific learning.

139. (B) A Sufi order and master-disciple path
As spiritual movements became more organized, they developed structured paths for those seeking a deeper internal connection with the divine. These groups were led by a master who guided followers through specific spiritual practices and ethical training. The emergence of these orders provided a framework for personal transformation and community life that complemented the more formal legal and theological aspects.

140. (D) It survived the Mongol invasion of 1258 completely intact
This premier center of learning was instrumental in the intellectual life of the early dynasty, fostering collaboration among scholars of many faiths and focusing on the sciences. However, it did not survive the catastrophic end of the Baghdad era. The library's invaluable collection of manuscripts was largely destroyed or lost during the siege, representing a major tragedy in scholarship.

141. (C) Statement I is correct but Statement II is incorrect
The period is celebrated as a golden age for writing, with the language evolving to express a wide range of complex ideas in science, philosophy, and poetry. Far from being exclusive, Arabic became a truly international tongue adopted by many non-Arab populations, especially Persians, who contributed significantly to its literary development. This linguistic unity fostered cultural and intellectual cohesion.

142. (D) Ibn Khaldun - Pre-Islamic Mu'allaqat
The other figures listed are correctly matched with the specific styles of poetry or prose they

traders to rest and conduct business. They were common sights along major trade routes, reflecting the organized and supportive environment created for the thriving international mercantile community and economy.

180. (D) The industry was completely run by slaves and banned for free artisans
The production of fabrics was a major part of the economy, with different regions specializing in high-quality materials like silk and linen. While many individuals were involved in the work, it was not restricted to any single social group. Skilled free artisans played a crucial role, and official workshops produced prestigious items for the court. The industry products were valuable exports.

181. (B) Shared interests against Byzantines and Spain
The diplomatic exchange between the two rulers was driven by their common political rivalries. The caliph sought to pressure the Byzantine Empire from the west, while the European monarch was concerned about the Umayyad state in the Iberian Peninsula. By building a relationship, they could coordinate their efforts to balance the power of their respective enemies. This highlights strategic medieval international diplomacy.

182. (D) Statement I is incorrect but Statement II is correct
While the rulers occasionally launched major campaigns, they never succeeded in capturing the Byzantine capital. Instead, the frontier became a zone of frequent but limited conflict, with both sides carrying out seasonal raids into each other's territory. This ongoing struggle shaped the culture and administration of the border regions, which were heavily fortified but remained relatively stable in terms of territorial control.

183. (A) P-3, Q-1, R-4, S-2
The Abbasid Caliphate maintained complex and varied relationships with surrounding powers. The Umayyads of Spain established an independent rival Caliphate in the West after surviving the Abbasid revolution, refusing to recognize Abbasid authority and ruling al-Andalus as a separate state. The Carolingian Empire under Charlemagne maintained diplomatic alliances with the Abbasids during Harun al-Rashid's reign, exchanging ambassadors and gifts as both powers shared common rivals. The Fatimids emerged as a rival Shia Caliphate based in Egypt, directly challenging Abbasid religious and political legitimacy across North Africa and the Middle East. The Byzantines engaged in constant frontier warfare with the Abbasids, with both empires regularly raiding each other's border territories

184. (A) Checked Islamic and Chinese expansionism
This confrontation in Central Asia was a major turning point that determined the spheres of influence for the two greatest powers of the time. The victory for the caliphate's forces halted the westward advance of the Chinese and secured control over the region. Beyond politics, the conflict is famous for bringing individuals with paper-making skills into the empire, a revolutionary development.

185. (A) Aghlabids - North Africa (Ifriqiya)
This family ruled as semi-independent governors who acknowledged the caliph's spiritual authority while managing their own affairs. They were famous for their naval power and for initiating the conquest of Sicily. Other options in the list are incorrect because they misplace the geographical centers of major dynasties that emerged as the central power in the capital began to weaken over time.

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186. (B) Political rivalry over the Caliphate
The two states were intense competitors because both claimed the exclusive right to lead the entire Muslim community. One represented the established Sunni order in the east, while the other sought to overthrow it in favor of their own Shi'ite vision. This rivalry was not just about territory, but about the legitimate leadership of the Islamic world, leading to centuries of conflict.

187. (B) Creating a fortified border zone known as the 'Awasim'
To defend against frequent Byzantine raids, the government established a specialized region filled with fortresses and garrisoned with professional troops. This buffer zone served as a first line of defense and a staging ground for their own seasonal campaigns. This organized and permanent defensive system was

appointments, and legal uniformity, ensuring the state's long-term operational success.

260. (A) Political and operational efficacy
The synergy between visionary leadership and a highly structured bureaucratic system resulted in political and operational efficacy. This combined approach maintained state coherence over extended periods by ensuring structural stability. Specialized departments and meritocratic staffing facilitated efficient provincial governance. Consequently, the state successfully managed its diverse territory, establishing a legal and administrative framework that prioritized stability and functional uniformity throughout provinces.

261. (D) Participation of scholars
Intellectual and societal flourishing was primarily driven by the active participation of prominent scholars. These individuals acted as catalysts within a dynamic environment, fostering rigorous inquiry and debate. Their engagement with diverse texts and philosophical traditions synthesized new paradigms of thought. By influencing cultural norms and ethical standards, scholars became central to the development of a distinct and vibrant civilization.

262. (B) Through urban expansion and cosmopolitan centers
Socio-cultural developments visibly manifested through rapid urban expansion and the emergence of cosmopolitan centers. These growing cities became hubs for refined social etiquette and intellectual inquiry. In these urban environments, scholars synthesized various cultural traditions, leading to a vibrant social fabric. This transformation reflected a society that valued knowledge dissemination and cultural synthesis as symbols of prestige and civilizational advancement.

263. (C) Synthesizing diverse texts
Prominent scholars played a vital role by engaging deeply with both indigenous and translated texts to synthesize new paradigms of thought. This intellectual activity occurred within a dynamic environment of debate and inquiry. By integrating diverse philosophical traditions, scholars fostered socio-cultural developments that influenced the broader social fabric. Their work was essential for creating a distinct civilizational identity valued for cultural synthesis.

264. (D) Prestige and advancement
Scholarly patronage became a symbol of prestige and societal advancement within the vibrant society of the era. Supporting intellectuals was seen as a way to enhance cultural status and promote civilizational growth. This patronage encouraged scholars to influence social norms and ethical standards through their research. Consequently, the cultivation of knowledge and intellectual output became deeply embedded in the social structure.

265. (A) Knowledge and synthesis
The distinct civilizational identity of this period deeply valued knowledge dissemination and cultural synthesis. This identity was formed through the interplay of socio-cultural developments and the intellectual output of prominent scholars. A society that prioritized intellectual inquiry and debate fostered an environment where diverse traditions merged. Consequently, learning and the synthesis of various paradigms became foundational pillars of societal growth.

266. (B) Managing relations with neighbors
The expansion of trade and commerce was heavily contingent upon the strategic management of relations with neighbouring states. By fostering diplomatic ties and negotiating trade agreements, the state secured vital commercial routes. These connections facilitated the movement of goods, capital, and mercantile expertise across borders. Stable regional relations were essential for transforming the state into a central hub of global economic exchange.

267. (B) Economic stability
A pragmatic foreign policy focused on economic stability was employed to manage relations with neighbouring states. Geopolitical strategies were influenced by the dynamics of trade and commerce, emphasizing the need for peaceful cooperation. By prioritizing economic interests, the state secured trade corridors and fostered urban markets. This approach ensured that diplomatic relations directly supported the continuous growth and vitality of commerce.

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demonstrated the danger of relying on a powerful private army.

197. (C) Statement I is correct but Statement II is incorrect
The productivity of the region's heartland was tied to the maintenance of complex irrigation networks. Neglect during periods of war and instability led to the collapse of these systems, causing a drastic fall in agricultural revenue and hurting the economy. The idea that the state could compensate for these losses by expanding into distant parts of Western Europe is false and unrealistic.

198. (A) Babak's revolt - Azerbaijan/North Iran
This long and difficult uprising was led by a figure who challenged the religious and political authority of the caliphate in the northern mountains. It required multiple massive military campaigns and several years to finally suppress the movement. Other options in the list are incorrect because they misplace the locations of major rebellions, such as the uprising of laborers or radical sectarian movements.

199. (B) The Mongol invasion under Hulagu Khan
The definitive end of the historic state in Mesopotamia came from a massive and relentless force from the east. After conquering much of Asia, these armies surrounded the capital and eventually overran it, leading to the total destruction of the city and the execution of the final caliph. This event was a turning point in world history, marking the end of the traditional caliphate.

200. (B) Destruction of libraries and manuscripts
The most lasting and tragic impact of the city's destruction was the loss of its immense intellectual heritage. Countless books and records that had been gathered over centuries in the great centers of learning were burned or thrown into the river. This act effectively ended the era's role as the world's premier scientific hub and resulted in the permanent disappearance of knowledge.

201. (A) Al-Nasir
In a final attempt to rebuild the prestige and influence of his office, this ruler organized and patronized various social and chivalric groups. By placing himself at the head of these urban organizations, he aimed to create a loyal and disciplined base of support that could counter the power of rival regional leaders. This strategy allowed him to exercise more direct control.

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202. (D) Statement I is incorrect but Statement II is correct
While the original caliphate in Mesopotamia was destroyed, the dynasty did not entirely disappear. A branch of the family was eventually established in Egypt by a new military power. These individuals held the formal title of caliph and provided religious legitimacy for their patrons, but they lacked any actual political or military authority. This symbolic arrangement continued for several centuries after 1258.

203. (A) Both A and R are true and R is the correct explanation of A.
The decision to build a new capital away from the traditional urban population was intended to reduce friction between the Turkic military and the citizens of Baghdad. However, this move backfired by isolating the ruler and making him more vulnerable to the influence of his own guards. Without the support provided by the traditional capital, the caliph became increasingly dependent on military commanders.

204. (B) Military slaves of often Turkic origin
This term refers to individuals who were brought into the empire and trained as elite soldiers. Unlike common troops, they were personally loyal to the ruler who purchased and trained them. Over time, these professional fighters became the most powerful force in the state, eventually rising from their status as slaves to become military commanders and even independent rulers in various regions.

205. (C) Baghdad repelled the siege for ten years
The final days of the city were marked by a lack of preparation and a failure to understand the true strength of the invading force. While some officials were accused of disloyalty, the city itself could not withstand the massive and technologically advanced siege for long. The defenses were quickly overwhelmed, leading to a catastrophic period of violence and the total destruction.

206. (B) Challenge from powerful Shi'ite dynasties
The political unity of the empire was fundamentally undermined by the rise of rival states that rejected the religious legitimacy of the ruling family. These new powers established their own governments based on competing interpretations of the faith, directly challenging the caliph's leadership. This sectarian and political competition led to the creation of alternative caliphates and semi-independent states, permanently dividing the territories.

207. (D) Retaining the Caliph as a symbolic head
When this Persian dynasty took control of the capital, they did not abolish the caliphate or force the ruler to change his faith. Instead, they recognized that the office still held immense symbolic value for the majority of the population. By keeping the caliph as a figurehead, they were able to govern with a veneer of traditional legitimacy while exercising all real authority.

208. (A) P-4, Q-3, R-2, S-1
The decline of Abbasid central authority introduced powerful new institutions and threats to the empire. The Amir al-Umara was the supreme military commander who held real political power, effectively reducing the caliph to a ceremonial figurehead. The Iqta was the land grant system given to military officers in lieu of salary, allowing commanders to collect revenue from assigned territories. The Anarchy at Samarra was the devastating period of extreme military interference in succession, during which Turkish soldiers repeatedly assassinated and installed caliphs according to their own political interests. The Qarmatians were the radical Ismaili group that severely disrupted trade and pilgrimage routes, most notoriously stealing the Black Stone from Mecca

209. (B) Iqta
As the central government struggled to pay its professional army from the treasury, it began granting military leaders the right to collect taxes from specific regions. This change from direct salaries to land grants shifted the source of wealth and power away from the capital and toward the provinces. It allowed local commanders to build their own independent resources and influence.

210. (A) Hulagu Khan - Destroyed Baghdad
This pair correctly identifies the Mongol leader who was responsible for the final and most devastating blow to the historic caliphate in Mesopotamia. The other options are incorrect as they misattribute key historical events to the wrong individuals or misidentify their roles. Each person listed played a significant role in the complex and often violent history of the region's political decline.

211. (D) Swad depopulation reducing the tax base
The heartland of the empire suffered from a decline in the number of people working the productive lands of lower Mesopotamia. Factors such as war, neglect of irrigation systems, and excessive taxation led many farmers to abandon their fields. This loss of population directly reduced the revenue available to the central government, making it harder to fund the administration and the military.

212. (B) The last to wield independent executive power
This ruler's era is cited by historians as a major turning point because after him, the office of the caliph lost its last remnants of real governing authority. From then on, military strongmen held all actual power, leaving the caliph with only ceremonial and religious duties. His reign represents the final moment when the individual on the throne could still act as leader.

213. (A) 1, 2, 3
The weakening of the empire was driven by a combination of biological, social, and political challenges. Frequent disease outbreaks devastated the population and economy, while internal religious and social conflicts divided the cities. At the same time, major provinces broke away to form their own independent governments, depriving the center of vital resources. Together, these persistent issues created an environment of decay.

214. (A) Using Seljuk civil wars to rebuild an army
This ruler took advantage of internal divisions among the military leaders who had dominated the caliphate to regain some degree of local independence. By carefully navigating these conflicts, he was able to re-establish a personal military force and exercise more direct control

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over the region surrounding the capital. This brief resurgence demonstrated that the caliphate could still play an active role.

215. (D) The fortified frontier with the Byzantines
This specialized administrative and military zone was created to protect the empire's northern borders. It consisted of a network of heavily defended cities and forts that served as both a shield against invasion and a base for launching seasonal raids. This system was essential for maintaining the security of the heartlands of Syria and Mesopotamia during the centuries of ongoing conflict.

216. (C) Statement I is correct but Statement II is incorrect
While a new line of the dynasty was established in Egypt after the fall of Baghdad, their role was purely symbolic. They provided the military rulers of the region with the religious legitimacy they needed to govern, but they did not command any actual political or military forces. This arrangement maintained the prestige of the name without granting any real governing authority.

217. (C) Safavids - Syria
The various regions that once made up the united empire eventually fell under the control of different local or invading powers. While some of the listed groups correctly identify the rulers of North Africa, Egypt, and the Iberian Peninsula, the specific pairing of a later eastern dynasty with the Levant is incorrect. That region was governed by several other regional dynasties.

218. (A) 1, 2, 4, 5
The impact of the dynasty on world history is rooted in its role as a bridge between ancient civilizations and the modern world. By preserving global knowledge, formalizing law and education, and integrating advanced mathematics, they created a foundation for future growth. Far from destroying other cultures, they synthesized diverse traditions into a unique and highly developed civilization across the empire.

219. (B) The revolution bringing them to power
Before it became a general term for a modern state, this word was used by the early supporters of the dynasty to refer to the successful overthrow of the previous regime. It carried a sense of a "turn" or a "new era" in history. This original meaning highlights the revolutionary nature of the movement and the profound transformation it brought to society.

220. (D) Strict isolationism and rejection of science
The era is famously defined by its openness to foreign ideas and its active promotion of knowledge in all fields. It was a time of intense cultural exchange, urban economic growth, and the creation of sophisticated government structures. The idea that the state rejected science or isolated itself is the opposite of the historical reality, which saw the empire become a leader.

221. (B) A coalition of Alids, Mawali, and Khurasanis
The overthrow of the Umayyads was made possible by bringing together several groups who were dissatisfied with the existing order. This included religious factions, non-Arab converts seeking equality, and powerful military interests from the eastern provinces. By uniting these diverse forces under a common banner, the movement was able to build the necessary strength to challenge and eventually defeat the dynasty.

222. (D) Agricultural surplus from canal networks
The rapid growth of cities like the capital was fueled by the exceptional productivity of the surrounding countryside. By maintaining and expanding the sophisticated systems for bringing water to the fields, the state ensured a reliable and large supply of food. This surplus allowed a significant portion of the population to live in metropolitan areas and engage in trade and scholarship.

223. (4, 2, 1, 3)
The history of the dynasty began with the initial military victory that established their rule. This was followed by a period of instability where the military began to dominate the court. Later, a massive uprising of enslaved laborers posed a severe internal challenge to the state. Finally, the era concluded with the catastrophic destruction of the capital by an invading force.

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224. (B) Ending the Mihna and favoring traditionalists
This ruler significantly changed the religious landscape by reversing the policies of his predecessors. He ended the state-sponsored

242. (D) Travel and geographical exploration logs
This genre of literature consists of accounts written by individuals who journeyed across the vast territories of the empire and beyond. These works provide detailed descriptions of the landscapes, cultures, and social customs of the regions they visited, serving as essential historical sources. They reflect the high level of mobility and the curiosity about the world common among the scholarly cosmopolitan society.

243. (A) 1, 2, 3, 4
Each of these individuals is celebrated for their groundbreaking work in specialized fields such as calculation, astronomical observation, and the study of light and vision. Their contributions helped transform the empire into a global center for scientific inquiry and technological advancement. While the last person listed was also a major figure, his primary legacy is in the study of history.

244. (D) The Quran is created to preserve God's unity
The rationalist theological movement argued that if the holy text were eternal, it would imply there was something other than God that had no beginning, which would undermine absolute oneness. To avoid this, they used logic to argue that the word of God must have been brought into existence. This position was a central part of their rational theological system building.

245. (D) Kharijites - Believing only Alids could rule
The various branches of the faith that emerged each had their own views on leadership and theology. While some believed that the head of the community must be a descendant of a specific family, the group mentioned was famous for their radical egalitarian view that any pious Muslim could be chosen. Other options correctly identify beliefs of sects that played significant roles.

246. (D) Statement I is incorrect but Statement II is correct
The economy was based on a system of high-quality gold and silver coins rather than paper money. The state maintained strict standards for the weight and purity of these pieces, which made them highly trusted and widely accepted in international trade beyond the borders. This reliable currency was a key factor in the economic stability and commercial success for several centuries.

247. (D) A hospital and center for medical education
These advanced institutions provided medical care for the sick and served as practical training grounds for new doctors. They were often funded by charitable endowments and featured specialized wards for different conditions, as well as libraries and lecture halls. Their existence reflects the high value placed on health and scientific knowledge, demonstrating the sophisticated and organized nature of social services.

248. (A) The Silk Road - Baghdad to China via Asia
This pair correctly identifies the vital overland network that connected the capital with the great civilizations of the East. This route was essential for the exchange of luxury goods, such as fine fabrics, and for the flow of ideas and technology between the two regions. The other options in the list are incorrect because they misidentify the geography of commercial paths.

249. (B) Synthesizing global knowledge into a civilization
The most significant contribution of the dynasty was its role as a center where different cultural and intellectual traditions could meet and merge. By gathering and expanding upon the wisdom of the ancient world, they created a rich and influential system of science, law, and art. This legacy of synthesis and curiosity had a profound impact on future world history developments.

250. (B) Siege engines and bridges across the Tigris
The final defeat of the city was achieved through a combination of superior military technology and effective engineering. The invading forces used powerful machines to batter the walls and constructed ways to cross the river and surround the defenses. This systematic and relentless assault eventually broke the capital's resistance, leading to the total destruction of the caliphate's historic heart.

251. (B) Transition to Abbasid rule
The passage examines historical shifts leading to Abbasid authority, highlighting changes from Arab-centric politics to inclusive governance. It discusses structural reorganization, strategic

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tax. The Kharaj was the land tax imposed on agricultural land, forming the primary source of state revenue regardless of the owner's religion. The Ushur was the customs duty collected on trade goods at borders and markets, applying to merchants conducting commerce across the empire. The Zakat was the obligatory alms that every eligible Muslim was required to pay as one of the five pillars of Islam, used for charitable purposes and welfare

234. (A) The adoption of a cheap medium for knowledge
The ability to manufacture large amounts of affordable writing material was a transformative event that fueled the intellectual revolution of the period. By making books easier and cheaper to produce, it facilitated the spread of knowledge among a wider audience and supported the massive output of the translation movement. This technological advancement was a key factor in the high levels of literacy.

235. (A) Diwan al-Khatam - Chancery and document sealing
This specialized department was responsible for preparing and certifying official state documents, ensuring that the caliph's orders were properly recorded and communicated. The other options in the list are incorrect because they misidentify the functions of the bureaus in charge of military registration, postal services, or taxation. Each department was essential for the efficient and organized governance of the vast empire.

236. (D) Astronomy used for prayer and Qibla timing
During this period, the study of the natural world was often seen as a way to fulfill religious requirements. Scientific knowledge was applied to practical matters such as determining the correct direction of the holy city and finding the exact times for daily rituals. This interaction encouraged the development of sophisticated observational tools and mathematical techniques, demonstrating that scientific inquiry supported faith.

237. (A) Harmonizing philosophy with prophetic truth
This pioneering scholar worked to demonstrate that the insights gained through rational study and the teachings of religious revelation were not in conflict. He used the tools of logic to explore and defend theological concepts, arguing that there is only one truth and that both reason and faith are valid paths. His work was foundational for the later development of philosophy.

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238. (A) 1, 2, 3
The growth of metropolitan areas was a hallmark of the period, with cities in Iraq and Egypt serving as hubs for trade, administration, and scholarship. While the capital became the most important center, other regional cities also flourished or declined in relative importance as the political landscape shifted. These urban centers were vibrant places where commerce and culture thrived for residents.

239. (B) Muslims of mixed Arab and non-Arab descent
As the empire became more integrated, a new generation of individuals emerged who shared heritage from both the Arab conquerors and the local populations they governed. This group played an increasingly important role in the social and cultural life of the state, helping to blend different traditions into a unique and unified Islamic civilization. Their presence reflects the cosmopolitan nature of society.

240. (A) Strict separation of religion and state control
These higher education institutions were actually closely linked to the state, which often provided funding and set the curriculum through official patrons. They were designed to promote a specific form of religious orthodoxy and to train professional judges and administrators. The idea that they operated independently of political influence is false, as their establishment was a key part of social order.

241. (C) Statement I is correct but Statement II is incorrect
Scientists in this era achieved remarkable feats in measuring the natural world. They perfected sophisticated tools for observing the stars, which were used for both navigation and religious purposes. Far from believing in a flat world, many prominent scholars calculated the size and shape of the planet with surprising accuracy. These achievements demonstrate the high level of scientific thinking and empirical approach.

inquisition into theological beliefs and returned to supporting the views of conservative and literalist scholars. This shift helped him build bridges with the majority of the population and established the framework for what would become the dominant and mainstream form of Sunni orthodoxy.

225. (A) Al-Shafi'i - Jurisprudence
This individual is renowned for his work in creating a balanced and systematic framework for Islamic law, serving as one of the founders of the major legal traditions. The other options in the list are incorrect as they misidentify the primary fields of study for famous poets, scientists, or compilers. Each of these scholars made unique and vital contributions to intellectual life.

226. (A) Both Statement I and Statement II are correct
The movement's success was based on a combination of ancestral claims and strategic alliances. They used their link to the Prophet's family to build religious authority while also promising to restore justice to other disenfranchised groups. However, once in power, they chose to consolidate control within their own branch, leading to a long-term rift with former allies who expected power-sharing.

227. (D) Alhambra - Built by Harun al-Rashid
While the other examples correctly identify grand projects and planned cities associated with the dynasty's rulers in the east, the last building mentioned is a famous palace complex in the Iberian Peninsula. It was constructed much later by a different local dynasty and was never under the control of the caliphs in Baghdad. Heartland architecture was characterized by the use of brick.

228. (A) Both A and R are true and R is the correct explanation of A.
This ruler changed the nature of the state's defense by creating a professional force composed of foreign-born soldiers. He believed that such an army would be more loyal and easier to control than the traditional Arab and provincial groups who often had their own political agendas. While this provided immediate military strength, it eventually led to a major shift in imperial power.

229. (A) Falsafa
This intellectual tradition sought to combine the insights of Greek philosophy with the teachings of the Islamic faith. Scholars in this field used logic and reason to explore questions of ethics, metaphysics, and the natural world, arguing that rational truth was compatible with religious revelation. This approach led to a remarkable flourishing of science and thought, though it faced theological opposition.

230. (D) They were staunch traditionalists who rejected all Greek philosophy
This secret society of thinkers was actually famous for its efforts to synthesize all available knowledge of their time, including science, astrology, and philosophy. They produced a massive and influential encyclopedia that drew heavily on Greek intellectual traditions. Their goal was to create a harmonious system of thought that integrated diverse cultural elements, making them the opposite of the narrow traditionalist approaches.

231. (A) Barmakids
This influential house of Persian origin served as the chief administrators and advisors during the dynasty's most prosperous years. They were famous for their mastery of the bureaucracy and their generous patronage of the arts and sciences. Their immense power and wealth eventually made them a target for the caliph, leading to their sudden and dramatic removal from high state office.

232. (A) Both Statement I and Statement II are correct
The systematic effort to acquire foreign knowledge was a central goal of the state, which provided extensive funding for scholars and libraries. Within this environment, a brilliant physician and linguist produced highly accurate translations of foundational scientific works. His work was essential because it provided the basis for the remarkable advancements in medicine and other fields during the celebrated golden age.

233. (A) P-3, Q-2, R-4, S-1
The Abbasid fiscal system relied on distinct forms of taxation applied to different groups and activities. The Jizya was the poll tax levied exclusively on non-Muslim subjects living under Islamic rule, serving as a form of protection

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mobilization of marginalized groups, and a repositioned political center. These factors define the foundational phase of the dynasty. Consequently, the core focus remains the systemic overhaul characterizing the shift to this specific rule.

252. (A) Systemic overhaul
Historical analyses portray the establishment of the regime as a profound transformation that redefined authority. This change was not merely a dynastic replacement but involved a systemic overhaul of political structures. It integrated diverse ethnicities and redefined elite hierarchies within the administrative apparatus. Such structural mechanics illustrate how the transition operationalized a complete reorganization of statecraft and governance.

253. (C) The mobilization of marginalized groups
To facilitate a broader coalition against the preceding regime, strategic mobilization of various marginalized groups was employed. This approach allowed the new leadership to gather support across diverse segments of society. By integrating these groups into the political framework, the movement successfully challenged the existing Arab-centric structure. This tactical alignment was essential for the successful transition of power.

254. (D) Moving its political center
The new regime altered regional geopolitical dynamics by strategically repositioning its political center. This relocation allowed for a reconfiguration of elite structures and the integration of diverse ethnicities into administration. By shifting the locus of authority, the state reorganized its governance framework to be more universally oriented. This move was a critical component of the broader political and structural revolution.

255. (C) Ideological and structural shifts
The establishment of this rule is framed as a convergence of ideological realignment and structural reorganization. These two elements worked together to facilitate a profound systemic overhaul. Ideological shifts redefined the dynasty's orientation, while structural changes integrated new bureaucratic talent. This combination created a distinct departure in statecraft, allowing the regime to transition toward a more inclusive governance model.

256. (B) Territorial diversity
Managing a vast and culturally diverse territory necessitated the creation of specialized governmental departments within the administrative framework. These departments were essential for handling the complexities of provincial governance and varied regional needs. A sophisticated bureaucratic apparatus allowed the state to maintain control over its expansive land. Territorial variety required institutional reforms to ensure efficient and effective centralized authority.

257. (D) Institutional architects
Prominent rulers functioned as key architects of institutional reform, shaping the administrative vision of the state. They were responsible for centralizing authority while delegating specific functions to skilled administrators. Their leadership ensured the implementation of a complex taxation system and judicial oversight. This strategic vision prioritized structural stability and legal uniformity, maintaining political coherence across diverse and distant provinces.

258. (A) Meritocratic diversity
A meritocratic approach characterized the bureaucratic system, drawing administrative talent from various socio-cultural backgrounds. This integration of diverse traditions allowed for unprecedented efficiency in state operations. Rulers prioritized skill and merit over specific ethnic or social origins when filling administrative roles. This feature was instrumental in managing a complex territory and ensuring the state's long-term operational and political efficacy.

259. (C) Unprecedented efficiency
Integrating diverse bureaucratic traditions allowed the administrative framework to function with unprecedented efficiency. This synergy between visionary leadership and a structured system maintained political coherence across the state. By utilizing administrative talent from various backgrounds, the regime established a stable governance model. Efficiency was achieved through specialized departments, meritocratic

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essential for protecting the heartlands of Syria and Mesopotamia from invasion over several centuries of conflict.

188. (A) 1, 4
The period saw sophisticated diplomatic exchanges with distant European rulers and the emergence of loyal regional dynasties that managed broad territories for the caliph. While military raids were common, some governors remained staunchly supportive of the central authority. These relationships demonstrate the complex and varied ways the state managed its influence and security, combining personal gifts and strategic alliances across the world.

189. (B) The ransom and exchange of prisoners of war
Because the two powers were frequently involved in seasonal raids and border skirmishes, they often held many of each other's subjects. Regular diplomatic missions were sent to arrange for the return of these individuals. These events were often highly ceremonial and followed strict protocols, providing a rare opportunity for peaceful contact and the formal exchange of information between the two rival empires.

190. (B) Religious respect but temporal Seljuk power
The relationship between the two was a partnership where the military rulers held the actual governing authority while acknowledging the caliph as the supreme religious head. This arrangement gave the Sultans the legitimacy they needed to rule over a diverse Muslim population. The caliphs remained important symbols of unity and continuity, even though they no longer commanded armies or managed day-to-day administration.

191. (C) Statement I is correct but Statement II is incorrect
This radical movement posed a severe challenge to the central government, characterized by their rejection of the established order and their violent raids. Their most shocking act was the attack on the holiest city of Islam, where they seized sacred relics. Far from supporting the caliphate, they sought to completely undermine its authority and religious legitimacy, creating a period of fear.

192. (C) Transoxiana - Umayyads
While most of the listed regions were governed by the correct local families during the period of fragmentation, the eastern territories mentioned were not ruled by the descendants of the previous Syrian dynasty. Those lands were actually the center of a different, influential Persian house that fostered a major cultural revival. The other pairs correctly identify regional powers that emerged over the centuries.

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193. (A) 1, 2, 3, 4
The weakening of the state was driven by a combination of internal and external factors. The reliance on professional but often disloyal foreign troops and the massive cost of the military strained the treasury. Widespread social uprisings and the loss of provincial control further eroded the caliph's power. Together, these elements created a cycle of instability that gradually diminished the authority.

194. (B) Empowering local lords over the treasury
By allowing individuals to collect revenue from specific areas in exchange for military service or a flat fee, the central government lost its direct connection to the wealth of the provinces. Over time, these collectors gained enough power and resources to act as independent rulers, withholding funds. This system undermined the state's finances and contributed to the fragmentation of political control.

195. (A) The lack of clear rules for succession
The absence of a formal and accepted method for determining the next ruler frequently led to intense competition and civil wars between members of the royal family. These conflicts divided the elite, drained the treasury, and provided opportunities for external enemies and ambitious generals to interfere in state affairs. This persistent issue was a major source of instability throughout the dynasty's history.

196. (B) Praetorianism and military dictation
This period of extreme instability serves as a clear example of what happens when a professional military force becomes more powerful than the government it was meant to serve. During these years, the Turkic guard exercised complete control over the caliphate, making and unmaking rulers to suit their own interests. This breakdown

268. (A) Mitigated tension
Thriving trade and commerce often mitigated political tensions between states. Mutual economic interests necessitated peaceful relations, as cross-border activities relied on stability and cooperation. Diplomacy focused on securing commercial routes through trade agreements, which reduced the likelihood of regional conflict. Consequently, economic vitality acted as both a driver and a beneficiary of carefully calibrated diplomatic relations with neighbouring regional powers.

269. (C) Currency
Securing commercial trade corridors allowed for the flourishing of urban markets and directly led to the standardization of currency. This economic measure facilitated smoother global exchange and movement of capital. A uniform currency system supported the state's goal of economic stability and growth. By standardizing financial instruments, the administration ensured that trade could expand efficiently across diverse provinces and through various diplomatic channels.

270. (D) Both a driver and beneficiary
The expansion of trade and commerce is described as both a driver and a beneficiary of diplomatic relations. Economic interests motivated the state to foster peaceful ties and negotiate commercial agreements. Simultaneously, these diplomatic efforts provided the stability needed for markets to thrive. This symbiotic relationship highlights how pragmatic foreign policy and economic growth were inextricably linked in maintaining regional and global influence.

271. (C) Theological and legal studies
The expansion of education and educational institutions was deliberately designed to support comprehensive theological and legal studies. Structured environments provided the necessary framework for complex methodologies and textual interpretation. These institutions evolved from informal circles to formalized academies with established curricula. This support was vital for the systematic development of religious sciences, ensuring scholarly work reached high levels of analytical depth.

272. (B) Debate textual methodologies
The development of religious sciences required structured environments where complex methodologies of textual interpretation could be taught and debated. Formalized academies provided the space for rigorous academic inquiry into jurisprudence and scriptural exegesis. This institutional framework ensured that knowledge was preserved and transmitted according to high standards. Debate within these settings allowed for the systematic categorization and analytical depth of various theological fields.

273. (D) From informal study circles into formalized academies
Educational structures evolved from informal study circles into formalized academies with established curricula. This transition was part of a deliberate effort to institutionalize learning and support the development of religious sciences. These academies provided structured environments for scholarly inquiry and debate. As education became more formalized, it ensured the preservation and transmission of theological and legal knowledge using rigorous and standardized academic standards.

274. (A) Rigorously preserved and transmitted
The institutionalization of education ensured that theological knowledge was preserved, categorized, and transmitted with rigorous academic standards. Formalized academies provided the framework for specialized fields like jurisprudence and scriptural exegesis. This systematic approach allowed for the development of religious sciences to reach unprecedented analytical depth. Consequently, the educational framework served to standardize religious scholarship and maintain its intellectual integrity across subsequent generations.

275. (C) It effectively standardized religious scholarship
This educational framework ultimately standardized religious scholarship, profoundly shaping the intellectual landscape. By creating formalized academies and established curricula, the state ensured a uniform approach to theological and legal studies. This standardization allowed for the development of specialized fields with high academic rigor. The resulting scholarly environment fostered analytical depth, ensuring

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causes of decline. While these rulers initially consolidated power and centralized authority, their methods inadvertently planted seeds for future decay. Heavy reliance on centralized military and bureaucratic apparatuses created systemic vulnerabilities. This examination through both lenses provides a comprehensive understanding of how early institutional successes eventually contributed to the state's long-term vulnerability and fragmentation.

292. (A) Systemic vulnerabilities
The heavy reliance of prominent rulers on centralized military and bureaucratic apparatuses created systemic vulnerabilities. Although these structures were initially designed to consolidate power and maintain control, they became points of weakness over time. When succeeding leadership lacked the necessary administrative acumen, these vulnerabilities led to rapid institutional decay. This structural issue highlights how the over-concentration of power can eventually undermine the sustainability of an expansive state.

293. (D) The state experienced rapid institutional decay
When succeeding leadership failed to emulate the administrative acumen of early prominent rulers, the state experienced rapid institutional decay. This transition shows that the efficacy of the leadership was crucial for maintaining the centralized systems established earlier. As leadership waned, the systemic vulnerabilities created by over-concentration of power became apparent. Consequently, provincial fragmentation accelerated, directly contributing to the multifaceted causes of decline that eventually compromised the state.

294. (B) The over-concentration of power
The causes of decline were closely linked to the over-concentration of power within the state's structure. While this centralization initially allowed prominent rulers to expand the state's reach, it created a system heavily dependent on leadership acumen. When subsequent rulers failed to maintain this efficiency, the centralized apparatuses became vulnerable. This structural imbalance facilitated provincial fragmentation and institutional decay, serving as a primary factor in the state's eventual decline.

295. (C) The lack of adaptable succession mechanisms
Researchers identify the lack of adaptable succession mechanisms as a primary factor among the causes of decline. While prominent rulers successfully centralized authority, the absence of a flexible system for transferring power led to instability. As the administrative efficacy of succeeding leadership waned, the state's centralized structures became vulnerable to decay. This lack of adaptability hindered the state's ability to maintain its reach and control over its diverse provinces.

296. (D) Wealth from trade
Rapid socio-cultural developments were intrinsically linked to the immense wealth generated by extensive trade and commerce. This economic vitality provided the material foundation necessary for the patronage of the arts and the flourishing of social institutions. As wealth flowed into urban centers, it catalyzed significant societal transformations. The symbiotic relationship shows that trade served as an essential driver for the complex cultural developments seen during the era.

297. (A) Melting pots of tradition
The influx of diverse goods and merchants through trade and commerce transformed urban spaces into melting pots of diverse traditions and practices. These cities became cosmopolitan centers where cultural exchange was common. Prosperity from commerce allowed for the emergence of new social institutions and legal frameworks. Consequently, the urban environment reflected the rapid socio-cultural developments that were sustained by robust networks of international and regional trade.

298. (B) Foundational material patronage
Prosperity derived from trade and commerce provided the foundational material patronage for the arts. This economic support enabled unprecedented socio-cultural developments and intellectual flourishing. As merchants and wealth moved through the state, they brought resources that allowed the patronage of artists and scholars to become a symbol of prestige. Without this economic base, the intricate and cosmopolitan cultural landscape of the period would not have been sustainable or vibrant.

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era's distinct visual identity. Integrating diverse regional aesthetics allowed for the creation of a cohesive style used in urban planning. These innovations also drove technological progress in construction techniques, reflecting the state's broader ideological and cultural shifts.

284. (A) Specialized artisanal guilds
The patronage of art and architecture facilitated the emergence of specialized artisanal guilds. These groups were instrumental in driving technological advancements in construction materials and techniques. As monumental projects expanded, the demand for skilled artisans increased, leading to specialized professional organizations. This growth in craftsmanship supported the systematic use of architecture to project state authority and prosperity, contributing to the era's unique civilizational identity.

285. (C) Ideological state shifts
The distinct trajectory of art and architecture effectively mirrored the broader ideological shifts of the state. These fields encapsulated a unique blend of functional grandiosity and aesthetic refinement, serving as visual signifiers of power. By integrating diverse aesthetics, the architecture reflected the state's capacity for cultural synthesis. Consequently, urban planning and monumental construction became physical manifestations of the state's authority, prosperity, and evolving administrative vision.

286. (D) Administrative inefficiencies
Central to the causes of decline were systemic administrative inefficiencies and the gradual fragmentation of central political authority. These weaknesses compromised the state's structural integrity over time. Fiscal mismanagement further eroded the economic foundation, leading to socio-political instability. As the expansive bureaucratic system faced internal pressures, its capacity to maintain control waned. These factors delineate the multifaceted process of institutional decay that ultimately led to state collapse.

287. (C) It eroded the economic foundation and led to instability
Fiscal mismanagement had a debilitating impact, eroding the state's economic foundation and leading to widespread socio-political instability. This economic decline is identified as a critical factor among the causes of decline. It weakened the structural integrity of the expansive bureaucratic system and contributed to internal polarization. Such financial failures compromised the state's capacity to maintain territorial cohesion and effectively respond to external and internal pressures.

288. (B) By progressively usurping centralized power
Provincial governors and military elites contributed to the decline by progressively usurping centralized power. This growing autonomy led to internal polarization, which severely weakened the state's ability to maintain territorial cohesion. As central authority fragmented, these elite groups gained more control over their respective regions. This usurpation was a critical component of the institutional decay that compromised the structural integrity of the expansive administrative system.

289. (D) Maintain territorial cohesion
Internal polarization severely weakened the state's capacity to maintain territorial cohesion. This fragmentation was caused by provincial governors and military elites usurping centralized power. As authority became divided, the structural integrity of the state was compromised. This process is highlighted as one of the most critical causes of decline, illustrating the vulnerabilities of an expansive bureaucratic system when faced with compounded internal and structural pressures.

290. (A) A prolonged process of institutional decay
The causes of decline were characterized by a prolonged process of institutional decay rather than a singular event. This multifaceted deterioration involved systemic administrative inefficiencies, fiscal mismanagement, and the loss of central authority. Growing autonomy among elites and internal polarization exacerbated the state's vulnerabilities. Analyzing these diverse causes provides insight into how expansive bureaucratic systems collapse when structural pressures and inefficiencies become compounded over time.

291. (C) The subsequent causes of decline
The passage describes a paradox between the actions of prominent rulers and the subsequent

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CHAPTER 04

The Arabs in Spain and Sicily

1. Who among the following established the independent Umayyad emirate in Spain in 756 CE?
(A) Tariq ibn Ziyad
(B) Abdur Rahman I
(C) Musa ibn Nusayr
(D) Hisham I

2. Given below are two statements:
Statement I: The Battle of Guadalete in 711 CE marked the beginning of the Islamic conquest of Hispania.
Statement II: The Visigothic King Roderic was victorious in the Battle of Guadalete.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

3. Match List I (Figures of Conquest) with List II (Role/Event):
List I: (Figures of Conquest)
P. Tariq ibn Ziyad
Q. Musa ibn Nusayr
R. Julian, Count of Ceuta
S. Pelagius
List II: (Role/Event)
1. Provided ships for the Muslim crossing
2. Led the Berber forces at Gibraltar
3. Governor of Ifriqiya who expanded the conquest
4. Initiated the Christian Reconquista at Covadonga
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-1, Q-4, R-2, S-3
(D) P-2, Q-1, R-3, S-4

4. Which of the following is NOT a feature of the early Umayyad rule in Al-Andalus?
(A) Cordoba was made the capital city
(B) Use of Syrian administrative models
(C) Growth of agricultural innovations
(D) Submission to the Abbasid Caliphate

5. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Abdur Rahman I is often referred to as the "Falcon of the Quraysh."
Reason (R): He was the only major member of the Umayyad dynasty to escape the Abbasid massacre and establish a new state in Spain.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. Which term best describes the indigenous Iberian Christians who lived under Islamic rule in Al-Andalus and adopted Arab culture without converting to Islam?
(A) Muwallads
(B) Mozarabs
(C) Moriscos
(D) Mudejars

7. Arrange the following events regarding the Arab conquest of Spain in chronological order:
I. Battle of Tours (Poitiers)
II. Battle of Guadalete
III. Establishment of the Emirate of Cordoba
IV. Battle of Covadonga
(A) II, IV, I, III
(B) II, I, IV, III
(C) I, II, III, IV
(D) IV, II, I, III

8. Consider the following statements about the early Muslim conquest of the Iberian Peninsula:
I. The invasion force consisted largely of Berbers.

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299. (B) New commercial legal frameworks and social institutions

As trade and commerce flourished, it necessitated the creation of new commercial legal frameworks and social institutions. These developments became key components of the broader socio-cultural transformations within the society. The expansion of economic activity required structured rules to manage exchange and interactions among diverse groups. These new institutions helped maintain the stability and efficiency of trade, further contributing to the overall civilizational identity and urban prosperity.

300. (A) Trade sustained developments

Scholars conclude that the intricate and cosmopolitan socio-cultural developments of this period would not have been sustainable without robust networks of trade and commerce. Economic vitality directly orchestrated complex transformations within the societal and cultural fabric. Trade served as both the material foundation and a catalyst for intellectual flourishing. This symbiotic relationship highlights how economic growth and cultural advancement are deeply interconnected in maintaining a vibrant civilizational identity.

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movement.

33. Which of the following scenarios best illustrates the historical idea of 'Convivencia' in Umayyad Spain?
(A) Strict segregation of religious groups into separate districts
(B) A Jewish physician translating Greek texts into Arabic
(C) Forced conversion of the Christian populace under the state
(D) Exclusion of non-Muslims from all forms of agricultural trade

34. Which of the following correctly pairs a scholar of Al-Andalus with their field of excellence?
(A) Al-Zarqali - Astronomy
(B) Ibn Hazm - Mathematics
(C) Abbas ibn Firnas - Theology
(D) Ibn Khaldun - Botany

35. What was the primary reason the Normans, after conquering Sicily, continued to employ Arab administrators?
(A) They lacked military strength and needed mercenaries.
(B) The Pope mandated the inclusion of Muslim officials.
(C) They had bureaucratic skills essential for management.
(D) They wanted to eventually convert to the local faith.

36. Identify the incorrect statement regarding prominent scholars of Islamic Spain and Sicily:
(A) Ibn Rushd (Averroes) heavily influenced Western European scholasticism.
(B) Al-Idrisi created the Tabula Rogeriana at the court of King Roger II of Sicily.
(C) Ibn Tufayl authored the philosophical novel Hayy ibn Yaqdhan.
(D) Maimonides was a prominent Muslim theologian in Cordoba.

37. Who among the following is renowned for his commentary on Aristotle, earning him the title "The Commentator" in the medieval Christian West?
(A) Al-Farabi
(B) Ibn Sina
(C) Ibn Rushd
(D) Al-Ghazali

38. Given below are two statements:
Statement I: The translation movement in Toledo during the 12th and 13th centuries played a minor role in the European Renaissance.
Statement II: Scholars in Toledo translated classical Greek and Arabic texts into Latin, making them accessible to Western Europe.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

39. Match List I (Scholars) with List II (Contribution/Work):
List I: (Scholars)
P. Al-Zahrawi (Abulcasis)
Q. Ibn Hazm
R. Ibn Tufayl
S. Al-Idrisi
List II: (Contribution/Work)
1. The Ring of the Dove (Tawq al-Hamamah)
2. Kitab al-Tasrif (Encyclopedia of Medicine and Surgery)
3. Tabula Rogeriana (World Map)
4. Hayy ibn Yaqdhan
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

40. Which of the following works is NOT associated with a scholar from Al-Andalus?
(A) Canon of Medicine (Al-Qanun fi al-Tibb)
(B) Tahafut al-Tahafut (The Incoherence of the Incoherence)
(C) Al-Muqaddimah
(D) Kitab al-Tasrif

41. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The works of Ibn Rushd (Averroes) were highly controversial among conservative Islamic theologians.
Reason (R): He argued for the harmony of philosophy (Aristotelian logic) and religion, suggesting that reason could reach the same truths as revelation.

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II. The conquest was completely halted by the Pyrenees.
III. Internal divisions among the Visigoths facilitated the conquest.
IV. Cordoba fell without any resistance.
Which of the statements given above are correct?
(A) I and III
(B) II and IV
(C) I, II and III
(D) I, III and IV

9. Read the following case scenario and answer the question:
During the early 8th century, an army crossed the Strait of Gibraltar. The commander famously ordered his ships to be burned to prevent retreat, signifying a fight-to-the-death commitment. This action was a defining moment in military history.
Which commander is traditionally associated with this legendary action, leading to the conquest of Hispania?
(A) Uqba ibn Nafi
(B) Abdur Rahman Al-Ghafiqi
(C) Tariq ibn Ziyad
(D) Musa ibn Nusayr

10. Consider the following statements regarding the establishment of Al-Andalus:
I. It functioned as an independent Emirate from 756 CE.
II. Arabic became the language of administration.
III. The early rulers took the title of Caliph immediately in 756 CE.
IV. Jewish communities often welcomed the Muslim conquerors.
V. The Syrian Junds were settled in specific regions of Spain.
Which of the statements given above are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III and V

11. What is the precise definition of 'Al-Andalus' as used by medieval Muslim geographers?
(A) The entire continent of Europe
(B) The southern region of modern Spain
(C) Territories in the North African region
(D) The Iberian Peninsula under Muslim rule

12. Identify the incorrect pair of a historical figure and their associated role in early Al-Andalus:
(A) Abdur Rahman I - Founder of the Umayyad Emirate
(B) Abdur Rahman II - Fought the Battle of Tours
(C) Hisham I - Promoted the Maliki school of jurisprudence
(D) Al-Samh ibn Malik - Rebuilt the bridge of Cordoba

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13. What was the primary cause for the Abbasid failure to reclaim Al-Andalus during the reign of Abdur Rahman I?
(A) Lack of naval forces in the Mediterranean
(B) Intervention of the Byzantine Empire fleet
(C) Victory over general Ala ibn Mughith
(D) Mass conversion of the Spanish population

14. Which of the following statements about the Battle of Tours (732 CE) is correct?
(A) It was fought between the Muslims and the Visigoths.
(B) It resulted in a decisive Muslim expansion into central France.
(C) Tariq ibn Ziyad was killed in this battle.
(D) The Frankish forces were led by Charles Martel.

15. The concept of 'Dhimmi' in the context of Umayyad Spain was applied to:
(A) Non-Muslims under protection, paying Jizya
(B) Muslim converts from Christian backgrounds
(C) Mercenary soldiers from North African tribes
(D) Elite Arab nobility residing in Cordoba city

16. Which of the following correctly pairs a ruler of Al-Andalus with his significant achievement?
(A) Abdur Rahman III - Initiated the construction of the Great Mosque of Cordoba
(B) Al-Hakam I - Suppression of the Revolt of the Suburb (Al-Rabad)
(C) Hisham II - Led the conquest of Sicily
(D) Al-Mansur - Translated Greek texts into Latin

17. What primary method did Abdur Rahman I use to unify the fractured tribal groups in Al-Andalus?
(A) He banished all non-Umayyad Arabs back to Syria.
(B) He created an army of non-Arab mercenaries.
(C) He enforced mass conversions of the local population.
(D) He decentralized power to the various tribal chiefs.

18. Identify the incorrect statement regarding the Islamic conquest of Sicily:
(A) The Byzantine Empire offered no resistance to the Arab invasion.
(B) It was primarily initiated by the Aghlabid dynasty of Ifriqiya.
(C) The conquest started in the early 9th century (827 CE).
(D) Asad ibn al-Furat led the initial expedition.

19. Under whose nominal authority did the Aghlabids rule when they launched the invasion of Sicily?
(A) The Fatimid Caliphate
(B) The Umayyads of Cordoba
(C) The Abbasid Caliphate
(D) The Ottoman Empire

20. Given below are two statements:
Statement I: The city of Palermo became the capital of Islamic Sicily and was renowned for its prosperity.
Statement II: Islamic rule in Sicily completely eradicated the Greek and Latin Christian cultures on the island.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

21. Match List I (Sicilian Locations/Terms) with List II (Description):
List I: (Sicilian Locations/Terms)
P. Palermo
Q. Syracuse
R. Kalbids
S. Asad ibn al-Furat
List II: (Description)
1. General and Qadi who led the invasion of Sicily
2. The last major Byzantine stronghold to fall in Sicily (878 CE)
3. Capital of the Emirate of Sicily, known as Balarm
4. Shia dynasty that ruled Sicily under Fatimid suzerainty
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-4, R-2, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

22. Which of the following elements was NOT introduced by the Arabs to Sicily?
(A) The cultivation of citrus fruits
(B) The feudal manorial system
(C) The construction of Qanats (underground water channels)
(D) Sugarcane and cotton crops

23. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Arab conquest of Sicily was a slow and protracted process lasting over seventy years.
Reason (R): The island's mountainous terrain and strong Byzantine fortifications made rapid conquest difficult.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

24. What was the primary motivation that prompted the Aghlabid ruler Ziyadat Allah I to send forces to Sicily in 827 CE?
(A) Help requested by a rebellious Byzantine commander
(B) A direct order from the Caliph to conquer Europe
(C) A desire to establish trade in the Atlantic Ocean
(D) A crusade launched by the Pope against the North

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25. Arrange the following events related to Islamic Sicily in chronological order:
I. Fall of Taormina
II. Euphemius's rebellion and appeal to Aghlabids
III. Landing of Asad ibn al-Furat at Mazara
IV. Establishment of the Kalbid dynasty
(A) II, III, I, IV
(B) III, II, I, IV
(C) I, II, III, IV
(D) II, I, III, IV

26. Consider the following statements about the administration of Islamic Sicily:
I. The island was divided into three administrative districts: Val di Mazara, Val Demone, and Val di Noto.
II. Val Demone retained a heavy Christian and Greek-speaking population.
III. The Aghlabids ruled Sicily directly from Damascus.
IV. The position of the Emir of Sicily was always hereditary from 827 CE.
Which of the statements given above are correct?
(A) I and II
(B) II and III
(C) I, II and IV
(D) III and IV

27. Read the following case scenario and answer the question:
An island in the Mediterranean became a vibrant hub of tri-cultural exchange (Latin, Greek, and Arabic). Under Muslim rule, its capital rivaled Cordoba and Cairo. Later, under Norman rule, Islamic administration, architecture, and scholars were retained at the court.
Which historical region does this case describe?
(A) Cyprus
(B) Crete
(C) Malta
(D) Sicily

28. Consider the following statements regarding the Arab impact on Sicily:
I. They introduced the cultivation of hard wheat.
II. Land redistribution broke up large Roman latifundia into smaller holdings.
III. The Jizya was imposed on the Christian and Jewish population.
IV. The island's trade networks collapsed under Arab rule.
V. Arabic became the lingua franca of administration and commerce.
Which of the statements given above are correct?
(A) I, II, III and V
(B) II, III and V
(C) I, III, IV and V
(D) I, II, IV and V

29. What is the definition of a 'Taifa' in the context of medieval Spain?
(A) A type of tax collected from agricultural lands
(B) A military formation used by the Berber armies
(C) An independent Muslim-ruled principality or city-state formed after the collapse of the Umayyad Caliphate of Cordoba
(D) An architectural style characterized by horseshoe arches

30. Identify the incorrect pair regarding the rulers of Al-Andalus and their titles/dynasties:
(A) Abdur Rahman III - First Caliph of Cordoba
(B) Al-Mu'tamid - Ruler of the Taifa of Seville
(C) Muhammad XII (Boabdil) - Nasrid dynasty of Granada
(D) Yusuf ibn Tashfin - Almohad Caliph

31. What was a primary effect of the death of Al-Hakam II on the Umayyad Caliphate of Cordoba?
(A) It resulted in a power vacuum filled by the ambitious vizier Al-Mansur (Almanzor).
(B) It led to the immediate Christian reconquest of Cordoba.
(C) It triggered the invasion of the Almoravids.
(D) It caused the empire to merge with the Fatimid Caliphate.

32. Which of the following statements about Abdur Rahman III is correct?
(A) He abandoned Cordoba and moved his capital to Toledo.
(B) He declared himself Caliph in 929 CE, challenging both the Abbasids and the Fatimids.
(C) He was defeated decisively at the Battle of Zallaqa.
(D) He was a devout follower of the Muwahhidin

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that religious knowledge was consistently preserved and transmitted throughout the society.

276. (A) Universal intellectual discourse
The development of Arabic language and literature transcended its localized origins to become a sophisticated medium of universal intellectual discourse. This shift allowed for the accurate articulation of complex philosophical, scientific, and administrative concepts. By becoming a universal language, it facilitated cultural integration and preserved both indigenous and assimilated knowledge. This evolution established an enduring linguistic standard that enriched the broader civilizational cultural heritage.

277. (D) Grammar and syntactic structures
Rigorous standardization was applied to Arabic grammar, lexicography, and syntactic structures during this era. This linguistic refinement was essential for accurately communicating complex scientific and philosophical ideas. By establishing these standards, the language became a sophisticated medium for intellectual and administrative discourse. Standardization also supported cultural integration, serving as a primary vehicle for preserving diverse traditions and maintaining a consistent linguistic framework for society.

278. (B) Articulating complex concepts
Linguistic refinement was considered essential for accurately articulating complex philosophical, scientific, and administrative concepts. Standardization of grammar and syntax provided the precision needed for universal intellectual discourse. This development allowed the language to transcend its local origins and serve as a tool for cultural integration. By refining linguistic structures, scholars could effectively synthesize new paradigms of thought and preserve both indigenous and assimilated knowledge.

279. (C) The aesthetic and communicative power of language
The extraordinary diversification of literary genres reflects a society deeply invested in the aesthetic and communicative power of language. Genres such as poetry, prose, and historical chronicles expanded significantly during this period. This literary growth shows an appreciation for language as a medium of cultural expression and integration. Consequently, the society valued the ability of literature to communicate complex ideas and preserve the community's heritage.

280. (D) Facilitating cultural integration
The development of Arabic language and literature served as a strategic instrument of cultural integration. It acted as the primary vehicle for preserving indigenous traditions while also assimilating foreign knowledge into a universal discourse. This linguistic standard allowed diverse groups to participate in intellectual and administrative activities. By facilitating communication across cultures, the language helped create a cohesive civilizational identity that valued synthesis and shared academic standards.

281. (A) State power and cultural synthesis
Art and architecture served as prominent visual signifiers of state power and cultural synthesis. The evolution of these fields demonstrated a capacity for integrating regional aesthetics into a distinct visual identity. Monumental construction and urban planning were used to project administrative authority and prosperity. These visual elements encapsulated ideological shifts, reflecting a unique blend of functional grandiosity and aesthetic refinement throughout the society.

282. (B) Project authority and prosperity
Urban planning and monumental construction were utilized systematically to project administrative authority and societal prosperity. These structures functioned as integral components of civic and religious life, shaping the spatial dynamics of the populace. By designing grand and functional spaces, the state used architecture as a visual signifier of its power. This approach also facilitated the development of specialized guilds, driving technological advancements in construction and materials.

283. (B) The development of intricate geometric patterns
Innovation in art and architecture included the development of intricate geometric patterns, advanced spatial designs, and monumental structural forms. These advancements were not merely decorative but were essential to the

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In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

42. Who was known as the "Father of Modern Surgery" and lived in Madinat al-Zahra near Cordoba?
(A) Al-Zahrawi (Abulcasis)
(B) Ibn Zuhr (Avenzoar)
(C) Ibn al-Baitar
(D) Ibn Wafid

43. Arrange the following prominent figures of Al-Andalus in chronological order:
I. Abdur Rahman I
II. Ibn Rushd
III. Al-Mansur (Almanzor)
IV. Tariq ibn Ziyad
(A) IV, I, III, II
(B) I, IV, II, III
(C) IV, III, I, II
(D) I, III, IV, II

44. Consider the following statements about the transmission of knowledge from Al-Andalus to the West:
I. The Toledo School of Translators transferred Arabic knowledge into Latin.
II. The astrolabe was introduced to Christian Europe through Al-Andalus.
III. Gerbert of Aurillac (Pope Sylvester II) studied Islamic science in the Iberian borderlands.
IV. Western Europe completely rejected Arabic medical texts during the medieval period.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, III and IV
(C) I, II and III
(D) II, III and IV

45. Read the following case scenario and answer the question:
A renowned geographer, born in Ceuta and educated in Cordoba, was invited by a Christian King to his court in Sicily. There, he spent 15 years compiling massive geographical data, culminating in a silver planisphere and a comprehensive book containing one of the most advanced medieval maps of the world.
Identify the geographer and the King.
(A) Ibn Battuta and King Ferdinand
(B) Ibn Khaldun and King Alfonso X
(C) Al-Idrisi and King Roger II
(D) Al-Zarqali and King Peter

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46. Consider the following statements about socio-cultural developments in Al-Andalus:
I. Society was strictly egalitarian, with no distinction between Arabs, Berbers, and Muwallads.
II. Intermarriage between Muslim men and Christian women was common in the early period.
III. Arabic poetry and literature deeply influenced the local romance dialects.
IV. Jews experienced a "Golden Age" in terms of cultural and intellectual flourishing.
V. The Saqaliba (Slavic and European slaves) often rose to prominent military positions.
Which of the statements given above are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V

47. The term 'Muwalladun' refers to:
(A) Native Iberians who converted to Islam and their descendants.
(B) Christians who kept their faith but adopted Arab culture.
(C) Berber tribesmen settled in mountainous regions.
(D) Elite Arab families who traced their lineage to the Prophet.

48. Identify the incorrect pair regarding socio-cultural groups in Al-Andalus:
(A) Mozarabs - Arabized Christians
(B) Saqaliba - African mercenary troops
(C) Mudejars - Muslims living under Christian rule
(D) Dhimmi - Protected non-Muslim minorities

49. What was a primary effect of the linguistic Arabization of the Christian and Jewish populations in Al-Andalus?

conquest.
II. He served as a diplomat for the Nasrid ruler of Granada to the Christian king Pedro the Cruel.
III. He wrote the entire Muqaddimah while living in the Alhambra.
IV. He viewed the rise and fall of Andalusian dynasties through his concept of Asabiyyah (social cohesion).
V. He was appointed the chief Qadi of Cordoba in 1400.

Which of the statements given above are correct?
(A) I, II and IV
(B) I, II, IV and V
(C) II, III and IV
(D) I, III and V

98. The term 'Asabiyyah', closely associated with the historian Ibn Khaldun, defines:
(A) Group solidarity, social cohesion, or tribalism
(B) A strict religious tax
(C) A poetic meter unique to Al-Andalus
(D) An architectural feature in Nasrid palaces

99. Identify the incorrect pair regarding the transmission of texts to the West:
(A) Al-Khwarizmi - Mathematics (Algebra and numerals)
(B) Ibn Sina (Avicenna) - Medicine (The Canon of Medicine translated in Toledo)
(C) Beowulf - Translated from Arabic by the Toledo School
(D) Ptolemy's Almagest - Translated from Arabic to Latin in Spain

100. What was a significant effect of the introduction of Arab paper-making to Spain (Jativa) in the 11th century?
(A) It caused a decline in production quality.
(B) It was immediately banned by the Caliphs.
(C) It was exclusively used for making currency.
(D) It made books cheaper and increased output.

101. Which of the following statements correctly describes the 'Dictator' Al-Mansur (Almanzor) of Cordoba?
(A) He successfully conquered Paris.
(B) He officially declared himself the Caliph of Al-Andalus.
(C) He was a brilliant general who usurped functional power from the young Caliph Hisham II.
(D) He peacefully negotiated the surrender of Cordoba to the Christians.

102. Given below are two statements:
Statement I: The Arab conquerors of Sicily left no permanent architectural legacy, as all buildings were immediately destroyed by the Normans.
Statement II: Elements of Arab architecture in Sicily, such as pointed arches and geometric decorations, were heavily integrated into Norman-Arab-Byzantine architecture.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

103. Match List I (Scientific Figures) with List II (Specialization/Achievement):
List I: (Scientific Figures)
P. Abbas ibn Firnas
Q. Al-Zarqali (Arzachel)
R. Ibn al-Baitar
S. Jabir ibn Aflah
List II: (Specialization/Achievement)
1. Botany and Pharmacology (Book of Simple Medicines)
2. Astronomy (Toledan Tables)
3. Early experiments in aviation and glass-making
4. Mathematics and Astronomy (inventor of an observational instrument)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

104. Which of the following was NOT a characteristic of the Taifa period in Al-Andalus?
(A) The unification of the entire Maghreb under Spanish rule
(B) Political fragmentation and military weakness
(C) Intense cultural and intellectual flourishing due to court rivalries
(D) Dependence on Christian mercenaries like

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(D) Toledo steel and swords

58. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The trade and commerce of Al-Andalus were highly monetized and integrated into the broader Mediterranean network.
Reason (R): Andalusian rulers minted stable gold dinars and silver dirhams that were trusted internationally.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. The introduction of paper-making technology to Europe occurred primarily through:
(A) The Byzantine Empire
(B) The Viking trade routes
(C) The Venetian merchants travelling to China
(D) Islamic Spain (Al-Andalus) and Sicily

60. Arrange the following architectural developments in Al-Andalus in chronological order:
I. Construction of Madinat al-Zahra
II. Beginning of the Great Mosque of Cordoba
III. Construction of the Alhambra complex in Granada
IV. Building of the Giralda in Seville by the Almohads
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) I, III, II, IV

61. Consider the following statements about Art and Architecture in Al-Andalus:
I. The Alhambra is known for its intricate stucco work and muqarnas.
II. The Great Mosque of Cordoba features a hypostyle hall.
III. Andalusian art frequently used monumental human sculptures.
IV. Water was a central element in Islamic palace architecture, seen in the Court of the Lions.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, III and IV
(C) II, III and IV
(D) I, II and III

62. Read the following case scenario and answer the question:
A magnificent palace-city was built by Abdur Rahman III near Cordoba to demonstrate his power as the newly declared Caliph, rivalling the Abbasid and Fatimid palaces. It was later sacked and ruined during the civil war (Fitna) in the early 11th century.
Which archaeological site is being described?
(A) Alhambra
(B) Alcazar of Seville
(C) Aljaferia
(D) Madinat al-Zahra

63. Consider the following statements regarding the disintegration of the Umayyad Caliphate of Cordoba:
I. The period of civil war preceding the collapse is known as the Fitna of Al-Andalus.
II. The collapse resulted in the formation of over 30 independent Taifa kingdoms.
III. The Taifa kingdoms were politically united and successfully repelled Christian advances.
IV. The Berber mercenaries and the Saqaliba played major roles in the fragmentation.
V. The Caliphate officially ended in 1031 CE.
Which of the statements given above are correct?
(A) I, II, IV and V
(B) I, III, IV and V
(C) II, III, IV and V
(D) I, II, III and V

64. What is the historical definition of the 'Fitna of Al-Andalus'?
(A) The golden age of religious tolerance in Cordoba.
(B) The civil war and political fragmentation that led to the collapse of the Umayyad Caliphate.
(C) A specific poetic meter inherited from Ibn Hazm.
(D) The final treaty signed before the fall of Granada.

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(B) The centuries-long series of battles by Christian states to expel the Muslims from the Iberian Peninsula.
(C) The Almoravid movement to purify Islamic practices in Al-Andalus.
(D) The architectural revival of Roman styles in medieval Cordoba.

82. Identify the incorrect pair regarding post-conquest terms in Spain:
(A) Jizya - A tax paid by Christians living in post-1492 Christian Spain
(B) Crypto-Judaism - Marranos
(C) Crypto-Islam - Moriscos
(D) Auto-da-fe - Public act of penance or execution by the Inquisition

83. What was the direct cause of the expulsion of the Moriscos from Spain between 1609 and 1614?
(A) Their refusal to pay annual agricultural taxes.
(B) A direct invasion of Spain by the Ottoman Sultan.
(C) Fears of a fifth column and resistance to assimilation.
(D) A public demand to rebuild the Great Mosque of Cordoba.

84. Which of the following statements about the impact of the Arabs on Sicily is correct?
(A) They completely destroyed all classical Roman and Greek texts found on the island.
(B) They isolated Sicily entirely from the North African economy.
(C) They enforced the Latin language as the sole administrative medium.
(D) They transformed Palermo into a major emporium of Mediterranean trade.

85. Which of the following best describes the "Arab Agricultural Revolution" in Al-Andalus and Sicily?
(A) The transition from farming to purely pastoral nomadism.
(B) The reliance on slave labor for mass wheat production for the Roman market.
(C) The introduction of summer crops from India and the Middle East, allowing for multiple harvests a year.
(D) The discovery and cultivation of potatoes and maize.

86. Which correctly pairs an Arabic term with its English translation or architectural significance in Al-Andalus?
(A) Mihrab - A tower used to call the faithful to prayer
(B) Muqarnas - Ornamental vaulted stalactite-like stucco decoration
(C) Minbar - The niche indicating the direction of Mecca
(D) Qibla - The central courtyard of a mosque

87. What was a key feature of the scientific method employed by Andalusian agronomists like Ibn al-Awwam?
(A) Total reliance on ancient Greek texts only.
(B) Use of astrology as the sole planting method.
(C) Focus exclusively on theoretical botany studies.
(D) Combination of knowledge with rigorous observation.

88. Identify the incorrect statement regarding the intellectual atmosphere of Umayyad Cordoba:
(A) The pursuit of secular sciences was strictly forbidden by the Caliphs.
(B) Women in elite circles had access to education and some, like Wallada bint al-Mustakfi, became famous poets.
(C) State-sponsored libraries were accessible to scholars of various backgrounds.
(D) Intellectual exchanges occurred between Muslim, Jewish, and Christian scholars.

89. Given below are two statements:
Statement I: The "Golden Age of Jewish Culture" in Spain occurred entirely under Christian rule after the Reconquista.
Statement II: Prominent Jewish figures like Hasdai ibn Shaprut held high administrative and diplomatic positions in the Umayyad court of Cordoba.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

90. Match List I (Andalusian Cities) with List II (Historical Significance):
List I: (Andalusian Cities)

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(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-2, R-3, S-1

74. Which of the following was the last Islamic kingdom in the Iberian Peninsula?
(A) Emirate of Granada
(B) Taifa of Seville
(C) Emirate of Cordoba
(D) Almohad Caliphate

75. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Nasrid Kingdom of Granada survived for over 250 years despite being surrounded by powerful Christian neighbors.
Reason (R): Granada utilized clever diplomacy, paid tribute to Castile, and benefited from the influx of Muslim refugees and natural mountainous defenses.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. In what year did the Emirate of Granada finally surrender to the Catholic Monarchs?
(A) 1212 CE
(B) 1492 CE
(C) 1391 CE
(D) 1502 CE

77. Arrange the following events related to the decline of Islamic Spain in chronological order:
I. Battle of Las Navas de Tolosa
II. Fall of Cordoba to Ferdinand III
III. Surrender of Granada
IV. Fall of Toledo to Alfonso VI
(A) IV, I, II, III
(B) I, IV, II, III
(C) IV, II, I, III
(D) I, II, IV, III

78. Consider the following statements about the Fall of Granada:
I. The treaty of surrender guaranteed religious freedom for Muslims.
II. Queen Isabella and King Ferdinand directly led the siege.
III. The last Muslim ruler, Muhammad XII (Boabdil), was executed upon surrender.
IV. The fall of Granada coincided with the expulsion of the Jews from Spain.
Which of the statements given above are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, III and IV
(D) I and II only

79. Read the following case scenario and answer the question:
After 1492, despite the terms of the capitulation treaty, Cardinal Cisneros initiated a policy of forced conversions and mass burnings of Arabic texts. This led to a massive rebellion in the Alpujarras. Subsequently, the Spanish crown ordered all Muslims to convert to Christianity or face expulsion.
What is the term for the forcibly converted Muslims who secretly continued to practice Islam?
(A) Moriscos
(B) Mozarabs
(C) Marranos
(D) Conversos

80. Consider the following statements regarding the Spanish Inquisition:
I. It was established by Ferdinand and Isabella in 1478.
II. Its primary initial target was to ensure the orthodoxy of those who converted from Judaism and Islam.
III. It had no authority over baptized Christians.
IV. Tomas de Torquemada was appointed as the first Grand Inquisitor.
V. It was abolished immediately after the fall of Granada in 1492.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, II, III and V
(C) II, III and IV
(D) I, IV and V

81. What is the definition of the 'Reconquista' in Iberian history?
(A) The Muslim campaign to recapture Sicily from the Normans.

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(C) A philosophical treatise on logic.
(D) A legal decree issued by a Qadi.

112. Identify the incorrect pair regarding the decline of Islamic power:
(A) Fall of Cordoba - 1236 CE
(B) Fall of Granada - 1085 CE
(C) Fall of Seville - 1248 CE
(D) Fall of Valencia - 1238 CE

113. What was the primary cause of the rapid collapse of the Almohad Caliphate in Al-Andalus in the early 13th century?
(A) A massive plague that wiped out the Berber population.
(B) The decisive defeat of their forces by the united Christian armies at Las Navas de Tolosa in 1212 CE.
(C) Their conversion to Christianity.
(D) An invasion by the Abbasid Empire.

114. Which of the following statements about the Nasrid Kingdom of Granada is correct?
(A) It was a prosperous state known for silk production, agricultural wealth, and the Alhambra.
(B) It was the most powerful naval force in the Mediterranean.
(C) It successfully recaptured Cordoba in the 14th century.
(D) It actively promoted the translation of Latin texts into Arabic.

115. Which feature of the Alhambra and other Andalusian fortresses (Alcazabas) reflects advanced military engineering?
(A) Large, undefended open courtyards facing the exterior.
(B) The complete reliance on moat systems filled with seawater.
(C) The use of complex bent entrances, massive crenelated walls, and strategic watchtowers (Torre de la Vela).
(D) The use of glass curtain walls.

116. Which correctly pairs a historical text with its author?
(A) Kitab al-Ibar - Ibn Rushd
(B) Hayy ibn Yaqdhan - Al-Ghazali
(C) Al-Muqaddimah - Al-Idrisi
(D) Tawq al-Hamamah (The Ring of the Dove) - Ibn Hazm

117. What is the central theme of Ibn Tufayl's 'Hayy ibn Yaqdhan'?
(A) A detailed history of the Umayyad conquest of Spain
(B) A medical manual detailing various surgical tools
(C) An allegory of a child discovering truth through reason
(D) A geographical map and description of the world

118. Identify the incorrect statement regarding the Arab navy in the Mediterranean:
(A) Abdur Rahman III established a strong fleet based in Almeria.
(B) Arab navies heavily utilized "Greek Fire," exclusively acquired from the Crusaders.
(C) The Aghlabids utilized naval power to conquer Sicily and raid Italy.
(D) Andalusian ships often engaged in conflicts with the Fatimid and Norman fleets.

119. Given below are two statements:
Statement I: The Arab rulers of Sicily built the spectacular Palatine Chapel (Cappella Palatina) in Palermo.
Statement II: The Palatine Chapel was commissioned by the Norman King Roger II, but it features heavy Islamic artistic elements like a muqarnas ceiling.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

120. Match List I (Architectural Elements) with List II (Description):
List I: (Architectural Elements)
P. Horseshoe Arch
Q. Polylobed Arch
R. Sebka
S. Alfiz
List II: (Description)
1. A rectangular architectural frame enclosing an arch
2. An arch characteristic of Visigothic and Umayyad architecture, pinching inward at

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P. Cordoba
Q. Toledo
R. Granada
S. Seville

List II: (Historical Significance)

1. Capital of the Almohad empire in Iberia and site of the Giralda
2. Capital of the Umayyad Caliphate and site of a massive Great Mosque
3. The last Muslim stronghold, known for the Alhambra
4. A major center for translating Arabic texts into Latin

(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

91. Which of the following is NOT a characteristic of the Mudejar architectural style?
(A) Extensive use of brick, glazed tiles, and ornamental stucco.
(B) Construction by Muslim craftsmen working in Christian territories.
(C) The fusion of Islamic aesthetic elements with Romanesque and Gothic structures.
(D) The complete exclusion of Islamic geometric patterns.

92. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Arabic language left a profound and lasting impact on the Spanish vocabulary.
Reason (R): Centuries of Islamic rule and the integration of Arab agricultural, administrative, and scientific concepts led to extensive linguistic borrowing.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

93. What is the origin of the term 'Al-Andalus'?
(A) It means "Land of the Vandals" universally.
(B) It is a direct translation of the word "Hispania."
(C) Debated theories suggest Vandal or Gothic roots.
(D) It was the name of the tribe that conquered Spain.

94. Arrange the following rulers of Al-Andalus in chronological order:
I. Al-Hakam II
II. Abdur Rahman I
III. Hisham II
IV. Abdur Rahman III
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, I, III
(D) II, IV, III, I

95. Consider the following statements about the Murabitin (Almoravids):
I. They were characterized by their strict adherence to the Maliki school of law.
II. Their military strength relied heavily on highly mobile cavalry and camel-mounted troops.
III. They built the Giralda in Seville.
IV. They originated as a religious reform movement among Sanhaja Berbers.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

96. Read the following case scenario and answer the question:
During his reign, the Umayyad state in Spain reached its absolute zenith. He suppressed massive internal rebellions, successfully contained the Fatimid threat in North Africa, and forced Christian kingdoms to pay tribute. To cap his achievements, he constructed the palace city of Madinat al-Zahra.
Who is this ruler?
(A) Abdur Rahman I
(B) Abdur Rahman III
(C) Al-Hakam I
(D) Al-Mansur

97. Consider the following statements about Ibn Khaldun's connection to Al-Andalus:
I. His family was originally from Al-Andalus, having fled Seville before the Christian

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(A) The complete extinction of Latin in the Iberian Peninsula.
(B) The emergence of a bilingual society and hybrid poetic forms like the Muwashshah.
(C) The banning of Arabic by the Caliphs to preserve its purity.
(D) A mass migration of Christians to France to avoid learning Arabic.

50. Which of the following statements about the 'Muwashshah' is correct?
(A) It is a form of strophic poetry developed in Al-Andalus, often ending with a colloquial jarcha.
(B) It is a type of agricultural tax.
(C) It is a purely theological text written in Latin.
(D) It is an architectural feature of Andalusian mosques.

51. Which architectural element best represents the fusion of Islamic and pre-Islamic Iberian traditions in the Great Mosque of Cordoba?
(A) The use of purely Gothic pointed arches.
(B) The presence of Byzantine golden mosaics in the entire prayer hall.
(C) The double-tiered, alternating red-and-white voussoirs of the horseshoe arches.
(D) The replacement of the minaret with a Roman bell tower.

52. Which correctly pairs an institution with its function in Islamic Spain?
(A) Madrasa - A military barracks for the Saqaliba
(B) Suq - A religious court
(C) Funduq - A royal palace
(D) Bimaristan - A hospital or medical facility

53. Which of the following best explains the agricultural revolution in Al-Andalus?
(A) Use of heavy plows suitable for northern soils
(B) Use of forced labor on state-owned latifundia
(C) Implementation of advanced irrigation and crops
(D) Reliance on grain imported from Egyptian lands

54. Identify the incorrect statement regarding the Library of Cordoba:
(A) It was massively expanded during the reign of Al-Hakam II.
(B) The books were mostly destroyed by the Christian forces in 711 CE.
(C) It is estimated to have held hundreds of thousands of volumes.
(D) It contained works on science, philosophy, and poetry from across the Islamic world.

55. Given below are two statements:
Statement I: The city of Toledo became a major center for the translation of Arabic texts into Latin after its conquest by Christians in 1085 CE.
Statement II: Archbishop Raymond of Toledo actively opposed the translation movement and ordered Arabic books to be burned.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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56. Match List I (Crops/Techniques) with List II (Impact/Description in Al-Andalus):
List I: (Crops/Techniques)
P. Noria
Q. Cotton and Silk
R. Citrus fruits and Sugarcane
S. Tribulum (Threshing board)
List II: (Impact/Description in Al-Andalus)
1. Introduced by Arabs, requiring extensive irrigation
2. Fostered a booming textile industry in cities like Almeria
3. A water wheel used to lift water for irrigation
4. An existing Roman agricultural tool improved during the era
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-4, R-2, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

57. Which of the following was NOT a major export or industrial product of Al-Andalus?
(A) Silk textiles
(B) Cordovan leather
(C) Printed paper currency

El Cid

105. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Taifa kings heavily patronized poets, scientists, and philosophers.
Reason (R): Lacking formidable military power, the Taifa rulers sought to validate their prestige and legitimacy through cultural patronage and splendid courts.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. In medieval Islamic Spain, the official whose duty was to oversee the markets, ensure fair weights and measures, and uphold public morals was called:
(A) The Muhtasib
(B) The Qadi
(C) The Wazir
(D) The Hajib

107. Arrange the following cultural/intellectual achievements in Al-Andalus in chronological order:
I. Foundation of the Toledo School of Translators
II. Construction of the initial Great Mosque of Cordoba by Abdur Rahman I
III. Ibn Rushd's commentaries on Aristotle
IV. Abbas ibn Firnas's flight experiment
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, III, I
(D) II, IV, III, I

108. Consider the following statements about education in Al-Andalus:
I. Primary education (Kuttab) focused heavily on the memorization of the Quran and Arabic poetry.
II. Higher education was highly institutionalized in strict universities from the 8th century.
III. Students often travelled across the Islamic world (Rihla) to study under famous scholars.
IV. Women of the higher classes frequently received education in literature and calligraphy.
Which of the statements given above are correct?
(A) I, III and IV
(B) I, II and III
(C) II, III and IV
(D) I, II and IV

109. Read the following case scenario and answer the question:
A Christian knight, exiled by his king, goes on to serve as a mercenary commander for the Muslim Taifa of Zaragoza. He later conquers the Taifa of Valencia and rules it as his own principality, utilizing both Muslim and Christian soldiers.
Who is this famous historical figure?
(A) Pelagius of Asturias
(B) Ferdinand III
(C) Rodrigo Diaz de Vivar (El Cid)
(D) Alfonso the Battler

110. Consider the following statements regarding the role of Jews in Al-Andalus:
I. They often served as intermediaries, diplomats, and translators.
II. Samuel ibn Naghrillah became the chief minister (vizier) of the Taifa of Granada.
III. The Almohad period resulted in severe persecution, forcing many Jews to flee or convert.
IV. They were strictly prohibited from practicing medicine.
V. The poetry of the Spanish Golden Age heavily influenced Hebrew poetry.
Which of the statements given above are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

111. What is the definition of the term 'Zajal' in Andalusian literature?
(A) A form of strophic poetry, similar to the muwashshah, but composed entirely in colloquial Andalusian Arabic and meant to be sung.
(B) A strict, classical ode written purely in classical Arabic.

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65. Identify the incorrect pair regarding the Taifa kingdom and its ruling dynasty/group:
(A) Seville - Abbadids
(B) Granada - Umayyads
(C) Toledo - Dhul-Nunids
(D) Zaragoza - Hudids

66. What was a major consequence of the political weakness of the Taifa kingdoms?
(A) They began paying tribute (parias) to the northern Christian kingdoms.
(B) They conquered the entire North African coast.
(C) They successfully invaded the Byzantine Empire.
(D) They united to form a single democratic republic.

67. Which of the following statements about the Fall of Toledo (1085 CE) is correct?
(A) It was captured by the Almoravids.
(B) It marked the final end of Islamic presence in Spain.
(C) It was captured by King Alfonso VI of Leon and Castile.
(D) The city was completely destroyed and abandoned.

68. Why did the Taifa rulers invite the Almoravids (Murabitin) into the Iberian Peninsula?
(A) To help them suppress an uprising of the Mozarabs.
(B) To assist in conquering the Fatimid Caliphate in Egypt.
(C) To enforce the adoption of the Hanafi school of law.
(D) To protect them against advancing Christian armies.

69. Which correctly pairs a battle with its victor in the context of Al-Andalus?
(A) Battle of Las Navas de Tolosa - Muhammad al-Nasir (Almohads)
(B) Battle of Guadalete - Roderic (Visigoths)
(C) Battle of Zallaqa (Sagrajas) - Yusuf ibn Tashfin (Almoravids)
(D) Battle of Alarcos - Alfonso VIII of Castile

70. What was a primary ideological difference between the Almoravids (Murabitin) and the Almohads (Muwahhidin)?
(A) Almoravids were Shia Muslims, while Almohads were Sunni Muslims.
(B) Almoravids were strict Malikis, while Almohads followed the doctrine of Ibn Tumart, emphasizing strict divine unity (Tawhid) and rejecting traditional Madhhabs.
(C) Almoravids promoted philosophy and Greek logic, while Almohads banned all religious texts.
(D) Almoravids were indigenous Spaniards, while Almohads were purely Syrian Arabs.

71. Identify the incorrect statement regarding the Almohads (Muwahhidin):
(A) They originated in the Atlas Mountains of Morocco.
(B) Their capital in Al-Andalus was Seville.
(C) They were defeated decisively at the Battle of Las Navas de Tolosa in 1212 CE.
(D) They actively encouraged the drinking of wine and the flourishing of non-religious poetry.

72. Given below are two statements:
Statement I: The Battle of Las Navas de Tolosa (1212 CE) was a major turning point that accelerated the Christian Reconquista.
Statement II: The Almohad forces decisively defeated a coalition of Christian kingdoms at Las Navas de Tolosa.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

73. Match List I (Dynasties/Movements) with List II (Key Figure/Founder):
List I: (Dynasties/Movements)
P. Umayyads of Cordoba
Q. Almoravids (Murabitin)
R. Almohads (Muwahhidin)
S. Nasrids of Granada
List II: (Key Figure/Founder)
1. Ibn Tumart
2. Abdur Rahman I
3. Muhammad ibn al-Ahmar
4. Yusuf ibn Tashfin
(A) P-2, Q-4, R-1, S-3

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the base
3. A geometric, continuous diamond-shaped network pattern in stucco or brick
4. An arch composed of multiple semi-circular curves

(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

121. Which of the following is NOT an example of Islamic or Mudéjar architecture in the Iberian Peninsula?
(A) Giralda of Seville
(B) Aljafería Palace in Zaragoza
(C) Cathedral of Santiago de Compostela
(D) Real Alcázar of Seville

122. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The role of the Muhtasib in Andalusian cities was crucial for the economic prosperity of the Suq (market).
Reason (R): By strictly preventing fraud, ensuring hygiene, and maintaining standard weights, the Muhtasib fostered trust and stability in urban commerce.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

123. The term 'Mozarabic Art' refers to:
(A) Art produced by Arab artisans in North Africa.
(B) Purely Romanesque architecture of northern Spain.
(C) The architectural style of the Almohad mosques.
(D) Iberian Christian art incorporating Islamic motifs.

124. Arrange the following dynasties that ruled parts of the Maghreb and Al-Andalus in chronological order of their peak influence:
I. Umayyads
II. Almohads
III. Almoravids
IV. Nasrids
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, IV, III, II

125. Consider the following statements about Ibn al-Arabi:
I. He was born in Murcia, Al-Andalus.
II. He is widely considered one of the greatest Sufi mystics and philosophers.
III. His major work is 'Fusus al-Hikam' (The Bezels of Wisdom).
IV. He strongly opposed the mystical interpretation of Islam.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I and III only

126. Read the following case scenario and answer the question:
An Andalusian polymath wrote extensively on comparative religion, outlining and criticizing various sects and faiths in his monumental work 'Al-Fisal fi al-Milal'. He was also a prominent defender of the literalist Zahiri school of Islamic jurisprudence.
Identify this scholar.
(A) Ibn Rushd
(B) Al-Ghazali
(C) Ibn Bajja
(D) Ibn Hazm

127. Consider the following statements regarding the economic system of Islamic Spain:
I. It heavily utilized the institution of the Waqf (charitable endowment) to fund mosques, hospitals, and schools.
II. The state held a strict monopoly over all agricultural lands.
III. Slavery played a role in both the domestic sphere and the military (Saqaliba).
IV. Trade guilds (Tawa'if) regulated various crafts in urban centers.
V. It operated entirely on a barter system.
Which of the statements given above are correct?
(A) I, III and IV
(B) I, II, III and IV

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III. Battle of Zallaqa (Sagrajas)
IV. Rise of the Murabitin movement in North Africa
(A) IV, III, II, I
(B) IV, II, III, I
(C) III, IV, I, II
(D) IV, III, I, II

176. Consider the following statements about the scientific contributions of Al-Andalus:
I. Andalusian astronomers heavily criticized the Ptolemaic system and proposed alternatives.
II. Al-Zarqali's Toledan Tables were used across Europe to predict the movements of the sun, moon, and planets.
III. Andalusian scientists firmly rejected all forms of empirical observation.
IV. Botany and pharmacology were highly advanced, culminating in works like Ibn al-Baitar's 'Book of Simple Medicines'.
Which of the statements given above are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, II and III
(D) I and IV only

177. Read the following case scenario and answer the question:
A prominent Jewish philosopher, physician, and rabbi, born in Cordoba in 1138, was forced to flee Al-Andalus due to the intolerant policies of the Almohads. He eventually settled in Egypt, becoming the personal physician to Saladin and authoring 'The Guide for the Perplexed'.
Who is this historical figure?
(A) Hasdai ibn Shaprut
(B) Maimonides (Moses ben Maimon)
(C) Solomon ibn Gabirol
(D) Judah Halevi

178. Consider the following statements regarding the Moriscos:
I. They were nominal Christians who secretly practiced Islam.
II. They maintained Arabic language, dress, and customs to varying degrees.
III. They were fully accepted and integrated by the Old Christian population of Spain.
IV. They were officially expelled from Spain by royal decrees between 1609 and 1614.
V. They played a massive role in Spanish agriculture, particularly in Valencia and Aragon.
Which of the statements given above are correct?
(A) I, II, IV and V
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, III and V

179. What is the definition of the term 'Mudejar'?
(A) A Christian living under Muslim rule.
(B) A Spanish Jew who converted to Islam.
(C) A Muslim living under Christian rule in the Iberian Peninsula who was not forced to convert to Christianity.
(D) The commander of the Almohad army.

180. Identify the incorrect pair regarding the cultural impact of Al-Andalus on Europe:
(A) Lute (Al-Oud) - Musical instrument introduced to Europe
(B) Troubadour poetry - Influenced by Andalusian Zajal and Muwashshah
(C) Concept of zero - Transmitted via translations of Al-Khwarizmi
(D) Printing press - Invented in Cordoba

181. What was the primary consequence of the Battle of Las Navas de Tolosa (1212 CE)?
(A) It solidified Almohad control over the entire Iberian Peninsula for another two centuries.
(B) It marked the beginning of the Umayyad Caliphate.
(C) It irreparably broke the military power of the Almohads in Spain, opening the Guadalquivir valley to rapid Christian conquest.
(D) It resulted in a long-lasting peace treaty between Muslims and Christians.

182. Which of the following statements about the 'Reconquista' ideology is correct?
(A) It was viewed purely as an economic venture with no religious overtones.
(B) It developed into a crusading ideology, portraying the wars against Muslims as a holy duty to restore Christian rule over formerly Visigothic lands.
(C) It aimed to convert the Christian kings to Islam.
(D) It was primarily led by the Byzantine

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(D) Statement I is false but Statement II is true

137. Match List I (Rulers/Commanders) with List II (Region of Primary Action):
List I: (Rulers/Commanders)
P. Asad ibn al-Furat
Q. Abdur Rahman I
R. Yusuf ibn Tashfin
S. Tariq ibn Ziyad
List II: (Region of Primary Action)
1. Initially conquered the Iberian Peninsula (711 CE)
2. Led the initial invasion of Sicily (827 CE)
3. Founded the Umayyad Emirate in Spain
4. Led the Almoravid intervention in Al-Andalus
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-3, S-4

138. Which of the following is NOT a literary or poetic form associated with Al-Andalus?
(A) Haiku
(B) Muwashshah
(C) Zajal
(D) Maqama (Andalusian adaptations)

139. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The intellectual works of Ibn Rushd (Averroes) had a more profound and lasting impact on Christian scholasticism (e.g., Thomas Aquinas) than on subsequent Islamic philosophy.
Reason (R): The conservative Almohad environment and later religious trends in the Islamic world marginalized his heavily Aristotelian rationalism, while Western universities eagerly adopted Latin translations of his works.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

140. What was the central philosophy of the 'Ikhwan al-Safa' (Brethren of Purity), whose texts heavily influenced Andalusian thinkers like Al-Majriti?
(A) A strict, literalist interpretation of the Quran.
(B) An esoteric, neo-Platonic approach synthesizing religion, philosophy, and mathematics.
(C) The rejection of all mathematics and science.
(D) The promotion of the Mu'tazilite doctrine exclusively.

141. Arrange the following events regarding Islamic Sicily in chronological order:
I. Norman conquest of Palermo
II. Aghlabid invasion led by Asad ibn al-Furat
III. Fall of Syracuse to the Arabs
IV. Establishment of the Kalbid Emirate
(A) II, III, IV, I
(B) II, IV, III, I
(C) III, II, I, IV
(D) II, I, III, IV

142. Consider the following statements about the cultural synthesis in Norman Sicily:
I. King Roger II's coronation mantle features Arabic inscriptions and Islamic motifs.
II. Arabic, Greek, and Latin were all used as official languages in the Norman court.
III. The Norman kings actively persecuted and expelled all Muslim scholars immediately.
IV. Islamic architectural elements like muqarnas were completely banned in churches.
Which of the statements given above are correct?
(A) I and II
(B) II and III
(C) I, II and IV
(D) I and IV

143. Read the following case scenario and answer the question:
During the reign of Al-Hakam II, a vast library was assembled in Cordoba. Agents were sent across the Mediterranean to Cairo, Baghdad, and Damascus to purchase rare manuscripts, making Cordoba a beacon of learning.
What was the estimated number of volumes in this library according to contemporary chronicles?

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(A) 400,000
(B) 4,000
(C) 40,000
(D) 4,000,000

144. Consider the following statements about the agricultural innovations of the Arabs in Spain:
I. They introduced the cultivation of hard wheat, making pasta production feasible.
II. They brought rice, sugarcane, and cotton to the Iberian Peninsula.
III. They relied solely on dry farming techniques.
IV. They introduced various citrus fruits such as lemons and bitter oranges.
V. They compiled extensive botanical manuals, such as the 'Kitab al-Filaha' by Ibn al-Awwam.
Which of the statements given above are correct?
(A) I, II, III and V
(B) II, IV and V
(C) I, II, IV and V
(D) I, III, IV and V

145. What is the definition of the term 'Convivencia' in the context of Spanish historiography?
(A) The period of exclusive Muslim domination over Europe.
(B) A debated hypothesis of interfaith cultural exchange.
(C) The Spanish Inquisition's policy of religious uniformity.
(D) The alliance between the Visigoths and the Umayyads.

146. Identify the incorrect pair regarding Andalusian architecture and its location:
(A) Aljafería - Toledo
(B) Medina Azahara (Madinat al-Zahra) - Cordoba
(C) Court of the Lions - Alhambra, Granada
(D) Giralda - Seville

147. What was the primary reason for the economic boom in Al-Andalus during the 10th century?
(A) The discovery of massive gold reserves in the Pyrenees.
(B) The transatlantic slave trade.
(C) Complete pacification of the region, integration of diverse agricultural techniques, and a thriving network of Mediterranean trade.
(D) Massive financial subsidies provided by the Abbasid Caliphate.

148. Which of the following statements about Ibn Khaldun is correct?
(A) He was a brilliant military general who defeated the Christians at Las Navas de Tolosa.
(B) He was the last Muslim king of Granada.
(C) He invented the astrolabe in Toledo.
(D) He is considered a founding father of sociology, historiography, and demography due to his work 'The Muqaddimah'.

149. Why did Abdur Rahman III declare himself 'Caliph' in 929 CE?
(A) To submit to the authority of the Abbasid Caliphate.
(B) Because the Pope recognized his sovereign right to rule.
(C) To counter the Fatimid threat and assert supreme authority.
(D) To appease the various Christian kings ruling in the north.

150. Which correctly pairs a philosopher of Al-Andalus with his primary philosophical stance?
(A) Ibn Hazm - Promoted mystical Sufism over literalist interpretation
(B) Ibn Bajja (Avempace) - Emphasized the solitary life of the philosopher (Tadbir al-Mutawahhid)
(C) Ibn Tufayl - Argued that reason is entirely useless without direct revelation
(D) Al-Ghazali - Championed the uncritical acceptance of Aristotelian philosophy

151. What was the primary function of the 'Ribat' in Al-Andalus?
(A) A royal pleasure palace.
(B) A marketplace for trading slaves.
(C) A specialized hospital for treating eye diseases.
(D) A fortified frontier monastery/garrison manned by religious warriors defending the borders of Islam.

152. Identify the incorrect statement regarding the Almoravids (Murabitin):
(A) They established a lasting empire in Spain that survived until 1492.

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(B) They were invited to Spain by the Taifa king Al-Mu'tamid of Seville.
(C) They won a decisive victory at the Battle of Zallaqa.
(D) They were eventually overthrown in North Africa and Spain by the Almohads.

153. Given below are two statements:
Statement I: The poetry of Al-Andalus strictly adhered to traditional pre-Islamic Bedouin themes and completely ignored urban life and nature.
Statement II: Andalusian poetry is renowned for its vibrant descriptions of nature, gardens, unrequited love, and the use of the strophic forms like the Muwashshah.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

154. Match List I (Texts/Books) with List II (Subject Matter):
List I: (Texts/Books)
P. Al-Tasrif
Q. The Canon of Medicine (Al-Qanun)
R. Tabula Rogeriana
S. Tahafut al-Tahafut
List II: (Subject Matter)
1. Geography and Cartography
2. Surgery and Medical Instruments
3. Philosophy (Defense of Aristotelian logic)
4. Comprehensive Medical Encyclopedia (Though authored in the East, widely used in Spain)
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

155. Which of the following is NOT a feature of the Alhambra complex?
(A) The Court of the Myrtles
(B) The Court of the Lions
(C) Hall of the Ambassadors
(D) The Giralda Tower

156. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Nasrid Kingdom of Granada became a cultural haven in the 14th and 15th centuries.
Reason (R): As Christian kingdoms conquered the rest of Al-Andalus, Muslim scholars, artisans, and refugees flocked to Granada, concentrating wealth and talent in the final enclave.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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157. The term 'Saqaliba' in the context of Umayyad Spain referred primarily to:
(A) Berber tribal chieftains.
(B) Indigenous Christian peasants.
(C) Slaves of Slavic or Eastern European origin who served as elite soldiers and administrators.
(D) Jewish merchants.

158. Arrange the following Muslim losses in the Iberian Peninsula in chronological order:
I. Toledo
II. Seville
III. Cordoba
IV. Granada
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, III, IV, II

159. Consider the following statements about the Battle of Guadalete (711 CE):
I. It resulted in the death of the Visigothic King Roderic.
II. Tariq ibn Ziyad commanded the Muslim forces.
III. It immediately ended all Christian resistance in the entire peninsula.
IV. It was fought in southern Spain near the Guadalete River.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I and IV only

(C) I, III, IV and V
(D) II, IV and V

128. What is the definition of the 'Jizya' in the context of Islamic Sicily and Spain?
(A) A land tax applied exclusively to Muslims.
(B) A poll tax levied on Dhimmi (non-Muslims) in exchange for protection and exemption from military service.
(C) A commercial tariff on imported silk.
(D) A religious alms mandatory for all citizens.

129. Identify the incorrect pair regarding cities and their primary medieval industry:
(A) Almeria - Silk weaving and naval base
(B) Cordoba - Shipbuilding and oceanic whaling
(C) Toledo - Sword making and metallurgy
(D) Jativa - Paper manufacturing

130. What was the primary effect of the 'Translation Movement' in 12th-century Toledo on the intellectual landscape of Western Europe?
(A) It triggered the 12th-century Renaissance in Europe.
(B) It caused the immediate outbreak of the Reformation.
(C) It led to Arabic being the official Church language.
(D) It resulted in a rejection of all classical philosophy.

131. Which of the following statements about the role of women in Al-Andalus is correct?
(A) They were strictly barred from all forms of education.
(B) They regularly commanded the Umayyad armies in battle.
(C) Several women achieved prominence as poets, calligraphers, and scholars, such as Lubna of Cordoba and Wallada bint al-Mustakfi.
(D) They were forbidden from owning or inheriting property.

132. How did the introduction of the 'Astrolabe' via Al-Andalus impact European development?
(A) It revolutionized agricultural methods of plowing.
(B) It was used to measure weights of precious metals.
(C) It replaced the water wheel in the milling of grain.
(D) It solved problems of time, navigation, and stars.

133. Which correctly pairs a Sicilian historical phenomenon with its impact?
(A) Norman Conquest - Immediate eradication of all Arabic influence
(B) Kalbid Rule - Complete economic collapse of Palermo
(C) Court of Roger II - Sponsorship of Al-Idrisi's geographical work, representing peak cultural synthesis
(D) Euphemius's Revolt - Prevented the Arab invasion of Sicily

134. What was the significance of the 'Qanat' system in Islamic Spain?
(A) It was a complex legal code governing the Dhimmi.
(B) It tapped groundwater while minimizing evaporation.
(C) It was a method of architectural vaulting for mosques.
(D) It was a military formation utilized by the Almoravids.

135. Identify the incorrect statement regarding the architectural legacy of Al-Andalus:
(A) The Great Mosque of Cordoba was later converted into a Catholic cathedral.
(B) The Giralda of Seville originally served as the minaret for the city's Great Mosque.
(C) Mudéjar craftsmen frequently used brick and glazed tiles in their constructions.
(D) The Alhambra is characterized by its heavy use of undecorated, bare stone walls.

136. Given below are two statements:
Statement I: The Arab conquest of Sicily was rapid and faced little to no resistance from the native population or Byzantine garrisons.
Statement II: The Emirate of Sicily formally disintegrated into smaller, independent entities (similar to the Taifas) before the Norman conquest.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false

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meseta (plateau), facilitating later Christian advances.
(B) They resulted in the permanent expulsion of all Arabs from Spain.
(C) They directly led to the establishment of the Almohad Empire.
(D) They successfully converted all Berbers to Christianity.

169. Identify the incorrect statement regarding the fall of the Umayyad Caliphate of Cordoba:
(A) It was officially abolished in 1031 CE.
(B) The fragmentation was fueled by deep ethnic divisions between Arabs, Berbers, and the Saqaliba.
(C) The collapse led to a unified, democratic republic across Al-Andalus.
(D) It resulted in the emergence of over 30 independent Taifas.

170. Given below are two statements:
Statement I: The Almoravids (Murabitin) were known for their highly ornate, lavish, and decadent architectural style from their inception.
Statement II: The Almohads (Muwahhidin) initially promoted a puritanical and austere architectural style, reacting against the perceived decadence of the Almoravids.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

171. Match List I (Christian Rulers) with List II (Role in the Reconquista):
List I: (Christian Rulers)
P. Pelagius (Pelayo)
Q. Alfonso VI of Leon and Castile
R. Ferdinand III of Castile
S. Isabella I of Castile
List II: (Role in the Reconquista)
1. Conquered Cordoba and Seville
2. Completed the Reconquista by taking Granada
3. Won the Battle of Covadonga, starting the Reconquista
4. Conquered Toledo in 1085
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

172. Which of the following statements about the 'Revolt of the Alpujarras' (1568–1571) is correct?
(A) It was a rebellion by Christian nobles against the King of Spain.
(B) It was an uprising by the Moriscos (crypto-Muslims) in the mountainous region of Granada against the oppressive pragmatics of King Philip II.
(C) It was a successful attempt by the Ottoman Empire to retake Spain.
(D) It led to the immediate establishment of a new Muslim Caliphate.

173. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The agricultural productivity of Al-Andalus was significantly higher than that of contemporary Western Europe.
Reason (R): The Muslims introduced complex irrigation systems, crop rotation, and new crops from the East, allowing for multiple harvests per year.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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174. In the context of Islamic Sicily, who was Euphemius?
(A) The Aghlabid general who conquered Palermo.
(B) The Norman king who expelled the Muslims.
(C) An Arab philosopher born in Syracuse.
(D) A Byzantine naval commander who rebelled against the Emperor and invited the Aghlabids to invade Sicily.

175. Arrange the following events related to the Almoravid and Almohad empires in Al-Andalus in chronological order:
I. Battle of Las Navas de Tolosa
II. Almohad conquest of Seville

160. Read the following case scenario and answer the question:
A brilliant physician, surgeon, and chemist lived in Madinat al-Zahra. He authored a 30-volume medical encyclopedia, which included a section on surgery detailing over 200 surgical instruments, many of which he invented. This text became the standard medical textbook in Europe for 500 years.
Who is this medical pioneer?
(A) Ibn Zuhr
(B) Al-Zahrawi (Abulcasis)
(C) Ibn Rushd
(D) Maimonides

161. Consider the following statements regarding the 'Parias':
I. They were tribute payments made by the weaker Taifa kingdoms to the Christian kingdoms.
II. The payment of Parias significantly strengthened the Christian states economically.
III. They were taxes levied by the Caliph on the Muslim population.
IV. The Almoravids strongly opposed the payment of Parias and intervened to stop it.
V. They were used to fund the construction of the Great Mosque of Cordoba.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, III and V
(C) II, III and IV
(D) I, II, IV and V

162. What is the definition of a 'Bimaristan' in Islamic history?
(A) A hospital that also served as a medical school and center for treating patients regardless of wealth or religion.
(B) A royal mint for producing dinars.
(C) A military barracks for the cavalry.
(D) A public bathhouse.

163. Identify the incorrect pair regarding Andalusian geography and terminology:
(A) Al-Garb (The West) - Modern-day Portugal (Algarve)
(B) Wadi al-Kabir (The Great River) - Guadalquivir
(C) Al-Sharq (The East) - The Atlantic Ocean
(D) Jabal Tariq (Mountain of Tariq) - Gibraltar

164. What was the primary role of the 'Toledo School of Translators' initiated in the 12th century?
(A) Translating Latin texts into Arabic for the local Muslims.
(B) Translating the Quran into Spanish to encourage conversion.
(C) Developing a secret language for diplomatic communications.
(D) Translating Arabic texts into Latin to bridge the knowledge gap.

165. Which of the following statements about the 'Capitulations of Granada' (Treaty of Granada) of 1492 is correct?
(A) It mandated the immediate execution of all Muslims in the city.
(B) It explicitly banned Muslims from speaking Arabic.
(C) It guaranteed Muslims the right to practice their religion, keep their customs, and be judged by their own Islamic laws.
(D) It allowed the Nasrid king to retain control of half the city.

166. Which of the following examples best illustrates architectural syncretism in Islamic Spain?
(A) The construction of the Alhambra using only imported Persian materials.
(B) The use of recycled Roman and Visigothic columns and capitals in the Great Mosque of Cordoba.
(C) The total destruction of all pre-Islamic structures to build entirely new cities.
(D) The exclusive use of Gothic stained glass in Andalusian palaces.

167. Which correctly pairs an agricultural innovation with its primary function in Al-Andalus?
(A) Noria - A device used for milling grain
(B) Tribulum - A tool used for pressing olives
(C) Shaduf - A complex geared water wheel
(D) Qanat - An underground channel for tapping and transporting groundwater.

168. What was a significant sociopolitical impact of the Berber revolts in the 8th century in Al-Andalus?
(A) They caused widespread famine and the abandonment of the entire northern

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Empire.

183. What made the city of Almeria economically significant in Al-Andalus?
(A) Primary agricultural center for state wheat production
(B) Only regional city allowed to mint imperial gold coins
(C) Exclusive summer residence of the ruling Caliphs
(D) Major port, naval base, and silk weaving center

184. Which correctly pairs an Islamic architectural term with its function?
(A) Maqsura - The enclosed space near the mihrab reserved for the ruler to protect him during prayer
(B) Sahn - The dome above the main prayer hall
(C) Riwaq - The underground water storage
(D) Minaret - The pulpit used for the Friday sermon

185. What was a key factor in the military success of the Almoravids at the Battle of Zallaqa?
(A) Use of heavy armored knights typical of Europe
(B) Use of advanced artillery and gunpowder weapons
(C) Use of disciplined spearmen and light mobile cavalry
(D) The ability to bribe the rival commanders to retreat

186. Identify the incorrect statement regarding the intellectual atmosphere of Toledo post-1085:
(A) The movement was entirely shut down by King Alfonso X the Wise.
(B) It became a hub of intercultural exchange, famously involving Jewish, Christian, and Muslim scholars.
(C) Translators often worked in pairs: one translating from Arabic to the vernacular Castilian, and the other from Castilian to Latin.
(D) Works translated included astronomy, astrology, mathematics, and philosophy.

187. Given below are two statements:
Statement I: The Arab rule in Sicily resulted in a significant change in the island's demographics, with heavy Arab and Berber settlement, particularly in the Val di Mazara.
Statement II: The eastern part of Sicily (Val Demone) became completely Islamized, with no Christians remaining by the time of the Norman conquest.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

188. Match List I (Key Terms) with List II (Definition):
List I: (Key Terms)
P. Aljama
Q. Funduq
R. Hammam
S. Alcazar
List II: (Definition)
1. A public bathhouse essential for ritual purification and social gathering
2. An inn or warehouse for merchants
3. A royal palace or fortress
4. A self-governing community of Moors or Jews living under Christian rule
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

189. Which of the following groups did NOT play a major role in the military of the Umayyad Caliphate of Cordoba?
(A) Arab Junds (tribal armies)
(B) Berber cavalry
(C) Mamluks of Egyptian origin
(D) Saqaliba (Slavic slave-soldiers)

190. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Nasrid rulers constructed the Alhambra with deliberately delicate, almost fragile-looking materials like stucco, wood, and tile, rather than massive stone blocks.
Reason (R): They lacked the financial resources and skilled stonemasons necessary for monumental stone architecture.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct

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explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

191. The famous 'Tabula Rogeriana' (Book of Roger) was:
(A) A massive geographical encyclopedia and world map created by Al-Idrisi in Sicily.
(B) A legal code issued by the Norman kings of Sicily.
(C) A treaty signed between the Arabs and the Byzantines.
(D) A translation of the Quran into Latin.

192. Arrange the following major centers of Islamic power in the West in the order of their final conquest by Christian forces:
I. Toledo
II. Cordoba
III. Seville
IV. Granada
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) II, III, I, IV

193. Consider the following statements about the 'Taifa of Zaragoza':
I. It was ruled by the Hudid dynasty.
II. It constructed the magnificent Aljafería palace.
III. It frequently allied with Christian forces, including El Cid.
IV. It successfully conquered the Kingdom of Aragon.
Which of the statements given above are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I and III only

194. Read the following case scenario and answer the question:
In 1492, the same monarchs who conquered Granada issued the Alhambra Decree. This decree targeted a specific demographic group that had flourished under Islamic rule but was now perceived as a threat to the newly unified, orthodox Catholic state.
Which event is this describing?
(A) The expulsion of the Jews from Spain
(B) The expulsion of the Moriscos
(C) The establishment of the Inquisition
(D) The banning of Arabic texts

195. Consider the following statements about the economic impact of the Arabs in Sicily:
I. They completely monetized the economy, minting gold quarter-dinars (taris).
II. Palermo became renowned for its highly organized craft guilds and bustling markets.
III. They introduced the cultivation of silk, making Sicily a major silk producer in Europe.
IV. The agricultural sector collapsed due to excessive taxation on the peasants.
V. They transformed the island into a major exporter of hard wheat and citrus to the Islamic world.
Which of the statements given above are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

196. What is the definition of the term 'Murabitin'?
(A) The descendants of the Prophet Muhammad.
(B) The Jewish administrators of the Taifa kingdoms.
(C) The architects who designed the Alhambra.
(D) People of the Ribat, denoting a movement that began among pious, militant monks or warriors in fortified frontier posts.

197. Identify the incorrect pair regarding Islamic Spanish scholars and their fields:
(A) Ibn al-Khatib - Polymath, historian, and physician who wrote on the contagion of the Black Death
(B) Abu al-Qasim al-Zahrawi - Pioneer of modern surgery
(C) Al-Zarqali - The foremost poet of the Umayyad court
(D) Jabir ibn Aflah - Astronomer and mathematician

198. What was a major reason for the emergence of small City-States (Taifas) in Al-Andalus?
(A) The implementation of democratic reforms by the Caliph

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(B) The collapse of central authority and ethnic civil war
(C) A direct decree dividing the territory from Baghdad
(D) A peaceful treaty dividing the kingdom among princes

199. Which of the following statements about the 'Muwahhidin' (Almohads) is correct?
(A) They were an offshoot of the Visigothic nobility.
(B) They actively promoted the worship of multiple deities.
(C) Their capital in Al-Andalus was Toledo.
(D) They were founded by Ibn Tumart, who declared himself the Mahdi and emphasized absolute monotheism (Tawhid).

200. Which critical agricultural technology was heavily utilized and refined by the Arabs in Spain to overcome the region's aridity?
(A) The Noria (waterwheel) and acequia canals
(B) The use of a newly invented heavy-wheeled plow
(C) Implementation of refined chemical fertilizers
(D) Use of a refined three-field rotation system

201. Which correctly pairs a social group with its status in the early Umayyad period of Al-Andalus?
(A) Berbers - The most privileged social class, holding the highest religious offices
(B) Muwallads - Slaves brought from northern Europe
(C) Arabs - The elite ruling and landowning class, dominating high administrative posts
(D) Jews - A heavily persecuted group forced into slavery

202. What was the primary political vulnerability of the Taifa kingdoms?
(A) Intensely divided rivalries between the local rulers
(B) Complete lack of any functional economy or farms
(C) Refusal of the state to employ any military forces
(D) Total isolation from the rest of the Islamic world

203. Identify the incorrect statement regarding the Almohads' architectural legacy:
(A) They built the massive Giralda minaret in Seville.
(B) Their architecture initially rejected the heavy ornamentation of the Almoravids in favor of monumental austerity and geometric proportion.
(C) They constructed the Torre del Oro (Tower of Gold) in Seville to control access via the Guadalquivir river.
(D) They constructed the entirely Gothic-style Cathedral of Burgos.

204. Given below are two statements:
Statement I: Under Islamic rule, the Jewish community in Spain experienced a "Golden Age" of cultural, economic, and intellectual flourishing.
Statement II: The Almohad conquest abruptly ended this Golden Age, forcing many Jews (like Maimonides) to flee due to strict forced conversion policies.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

205. Match List I (Historical Terms) with List II (Description):
List I: (Historical Terms)
P. Acequia
Q. Noria
R. Zoco (Suq)
S. Alcazaba
List II: (Description)
1. A marketplace or bazaar
2. A fortified military enclosure or citadel
3. A community-operated water channel for irrigation
4. A water-lifting wheel
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

206. Which of the following figures was a renowned philosopher and chief judge (Qadi) of Cordoba,

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hundreds of mosques and a booming population.

236. Why was the 'Fitna of Al-Andalus' (1009-1031 CE) so devastating to the Umayyad state?
(A) It was a purely theological debate that caused minor social unrest.
(B) It involved a catastrophic civil war driven by ethnic factionalism (Arabs vs. Berbers vs. Saqaliba) and ambitious viziers, leading to the physical destruction of Cordoba (including Madinat al-Zahra) and the total collapse of central authority.
(C) It was a devastating plague that killed half the population.
(D) It was a coordinated invasion by the Fatimid Caliphate that annexed Spain.

237. Identify the incorrect statement regarding the architecture of the Great Mosque of Cordoba:
(A) It features a vast hypostyle prayer hall with over 800 columns.
(B) The mihrab is heavily decorated with Byzantine glass mosaics.
(C) The columns are uniform and specially quarried from a single mine in North Africa.
(D) The complex was expanded multiple times by successive Umayyad rulers.

238. Given below are two statements:
Statement I: Under Almohad rule, philosopher Ibn Rushd (Averroes) enjoyed consistent, uninterrupted royal favor and his works were universally celebrated.
Statement II: Ibn Rushd served as a royal physician and Qadi under the Almohads, but faced periods of exile and censorship due to pressure from conservative theologians who opposed his philosophical views.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

239. Match List I (Agricultural/Economic Term) with List II (Description):
List I: (Agricultural/Economic Term)
P. Almunia
Q. Fondaco (Funduq)
R. Tari
S. Tiraz
List II: (Description)
1. A state-controlled textile workshop producing luxury fabrics
2. A gold coin minted in Islamic Sicily, widely used in Mediterranean trade
3. An aristocratic agricultural estate or villa in Al-Andalus
4. A merchant inn/warehouse facilitating trade
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

240. Which of the following is NOT true regarding the impact of Andalusian scholars on the West?
(A) They introduced advanced astronomical tables (Toledan Tables).
(B) They successfully persuaded the Pope to adopt Islam.
(C) They reintroduced Aristotelian philosophy to Western Europe.
(D) They advanced the fields of pharmacology and surgery.

241. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Nasrid rulers heavily fortified the Alhambra and built an extensive network of watchtowers across Granada.
Reason (R): Granada was constantly threatened by the vastly superior military power of the surrounding Christian Kingdom of Castile.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

242. The historical term 'Alpujarras' refers to:
(A) The mountainous region south of Granada, known as a final redoubt of Moorish resistance and the site of major Morisco rebellions.
(B) A specific type of Andalusian sword.
(C) The legal code implemented by the

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(D) I, II, III and V

213. What is the definition of the term 'Tawa'if' (plural of Taifa) in its broadest historical sense?
(A) The elite bodyguard of the Caliph.
(B) The guild systems regulating commerce in Andalusian cities.
(C) The independent principalities that emerged after the collapse of the Umayyad Caliphate, characterized by political fragmentation.
(D) The religious scholars who interpreted Islamic law.

214. Identify the incorrect pair regarding the end of Islamic rule in Iberia:
(A) Capitulations of Granada - Treaty guaranteeing Muslim rights (initially)
(B) Alhambra Decree - Ordered the expulsion of the Moriscos in 1609
(C) Cardinal Cisneros - Orchestrated forced conversions of Muslims in Granada
(D) Boabdil (Muhammad XII) - The last Muslim ruler of Granada

215. What was a primary consequence of the 'Spanish Inquisition' under Tomas de Torquemada?
(A) It successfully converted the entire Ottoman Empire to Catholicism.
(B) It promoted religious tolerance and interfaith dialogue.
(C) It actively protected the rights of the Muslim minorities.
(D) It fostered a climate of fear and suspicion, primarily targeting Conversos and later Moriscos to root out secret adherence to Judaism or Islam.

216. Which of the following statements about the 'Battle of Tours' (732 CE) is correct according to modern historical consensus?
(A) While it halted the Muslim advance into central France, it was considered a relatively minor border skirmish by contemporary Arab historians compared to the failed sieges of Constantinople.
(B) It was the absolute end of all Islamic expansion globally.
(C) It resulted in the total collapse of the Umayyad Caliphate in Damascus.
(D) It was a naval battle fought in the Mediterranean.

217. How did the 'Mudéjar' style reflect the social realities of post-Reconquista Spain?
(A) It showed a total rejection of all Islamic culture.
(B) It was entirely imported from Italian architectures.
(C) It showed that Muslim craftsmanship was highly valued.
(D) It was exclusively used for building secret mosques.

218. Which correctly pairs an agricultural product introduced by the Arabs with its primary region of cultivation in Spain?
(A) Saffron - La Mancha and eastern regions
(B) Rice - The mountainous peaks of the Pyrenees
(C) Sugarcane - The cold northern plains of Galicia
(D) Cotton - Exclusively grown in the deserts of North Africa

219. What was the strategic significance of the 'Strait of Gibraltar' for Al-Andalus?
(A) It completely isolated Al-Andalus from the world.
(B) It was a fishing ground with no military value.
(C) It was an impassable barrier for regional trade.
(D) It was a vital chokepoint for North African support.

220. Identify the incorrect statement regarding the fall of the Nasrid kingdom of Granada:
(A) Internal dynastic strife between Boabdil and his family severely weakened the kingdom.
(B) The Ottoman Empire sent a massive fleet that successfully lifted the siege of Granada.
(C) The union of Castile and Aragon under Isabella and Ferdinand created a militarily overwhelmingly superior force.
(D) The use of advanced artillery by the Christian forces was crucial in reducing Nasrid fortresses.

221. Given below are two statements:
Statement I: Abdur Rahman II's reign is associated with the active patronization of musicians, most notably Ziryab, who introduced new musical styles, fashion, and etiquette from

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(B) A period of dark ages marked by intellectual stagnation
(C) A shift of the demographic center to North Africa
(D) A culture with no lasting impact on southern Europe

Direction : Please read the following source carefully.

The establishment of Umayyad rule in Spain marked a significant political shift in the Iberian Peninsula, creating a distinct administrative entity known as Al-Andalus. Following internal political transitions in the East, the Umayyad leadership relocated and successfully consolidated power in Spain, initiating an era characterized by strong centralized governance. This new political framework necessitated the establishment of a robust administrative apparatus to manage the diverse populations within the territory. Prominent rulers of this early period focused intensely on securing their borders, integrating local administrative practices with their traditional governance models, and fostering a stable political environment. The strategic positioning of the new capital allowed the Umayyads to project their authority across the region effectively. Through careful diplomatic maneuvering and military consolidation, these rulers established a dynastic continuity that transformed Spain into a major political and cultural center independent from the eastern caliphate. The administrative reforms introduced during this period laid the foundational structure for subsequent centuries of Arab presence in the region, fundamentally altering the geopolitical landscape of the Mediterranean basin. The consolidation phase was critical in ensuring that the newly established rule could withstand both internal rebellions and external pressures from neighboring territories.

Based on the above source, attempt the following five questions.

251. What did the establishment of Umayyad rule create in the Iberian Peninsula?
(A) A decentralized administrative vacuum lacking local leadership
(B) A distinct administrative entity known as Al-Andalus
(C) An immediate economic collapse of the entire region
(D) A continuous reliance on eastern caliphate governance

252. How did early prominent rulers focus on stabilizing the new political environment?
(A) By integrating local practices with traditional models
(B) By dismantling the robust administrative apparatus entirely
(C) By abandoning traditional governance models for the region
(D) By systematically destroying regional trade networks early on

253. The strategic positioning of the new capital enabled the Umayyads to:
(A) Surrender their territories to neighboring powers immediately
(B) Avoid any diplomatic interactions with locals or allies
(C) Project their authority effectively across the region
(D) Isolate themselves from administrative duties and tasks

254. The administrative reforms introduced during this period resulted in:
(A) The immediate dissolution of Arab presence in the territory
(B) The total elimination of local populations across the region
(C) A temporary and unstable government model for the capital
(D) The foundational structure for subsequent centuries of Arab rule

255. According to the passage, the consolidation phase was critical for:
(A) Preventing the formation of a distinct administrative entity
(B) Relocating the leadership back to the East
(C) Withstanding internal rebellions and external pressures
(D) Dissolving the dynastic continuity of the rulers

Direction : Please read the following source carefully.

The conquest of Sicily by Arab forces introduced a profound socio-cultural transformation in

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228. Read the following case scenario and answer the question:
Following the disintegration of a major empire, this specific Taifa emerged as one of the most culturally brilliant but militarily vulnerable. Its ruler, Al-Mu'tamid, was a renowned poet who, facing imminent destruction by Christian forces, made the fateful decision to invite a puritanical North African dynasty to protect his realm, allegedly stating he would rather be a camel-driver in Africa than a swineherd in Castile.
Which Taifa kingdom is this?
(A) Taifa of Zaragoza
(B) Taifa of Toledo
(C) Taifa of Badajoz
(D) Taifa of Seville

229. Consider the following statements regarding the 'Toledo Translation Movement':
I. It peaked in the 12th and 13th centuries.
II. Gerard of Cremona was one of its most prolific translators, translating works like Ptolemy's Almagest.
III. The movement focused exclusively on translating Islamic poetry into Latin.
IV. It played a pivotal role in triggering the scientific revolution in medieval Europe.
V. Archbishop Raymond of Toledo was a key early patron of this movement.
Which of the statements given above are correct?
(A) I, II, IV and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III and V

230. What is the definition of the term 'Diwan' in the context of Andalusian and Sicilian administration?
(A) A collection of poetry by a single author.
(B) Both A and B depending on the context.
(C) A central government bureau or administrative department, such as the registry of lands or taxes.
(D) A religious decree issued by a Mufti.

231. Identify the incorrect pair regarding the socio-political structure of Al-Andalus:
(A) Wazir - A minister or high-ranking political advisor
(B) Hajib - The chamberlain or prime minister, often holding the true power (e.g., Al-Mansur)
(C) Amir - A commander, governor, or prince
(D) Qadi - The supreme military commander

232. What was the primary impact of the 'Almoravid' (Murabitin) intervention in Spain in 1086 CE?
(A) They halted the rapid Christian advance following the fall of Toledo and temporarily reunified Al-Andalus under a strict North African empire.
(B) They peacefully merged all Taifas into a democratic state.
(C) They converted to Christianity and allied with Alfonso VI.
(D) They entirely destroyed the Alhambra.

233. Which of the following statements about 'Ibn al-Baitar' is correct?
(A) He was a famous general who defended Granada.
(B) He was the architect of the Great Mosque of Cordoba.
(C) He was an Andalusian botanist and pharmacist who compiled the most extensive botanical encyclopedia of the Middle Ages, detailing over 1,400 plants.
(D) He was the Christian king who conquered Seville.

234. What was the 'Repoblación' in the context of Iberian history?
(A) The Christian strategy of resettling and repopulating lands conquered from the Muslims (e.g., the Duero valley) to secure the territory and expand agricultural output.
(B) The Muslim resettlement of North Africa after 1492.
(C) The forced movement of slaves from Eastern Europe to Cordoba.
(D) The demographic explosion in the Taifa kingdoms due to high birth rates.

235. Which correctly pairs a Sicilian city with its historical status under Islamic rule?
(A) Syracuse - Capital of the Emirate
(B) Messina - The exclusive stronghold of the Aghlabid emirs
(C) Catania - The site of the main Islamic university
(D) Palermo (Balarm) - The primary administrative and cultural capital, boasting

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whose commentaries on Aristotle profoundly shaped European medieval thought?
(A) Ibn Khaldun
(B) Al-Idrisi
(C) Ibn Battuta
(D) Ibn Rushd

207. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Arabic language heavily influenced the development of the Spanish language (Castilian).
Reason (R): Over eight centuries of coexistence, trade, and administration led to the incorporation of thousands of Arabic loanwords into Spanish, particularly in fields like agriculture, administration, and science.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

208. The term 'Converso' refers to:
(A) A Muslim who converted to Judaism.
(B) A Jew or Muslim who converted to Catholicism in Spain or Portugal, particularly during the 14th and 15th centuries.
(C) A Christian who converted to Islam.
(D) A Spanish knight who fought in the Crusades.

209. Arrange the following architectural monuments in Al-Andalus in order of their initial construction:
I. Great Mosque of Cordoba
II. Madinat al-Zahra
III. Aljafería in Zaragoza
IV. Alhambra in Granada (Nasrid palaces)
(A) I, II, III, IV
(B) I, II, III, IV
(C) I, III, II, IV
(D) III, I, II, IV

210. Consider the following statements about 'Ibn Hazm':
I. He was a prominent polymath of the 11th century in Al-Andalus.
II. He authored 'Tawq al-Hamamah' (The Ring of the Dove), a treatise on the art and psychology of love.
III. He was a staunch advocate of the Maliki school and rejected the Zahiri school.
IV. He was actively involved in the politics of the Umayyad collapse, serving as a vizier.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I and II only

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211. Read the following case scenario and answer the question:
Under the Kalbid dynasty, this island flourished as a major hub of Islamic culture. However, continuous factional fighting among local emirs weakened it. Eventually, a Christian mercenary from a northern European region was invited to intervene, leading to the island's complete conquest by his people.
Which group conquered this island from the Muslims?
(A) The Franks
(B) The Byzantines
(C) The Normans
(D) The Venetians

212. Consider the following statements regarding the educational institutions in Al-Andalus:
I. Education was largely informal in the early period, centered around scholars in mosques.
II. The Madrasa system, common in the East, was only formally introduced to Al-Andalus much later (e.g., Madrasa of Granada in 1349).
III. Royal libraries were exclusively reserved for the Caliph and totally inaccessible to scholars.
IV. Scholars in Al-Andalus maintained vast networks of correspondence with scholars in Cairo, Damascus, and Baghdad.
V. Literacy rates in major cities like Cordoba were remarkably high compared to contemporary Christian Europe.
Which of the statements given above are correct?
(A) I, II, IV and V
(B) I, III, IV and V
(C) II, III, IV and V

Almohads.
(D) A prominent scientific academy in Toledo.

243. Arrange the following historical figures of the Reconquista/Islamic decline in chronological order:
I. Alfonso VI (Conqueror of Toledo)
II. Pelagius (Victor of Covadonga)
III. Ferdinand and Isabella (Conquerors of Granada)
IV. Ferdinand III (Conqueror of Cordoba and Seville)
(A) II, I, IV, III
(B) II, I, III, IV
(C) I, II, IV, III
(D) II, IV, I, III

244. Consider the following statements about the 'Conquest of Sicily':
I. The invasion was initiated in 827 CE under the Aghlabid Emir Ziyadat Allah I.
II. The conquest was extremely rapid, taking less than 5 years.
III. Asad ibn al-Furat, a prominent Maliki jurist, commanded the initial invasion force.
IV. The island was conquered from the Byzantine Empire.
Which of the statements given above are correct?
(A) I, III and IV
(B) I, II and III
(C) II, III and IV
(D) I, II and IV

245. Read the following case scenario and answer the question:
Following the Christian conquest of major Andalusian cities, many Muslim artisans remained. They applied their traditional architectural techniques—such as intricate woodwork (artesonado), geometric brickwork, and glazed tile (azulejo)—to the construction of Christian churches and palaces.
What is the name of this distinct architectural style?
(A) Romanesque
(B) Mozarabic
(C) Mudéjar
(D) Visigothic

246. Consider the following statements regarding the end of Islamic presence in Spain:
I. The Alhambra Decree of 1492 expelled the Jews from Spain.
II. The Moriscos were officially expelled between 1609 and 1614.
III. The Inquisition targeted Conversos to ensure Catholic orthodoxy.
IV. Following 1492, Arabic literature continued to be freely published and taught in Spanish universities.
V. Cardinal Cisneros ordered the mass burning of Arabic manuscripts in Granada.
Which of the statements given above are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

247. What is the literal meaning of the term 'Al-Andalus'?
(A) The Golden Land
(B) The Land of the West
(C) The Sacred Mountain
(D) Land of the Vandals (Debated)

248. Identify the incorrect pair regarding Islamic technological contributions:
(A) Alquifoux - Advanced gunpowder artillery used in 711 CE
(B) Noria - Water-lifting wheel
(C) Astrolabe - Astronomical and navigational instrument
(D) Qanat - Subterranean aqueduct

249. What was the primary motivation behind the 'Almohad' (Muwahhidin) movement's expansion into Spain?
(A) To seek economic wealth through new trade routes
(B) To ally with Christian kings against the Abbasids
(C) To reform religious practices and enforce divine unity
(D) To establish a secular, non-religious administrative state

250. Which of the following best summarizes the overall historical significance of 'The Arabs in Spain and Sicily' in the context of European history?
(A) A bridge for transmitting classical science to Europe

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introduced by these prominent scholars. Their rigorous approach to rational inquiry and empirical observation challenged existing paradigms in Western academia. The cross-cultural intellectual exchange fostered by these scholars not only preserved classical knowledge but also catalyzed a broader intellectual awakening in neighboring European territories. The scholarly texts produced in Arab Spain and Sicily became foundational materials for emerging Western educational institutions, thereby cementing the legacy of these prominent scholars as central figures in the intellectual history of the medieval Mediterranean and the broader Western world.

Based on the above source, attempt the following five questions.

261. The prominent scholars of Arab Spain and Sicily engaged primarily in:
(A) Suppressing classical texts to promote localized and traditional oral histories
(B) Isolating academic pursuits from any form of broader theoretical development
(C) Rejecting rigorous academic methodologies entirely in favor of simplistic research
(D) Translating, synthesizing, and expanding upon classical texts

262. The academic centers in these regions functioned as crucial conduits for:
(A) Isolating Western Europe from Islamic knowledge and techniques
(B) Transmitting knowledge from the Islamic world to Western Europe
(C) Eliminating philosophical thought from Western institutions
(D) Restricting empirical observation in academic studies globally

263. How did the works of these scholars impact Western academic paradigms?
(A) By reinforcing the stagnation of classical frameworks across Europe
(B) By discouraging cross-cultural intellectual exchange between regions
(C) By challenging paradigms through rational inquiry and observation
(D) By preventing the restructuring of philosophical thought in schools

264. The translated works accessed by European scholars led to:
(A) A complete rejection of empirical methodologies across the entire Western world
(B) The closure of emerging Western educational institutions and local study centers
(C) A decline in the academic rigor of Western philosophy and scientific developments
(D) Transformations in the intellectual frameworks of Western institutions

265. The scholarly texts produced in Arab Spain and Sicily are described as:
(A) Foundational materials for emerging Western educational institutions
(B) Irrelevant to the intellectual history of the medieval Mediterranean
(C) Detrimental to the broader intellectual awakening in regional Europe
(D) Lacking in original theoretical development compared to older works

Direction : Please read the following source carefully.

The period of Arab rule in Spain and Sicily was distinguished by substantial contributions to science and literature, reflecting a highly sophisticated intellectual culture. Scientific advancements were characterized by empirical research and the systematic classification of knowledge, particularly in the fields of astronomy, medicine, and mathematics. Scholars meticulously documented their findings, producing comprehensive treatises that served as authoritative references for centuries. In parallel, the literary landscape flourished with the development of new poetic forms and prose narratives that captured the socio-cultural complexities of the era. The literary contributions often mirrored the scientific emphasis on precision and structural elegance, creating a distinct aesthetic that permeated the cultural production of the region. These dual advancements in science and literature were not isolated phenomena but were deeply interconnected, with scientific treatises often written in refined literary styles. The patronage of rulers and elites played a crucial role in sustaining this vibrant intellectual output. By fostering an environment conducive to research and creative expression, the Arab territories in Spain and Sicily generated an enduring legacy of

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the central Mediterranean region. Initiated as a series of strategic military expeditions, the prolonged process of securing Sicily eventually led to the establishment of a localized administration deeply integrated into the island's existing socio-economic fabric. This military success was not merely a territorial expansion but a catalyst for complex socio-cultural developments, as the incoming Arab administrators, soldiers, and settlers interacted with the indigenous populations. The resulting society was characterized by a unique synthesis of administrative practices, agricultural techniques, and cultural norms. The Arab governance in Sicily prioritized economic revitalization and the implementation of new agricultural systems, which fundamentally altered the island's agrarian landscape. Consequently, Sicily emerged as a crucial node for trade and cultural exchange between the Islamic world and the broader Mediterranean sphere. The socio-cultural developments during this period fostered an environment where diverse communities coexisted under a newly established legal and administrative framework. This integration facilitated a dynamic exchange of ideas and practices, making the period of Arab rule in Sicily a definitive era in the island's historical trajectory, marked by lasting socio-cultural imprints.

Based on the above source, attempt the following five questions.

256. The initial phase of the conquest of Sicily was characterized by:
(A) Immediate agricultural collapse
(B) Strategic military expeditions
(C) The withdrawal of Arab administrators
(D) Purely diplomatic negotiations without military action

257. What was a key priority of Arab governance in Sicily?
(A) The eradication of all existing administrative practices of the island
(B) The isolation of the island from the broader Mediterranean sphere
(C) The prevention of any socio-cultural synthesis among inhabitants
(D) Economic revitalization and implementation of agricultural systems

258. The interaction between incoming administrators and indigenous populations resulted in:
(A) A unique synthesis of administrative practices and cultural norms
(B) The complete displacement of the local population by incoming settlers
(C) The immediate decline of Sicilian agricultural output and regional trade
(D) A society strictly segregated by occupation and historical social status

Based on the above source, attempt the following five questions.

259. As a result of Arab governance, Sicily emerged as a crucial node for:
(A) Piracy and unregulated maritime conflict across the region
(B) Isolating intellectual developments from the rest of Europe
(C) Trade and cultural exchange in the broader Mediterranean
(D) Stagnant agrarian methodologies within the island province

260. The legal and administrative framework established in Sicily facilitated:
(A) The coexistence of diverse communities
(B) The suppression of dynamic idea exchange
(C) A regression in regional trade commerce
(D) The elimination of localized administration

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Direction : Please read the following source carefully.

The intellectual environment of Arab Spain and Sicily facilitated the emergence of prominent scholars whose works profoundly impacted the intellectual trajectory of the West. These scholars engaged in rigorous academic pursuits, translating, synthesizing, and expanding upon classical texts while developing original theories in various disciplines. The academic centers in these regions served as crucial conduits for the transmission of knowledge from the Islamic world to Western Europe. As European scholars increasingly accessed these translated works, the intellectual frameworks of Western institutions underwent significant transformations. The impact on the West was particularly evident in the restructuring of philosophical and scientific thought, heavily influenced by the methodologies

Baghdad.
Statement II: Ziryab's influence was limited purely to military tactics and he had no impact on the culture of Cordoba.
In light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

222. Match List I (Prominent Scholars/Figures) with List II (Key Concept/Legacy):
List I: (Prominent Scholars/Figures)
P. Ziryab
Q. Ibn Tufayl
R. Ibn Khaldun
S. Al-Ghazali
List II: (Key Concept/Legacy)
1. Asabiyyah (Social cohesion in historiography)
2. Arbiter of taste, fashion, and music in Cordoba
3. The autodidactic philosopher (Hayy ibn Yaqdhan)
4. Critic of philosophy whose ideas impacted later Andalusian thought
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

223. Which of the following is NOT a factor that contributed to the agricultural revolution in Al-Andalus?
(A) The strict enforcement of a nomadic, purely pastoral lifestyle across the peninsula.
(B) The translation and compilation of classical agronomy texts (e.g., Nabataean Agriculture).
(C) State investment in extensive irrigation infrastructure (acequias).
(D) The introduction of new crop species from the East.

224. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Muslim conquest of Sicily deeply influenced the subsequent Norman administration of the island.
Reason (R): The Normans retained the highly efficient Arab bureaucratic systems, such as the Diwan, and continued to employ skilled Arab administrators and tax collectors.
In the light of the above, choose the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

225. The architectural feature known as 'Sebka' is best described as:
(A) A massive defensive tower.
(B) An intricate, continuous diamond-shaped grid pattern made of brick or stucco, prominent in Almohad and Nasrid architecture (e.g., Giralda).
(C) A large central dome over the prayer hall.
(D) A subterranean water cistern.

226. Arrange the following key battles in the history of Al-Andalus in chronological order:
I. Battle of Zallaqa
II. Battle of Guadalete
III. Battle of Las Navas de Tolosa
IV. Battle of Alarcos
(A) II, I, IV, III
(B) II, I, III, IV
(C) I, II, IV, III
(D) II, IV, I, III

227. Consider the following statements about the 'Alhambra':
I. It was constructed primarily by the Umayyad Caliphs in the 10th century.
II. It is a massive palace and fortress complex located in Granada.
III. It perfectly embodies the Nasrid architectural style, characterized by intricate stucco, tilework (azulejos), and the integration of water elements.
IV. The 'Comares Palace' and the 'Palace of the Lions' are key sections of the complex.
Which of the statements given above are correct?
(A) II, III and IV
(B) I, II and III
(C) I, III and IV
(D) II and IV only

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scientific and literary excellence that significantly enriched the broader corpus of human knowledge and cultural heritage.

Based on the above source, attempt the following five questions.

266. Scientific advancements during the period of Arab rule were primarily characterized by:
(A) Oral traditions lacking systematic classification and documentation
(B) Empirical research and the systematic classification of knowledge
(C) The total separation of science from literature and cultural arts
(D) A rejection of fields like astronomy and mathematics in the era

267. The literary landscape of the era flourished through:
(A) The elimination of poetic forms across the broader regional area
(B) The development of new poetic forms and prose narratives
(C) Ignoring the socio-cultural complexities of the time completely
(D) A rejection of structural elegance in writing and storytelling

268. How were the dual advancements in science and literature related?
(A) They were interconnected, with science written in literary styles
(B) They were completely isolated phenomena within the regional culture
(C) They conflicted with one another over funding from the ruling elite
(D) Literature focused on precision, while science focused on aesthetics

269. What role did rulers and elites play in the intellectual culture of the region?
(A) They actively suppressed empirical research efforts across the regional territory
(B) They restricted the development of prose narratives during the height of the period
(C) They provided crucial patronage to sustain vibrant intellectual output
(D) They isolated the intellectual culture from the broader corpus of human knowledge

Based on the above source, attempt the following five questions.

270. The intellectual culture of Arab territories in Spain and Sicily ultimately resulted in:
(A) A temporary surge in knowledge that was quickly forgotten by the public
(B) The decline of authoritative reference texts in medicine and mathematics
(C) A fragmented society devoid of aesthetic refinement and cultural depth
(D) An enduring legacy that enriched the broader corpus of human knowledge

Direction : Please read the following source carefully.

The establishment and development of libraries and educational institutions constituted a cornerstone of the intellectual infrastructure in Arab Spain and Sicily. Rulers and wealthy patrons systematically invested in the creation of vast academic repositories, aiming to centralize and disseminate knowledge. These libraries were not merely storehouses for manuscripts but active centers of scholarship, equipped with translation bureaus and scriptoria where texts were meticulously copied and studied. Concurrently, formal educational institutions were developed to provide structured learning across diverse academic disciplines. These institutions attracted scholars and students from various regions, creating a cosmopolitan academic environment. The pedagogical methods employed in these educational centers emphasized rigorous textual analysis and intellectual debate, setting high standards for academic excellence. The proliferation of libraries and educational institutions facilitated widespread literacy and a robust culture of intellectual inquiry among the elite and administrative classes. The systematic organization of these educational networks ensured the continuous transmission of knowledge across generations. Ultimately, the systematic development of these academic infrastructures played a pivotal role in sustaining the intellectual vitality of the region and securing its reputation as a premier center of learning.

Based on the above source, attempt the following five questions.

271. Rulers and wealthy patrons invested in academic repositories primarily to:
(A) Hide knowledge from the broader public
(B) Replace formal educational institutions

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(C) A complete absence of design paradigms in the production of textiles or tiles
(D) A functional utility devoid of visual culture or significant artistic input

285. The structural innovations introduced by architects allowed for the creation of:
(A) Small, dark rooms unsuitable for functional utility in administrative spaces
(B) Structural forms that actively resisted aesthetic principles of the region
(C) Expansive, light-filled interiors that altered the spatial experience
(D) Temporary buildings that left no enduring legacy for subsequent designers

Direction : Please read the following source carefully.

The eventual disintegration of the centralized empire in Arab Spain precipitated a profound geopolitical fragmentation, leading directly to the emergence of small city-states. This structural collapse was driven by internal political factionalism, succession disputes, and the weakening of central administrative authority. As the centralized power waned, regional governors and local elites asserted their autonomy, carving the formerly unified territory into numerous independent, competing political entities. The emergence of these small city-states fundamentally altered the balance of power, creating a highly volatile political landscape characterized by shifting alliances and endemic localized warfare. Despite the political instability, this period of fragmentation paradoxically fostered intense cultural and intellectual competition, as the rulers of these small city-states sought to legitimize their rule through the patronage of arts and scholarship. However, the lack of a unified military strategy and constant internal rivalries severely compromised the defensive capabilities of the region. The political disintegration and the subsequent emergence of small city-states ultimately left the territory vulnerable to external military pressures, marking a critical turning point in the historical trajectory of Arab rule in the Iberian Peninsula.

Based on the above source, attempt the following five questions.

286. The structural collapse of the centralized empire in Arab Spain was primarily driven by:
(A) The unification of regional governors under a single central leader
(B) A unified military strategy developed among all competing local elites
(C) The complete absence of external military pressures from the north
(D) Political factionalism, succession disputes, and weak central authority

287. What was the direct result of the waning of centralized power?
(A) The immediate conquest by neighboring empires from the Mediterranean
(B) A sudden period of unprecedented political stability across the land
(C) Regional governors carving the territory into independent city-states
(D) The total abandonment of the Iberian Peninsula by all administrative and local elites

288. The emergence of small city-states created a political landscape characterized by:
(A) Permanent diplomatic unity across the various administrative regions
(B) Shifting alliances and endemic localized warfare between city-states
(C) A completely peaceful coexistence among the newly formed territories
(D) Centralized bureaucratic control managed by a single regional entity

289. Despite political instability, the fragmentation paradoxically fostered:
(A) A decline in all artistic endeavors throughout the fractured regions
(B) The elimination of scholarly patronage by the local city-state rulers
(C) A unified regional military front against incoming external pressures
(D) Intense cultural and intellectual competition among regional rulers

290. The lack of a unified military strategy and constant internal rivalries ultimately left the territory:
(A) Vulnerable to external military pressures
(B) Immune to localized warfare
(C) With a stronger centralized administrative

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(C) The rejection of standardized currencies by the commercial sector
(D) The agricultural surplus generated by localized agrarian reforms

278. The strategic geographic positions of Spain and Sicily were leveraged to:
(A) Restrict interactions with African and European markets
(B) Establish extensive maritime and overland trade networks
(C) Isolate the regions from the medieval global economy
(D) Prevent the exchange of luxury goods

279. The commercial sector was supported and facilitated by the introduction of:
(A) Barter systems and the elimination of financial instruments
(B) Restrictive mercantile regulations
(C) Standardized currencies and complex financial instruments
(D) A singular reliance on agricultural commodities

280. The immense wealth generated by the integration of agriculture and trade was used to:
(A) Dismantle the robust agricultural output
(B) Destabilize the regional economic integration
(C) Suppress the commercial hubs
(D) Fund infrastructural and cultural projects

Direction : Please read the following source carefully.

The evolution of art and architecture in Arab Spain and Sicily reflects a unique synthesis of aesthetic principles and structural innovation. Architects and artisans developed distinct spatial and decorative vocabularies, characterized by complex geometric patterns, intricate calligraphy, and the innovative use of arches and domes. The architectural projects, ranging from grand administrative centers to public infrastructure, were designed to project political power while providing functional utility. The integration of art into architectural spaces was a hallmark of this period, with meticulous attention given to the ornamentation of surfaces using stucco, tilework, and carved wood. These artistic and architectural endeavors were heavily patronized by the ruling elite, who sought to create monumental testaments to their reign. The structural innovations allowed for the creation of expansive, light-filled interiors that fundamentally altered the spatial experience. Furthermore, the portable arts, including ceramics, metalwork, and textiles, exhibited the same high level of craftsmanship and aesthetic refinement as the monumental architecture. The resulting artistic and architectural legacy not only defined the visual culture of the era but also established enduring design paradigms that influenced subsequent architectural developments across the Mediterranean.

Based on the above source, attempt the following five questions.

281. The architectural vocabulary of Arab Spain and Sicily was characterized by:
(A) Complex geometric patterns and innovative arches or domes
(B) A complete lack of ornamental design in grand administrative centers
(C) The rejection of structural innovation in favor of pure utilitarianism
(D) Exclusively portable arts without any form of monumental architecture

282. Architectural projects during this period were designed to provide functional utility and:
(A) Isolate the ruling elite from the populace
(B) Project political power
(C) Minimize the use of light-filled interiors
(D) Suppress the visual culture of the era

283. The integration of art into architectural spaces involved meticulous attention to:
(A) Ensuring surfaces remained completely unadorned in all public buildings
(B) The ornamentation of surfaces using stucco, tilework, and carved wood
(C) Removing geometric patterns from grand administrative centers and mosques
(D) Limiting craftsmanship to portable arts only within the local territories

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284. Portable arts such as ceramics, metalwork, and textiles exhibited:
(A) Craftsmanship and aesthetic refinement matching monumental works
(B) A lower standard of aesthetics compared to monumental architectural projects

(C) Centralize and disseminate knowledge
(D) Restrict the cosmopolitan academic environment

272. Libraries in Arab Spain and Sicily functioned not just as storehouses, but as:
(A) Military training facilities for the administrative and elite classes
(B) Active centers of scholarship with translation bureaus and scriptoria
(C) Exclusive repositories completely closed off to students and scholars
(D) Centers focused solely on agricultural research and documentation

273. Formal educational institutions in the region attracted:
(A) Only local students from the immediate vicinity of the primary urban city centers
(B) Only members of the ruling elite and the wealthy families patronizing the schools
(C) Individuals opposed to intellectual debate and rigorous academic textual analysis
(D) Scholars and students from various regions in a cosmopolitan environment

274. The pedagogical methods employed in these educational centers emphasized:
(A) Rigorous textual analysis and intellectual debate
(B) Rote memorization without any form of textual analysis
(C) The systematic suppression of diverse academic disciplines
(D) Complete isolation from structured learning environments

275. The systematic organization of educational networks ensured:
(A) A decline in the widespread literacy of the administrative classes
(B) The limitation of intellectual inquiry among the elite
(C) The continuous transmission of knowledge across generations
(D) The temporary suspension of pedagogical developments

Direction : Please read the following source carefully.

The economic prosperity of Arab Spain and Sicily was heavily reliant on the strategic advancement of agriculture, trade, and commerce. The administration implemented sophisticated agricultural reforms, introducing new crop varieties and advanced irrigation technologies that significantly increased agrarian productivity. This agricultural surplus provided a stable foundation for the expansion of trade and commerce. The strategic geographic positions of both Spain and Sicily were leveraged to establish extensive maritime and overland trade networks, connecting the regions with markets in Africa, the Eastern Mediterranean, and Europe. Urban centers evolved into bustling commercial hubs where merchants exchanged agricultural commodities, textiles, and luxury goods. The commercial sector was supported by the introduction of standardized currencies and complex financial instruments, which facilitated large-scale mercantile transactions. The integration of robust agricultural output with dynamic trade networks generated immense wealth, which in turn funded infrastructural and cultural projects. The symbiotic relationship between agriculture, trade, and commerce created a highly resilient and diversified economic system. This economic framework not only sustained the political administration but also stimulated regional economic integration, establishing the Arab territories as pivotal economic actors in the medieval global economy.

Based on the above source, attempt the following five questions.

276. The administration significantly increased agrarian productivity by:
(A) Introducing new crop varieties and advanced irrigation systems
(B) Expanding urban centers into farmland across the entire region
(C) Decreasing the strategic advancement of commerce and trade routes
(D) Abandoning sophisticated agricultural reforms in rural territories

277. What provided a stable foundation for the expansion of trade and commerce?
(A) The isolation of local markets from the broader merchant networks
(B) A decline in urban populations throughout the administrative areas

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authority
(D) Culturally stagnant and isolated

Direction : Please read the following source carefully.

The political dynamics of Arab Spain were significantly altered by the emergence and subsequent decline of two major movements: the Murabitin and the Muwahhidin. The Murabitin initially emerged as a powerful reformist force, originating from North Africa and rapidly establishing control over the fragmented territories of Al-Andalus. Their administration was characterized by strict ideological adherence and military consolidation, temporarily halting external territorial losses. However, structural administrative rigidities and growing internal dissent eventually led to the decline of the Murabitin. In their wake, the Muwahhidin emerged, presenting a new ideological and political framework. The Muwahhidin successfully supplanted the Murabitin, attempting to re-centralize authority and revitalize the state apparatus through their distinct doctrinal approach. During their peak, the Muwahhidin achieved notable military successes and sponsored substantial architectural and cultural projects. Nevertheless, the Muwahhidin eventually faced a trajectory of decline similar to their predecessors, driven by overextended military commitments, succession crises, and mounting external pressures. The sequential emergence and decline of the Murabitin and Muwahhidin highlight a cyclical pattern of political consolidation and fragmentation that characterized the later stages of Arab governance in the region.

Based on the above source, attempt the following five questions.

291. The Murabitin initially emerged as a powerful reformist force originating from:
(A) Eastern Europe
(B) The central Mediterranean
(C) North Africa
(D) The eastern caliphate

292. The administration of the Murabitin was primarily characterized by:
(A) Strict ideological adherence and military consolidation
(B) Liberal cultural reforms and decentralized power structures
(C) The deliberate fragmentation of Al-Andalus into city-states
(D) A rapid surrender to external forces from the Mediterranean

293. The eventual decline of the Murabitin paved the way for the emergence of the:
(A) Umayyads
(B) City-states
(C) Spanish Inquisition
(D) Muwahhidin

294. During their peak, the Muwahhidin attempted to revitalize the state apparatus by:
(A) Encouraging widespread succession crises within the administrative centers
(B) Re-centralizing authority through their distinct doctrinal approach
(C) Overextending their military commitments intentionally across the region
(D) Dismantling all architectural projects established by previous rulers

295. A common factor in the decline of both the Murabitin and the Muwahhidin was:
(A) A lack of any military successes during their period of regional rule
(B) Their refusal to engage in architectural projects or cultural patronage
(C) Administrative rigidities or overextended military commitments
(D) Their origin outside of the Iberian Peninsula in the North African area

Direction : Please read the following source carefully.

The political history of Arab presence in the Iberian Peninsula culminated with the fall of Granada, an event that drastically transformed the socio-political landscape and preceded the rigorous implementation of the Spanish Inquisition. The fall of Granada represented the final dissolution of independent Arab political authority in the region, concluding centuries of administrative and cultural development. This pivotal transition of power initiated an immediate restructuring of societal norms and legal frameworks. Following the collapse of the Granada administration, the new authorities established policies aimed at ideological and cultural homogenization. The

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9. (C) Tariq ibn Ziyad
Upon landing on the southern shores of the peninsula, a famous commander took drastic measures to ensure his troops had no choice but to advance. By destroying the vessels that brought them across the strait, he signaled an absolute commitment to the upcoming struggle. This bold tactical decision became a legendary symbol of determination in the history of regional conquests.

10. (B) I, II, IV and V
The formation of the new state involved establishing administrative independence and settling military units from the East. Arabic was adopted as the official language for government affairs, and minority groups often found the new administration more favorable than previous rulers. These factors, combined with organized regional settlement, created a stable foundation for the long-term development of the diverse Andalusian society.

11. (D) The Iberian Peninsula under Muslim rule
Historical geographers utilized a specific term to identify the regions of southwestern Europe that fell under Islamic administration. While the exact boundaries shifted over several centuries due to military conflicts, the name consistently referred to the territories where Islamic law and culture were established. It did not denote the entire continent but specifically the areas governed by the various Western dynasties.

12. (B) Abdur Rahman II - Fought the Battle of Tours
While several Umayyad rulers contributed to the political and cultural growth of the western emirate, specific military milestones are often misattributed. The famous eighth-century engagement against Frankish forces actually occurred under the leadership of a different governor long before the second ruler of that name ascended the throne. This earlier conflict determined the northern territorial limits of Islamic expansion in Europe.

13. (C) Victory over general Ala ibn Mughith
The eastern caliphate attempted to reassert authority over the distant western province by dispatching a dedicated military expedition. However, the local Umayyad ruler successfully defended his independence by decisively defeating the invading forces and their commander. This military success discouraged further direct intervention from the Abbasid dynasty, allowing the western emirate to flourish as a completely autonomous and rival political power.

14. (D) The Frankish forces were led by Charles Martel.
A significant military encounter occurred in central France between expanding Islamic forces and a northern defensive coalition. The European army was commanded by a prominent leader of the Franks, whose victory halted the further northward progression of the Umayyad troops. This engagement is often cited as a pivotal moment that preserved the existing political and religious structures of Western Europe.

15. (A) Non-Muslims under protection, paying Jizya
Under the Islamic legal framework in the peninsula, certain religious minorities were granted a protected status. In exchange for acknowledging the state's authority and paying a specific tax, these communities were allowed to practice their faiths and manage their internal affairs. This system provided a degree of religious pluralism and stability within the diverse society of the early medieval period.

16. (B) Al-Hakam I - Suppression of the Revolt of the Suburb (Al-Rabad)
The internal stability of the emirate was occasionally challenged by social and political unrest within the capital city. One specific ruler is noted for his forceful response to a major uprising involving the residents of a large district in Cordoba. His decisive military action restored central authority but also led to the significant migration of the displaced population to other regions.

17. (B) He created an army of non-Arab mercenaries.
To maintain control over a population divided by complex tribal loyalties, the first Umayyad emir established a professional military force independent of local clans. By recruiting soldiers from various backgrounds who were directly loyal to the throne, he reduced the influence of competing factions. This centralized military structure was essential for unifying the disparate regions and ensuring long-term political stability.

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ANSWERS

1. (B) Abdur Rahman I
Following the Abbasid overthrow of the Umayyad Caliphate in Damascus, a surviving prince traveled across North Africa to reach the Iberian Peninsula. He defeated the local governor at the Battle of Musarah and established an independent emirate centered in Cordoba. This political move solidified the separation of the Spanish territories from the eastern caliphal authority in the eighth century.

2. (C) Statement I is true but Statement II is false
The initial military engagement between Islamic forces and the Visigothic kingdom took place near the river in southern Spain. While this conflict initiated the rapid expansion of Muslim control over the peninsula, the Visigothic monarch was defeated and killed during the struggle. This decisive loss led to the fragmentation of local resistance and the eventual collapse of Visigothic rule.

3. (A) P-2, Q-3, R-1, S-4
The expansion into the Iberian Peninsula involved several key figures with distinct contributions. A specific Berber commander led the initial crossing, while the governor of North Africa supervised the broader military campaign. Local cooperation from a count provided necessary naval vessels for the strait crossing. Conversely, a northern leader initiated the early stages of the long Christian resistance movement.

4. (D) Submission to the Abbasid Caliphate
The early period of the Umayyad state in the West was characterized by administrative autonomy and cultural development. The establishment of a central capital and the implementation of agricultural improvements were significant features of this era. Most importantly, the rulers explicitly rejected the authority of the eastern dynasty that had violently replaced their ancestors in Baghdad, maintaining full independence.

5. (A) Both A and R are true and R is the correct explanation of A.
The founder of the Umayyad emirate in the West earned a prestigious title from his Abbasid rivals due to his remarkable survival and political prowess. As the sole high-ranking survivor of the massacre targeting his family, he successfully crossed difficult terrain to rebuild his dynasty in a distant land. His ability to create a thriving state demonstrated exceptional leadership qualities.

6. (B) Mozarabs
During the period of Islamic rule in the Iberian Peninsula, many native Christians maintained their religious beliefs while adopting the Arabic language and cultural customs. These individuals occupied a unique social niche, often serving in administrative roles and bridging the gap between various communities. Their presence highlights the complex cultural synthesis that occurred within the diverse urban centers of the region.

7. (A) II, IV, I, III
The early Islamic history of the peninsula followed a specific timeline of military and political milestones. It began with the initial defeat of the Visigoths, followed shortly by a symbolic Christian victory in the north. A major engagement in central France later defined the northern expansion limits. Finally, the establishment of a centralized emirate in Cordoba formalised the regional administration.

8. (A) I and III
The initial campaign to control the peninsula relied heavily on North African tribal forces who provided the bulk of the manpower. This military progress was significantly aided by internal conflicts and succession disputes among the ruling Visigothic nobility. While some cities resisted, the overall lack of a unified defense strategy allowed for the rapid consolidation of new territorial control.

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Spanish Inquisition emerged as the primary institutional mechanism to enforce these new directives, targeting remnants of the previous cultural and religious demographics. The policies implemented during the Inquisition systematically dismantled the socio-cultural institutions that had characterized the preceding centuries. This institutionalized enforcement led to widespread socio-economic disruptions and the forced assimilation or displacement of diverse populations. The intertwined events of the fall of Granada and the subsequent rise of the Spanish Inquisition fundamentally erased the political structures of the Arab era, establishing a monolithic administrative and cultural paradigm in the peninsula.

Based on the above source, attempt the following five questions.

296. The fall of Granada represented the final dissolution of:
(A) The Spanish Inquisition and its primary institutional enforcement
(B) Homogenized cultural demographics within the Southern territories
(C) European administrative paradigms established by the new authorities
(D) Independent Arab political authority in the Iberian Peninsula

297. Following the collapse of the Granada administration, the new authorities established policies aimed at:
(A) Ideological and cultural homogenization
(B) Encouraging religious diversity in the region
(C) Rebuilding Arab socio-cultural institutions
(D) Decentralizing societal norms for the people

298. The Spanish Inquisition emerged as the primary institutional mechanism to:
(A) Preserve the remnants of previous cultural demographics
(B) Enforce the new directives of cultural and religious homogenization
(C) Re-establish Arab political structures
(D) Protect the socio-economic framework of the preceding centuries

299. The policies implemented during the Inquisition systematically resulted in:
(A) The rapid expansion of Arab socio-cultural institutions in the peninsula
(B) The dismantling of socio-cultural institutions from the Arab era
(C) A sudden period of socio-economic prosperity for all diverse populations
(D) The return of independent small city-states throughout the regional areas

300. The intertwined events of the fall of Granada and the rise of the Spanish Inquisition fundamentally established:
(A) A monolithic administrative and cultural paradigm in the peninsula
(B) A fragmented political landscape lacking any central authority
(C) A revival of the preceding administrative structures and norms
(D) A permanent system of religious pluralism across the territory

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18. (A) The Byzantine Empire offered no resistance to the Arab invasion.
The campaign to establish control over the large Mediterranean island was a complex military endeavor that faced significant opposition. Contrary to the idea of a peaceful transition, the local defenders and their eastern imperial backers mounted a persistent defense of their fortified cities. This resistance meant that the process of securing the entire island required several decades of sustained military effort.

19. (C) The Abbasid Caliphate
The regional dynasty based in North Africa officially acknowledged the nominal sovereignty of the caliphs residing in the East. Although they operated with a high degree of practical autonomy, their legitimacy was tied to this formal connection with the central Islamic authority. It was under this institutional framework that they launched the significant maritime expedition to expand their influence across Sicily.

20. (C) Statement I is true but Statement II is false
After the successful conquest of the island, a major urban center was transformed into a flourishing capital known for its economic and cultural vitality. While the new administration introduced Islamic traditions and the Arabic language, the existing Greek and Latin communities continued to exist and practice their faiths. This resulted in a unique cultural mosaic rather than the total eradication of traditions.

21. (A) P-3, Q-2, R-4, S-1
The history of the island under Islamic rule involves key locations and influential figures. The capital city became a renowned hub of prosperity and administration. A different coastal city represented the final major stronghold to fall to the invaders. Furthermore, the initial military push was led by a respected legal scholar, while a later dynasty governed under the suzerainty of rivals.

22. (B) The feudal manorial system
The arrival of Islamic administration in the Mediterranean islands brought significant changes to agriculture and infrastructure. New irrigation techniques and diverse crops like citrus and sugarcane revitalized the local economy. However, the socio-economic structure characterized by rigid land dependencies and manorial lordship was a later European development that replaced the earlier systems introduced by the Arab governors and their successors.

23. (A) Both A and R are true and R is the correct explanation of A.
Securing the Mediterranean island proved to be an exceptionally long process due to the challenging natural landscape and the strength of local defenses. The defenders utilized the rugged terrain and sophisticated urban fortifications to slow the advance of the invading forces. Consequently, the complete administrative takeover required decades of persistent military campaigns and strategic sieges rather than a single victory.

24. (A) Help requested by a rebellious Byzantine commander
The initial decision to launch an invasion of the island was triggered by an internal dispute within the defending administration. A local naval leader, facing repercussions from the imperial authorities, sought military assistance from the North African governors. This invitation provided the strategic opening and the political justification needed for the regional dynasty to dispatch their forces across the Mediterranean.

25. (A) II, III, I, IV
The timeline of the island's transition to Islamic rule began with a local rebellion that invited foreign intervention. This was followed by the initial landing of troops on the coast. Over the following decades, various major strongholds were gradually captured, leading eventually to the rise of a specific local dynasty that presided over the island's period of greatest cultural flourishing.

26. (A) I and II
The administrative organization of the island involved dividing the territory into three distinct regions to manage the diverse population. While certain areas became heavily settled by the new arrivals and adopted their culture, other districts maintained a significant concentration of the original Greek-speaking Christian residents. This geographic division reflected the varied impact

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of the conquest and the persistence of local traditions.

27. (D) Sicily
This specific Mediterranean location served as a remarkable intersection of different civilizations during the medieval period. Under Islamic administration, its cities became centers of wealth and learning that rivaled the greatest capitals of the era. The subsequent rulers from the north recognized the value of the existing systems, choosing to maintain the sophisticated administration, architecture, and scholarship they inherited.

28. (A) I, II, III and V
The impact of the new administration on the island was profound, particularly in economic and social spheres. Land reforms broke up ancient large estates into smaller, more productive units, and new agricultural varieties were introduced. While non-Muslims were required to pay a specific tax, the widespread use of Arabic in commerce and the integration into broader trade networks stimulated general prosperity.

29. (C) An independent Muslim-ruled principality or city-state formed after the collapse of the Umayyad Caliphate of Cordoba
Following the disintegration of central authority in the eleventh century, the unified state fragmented into numerous small, autonomous entities. These regional powers were often centered around major cities and were ruled by various local dynasties or military leaders. While these smaller states were politically fragile and often competed with one another, they frequently became vibrant centers of culture and patronage.

30. (D) Yusuf ibn Tashfin - Almohad Caliph
Historical figures in the peninsula are often categorized by the specific movements or dynasties they led. While many rulers successfully founded states or governed independent cities, some associations are chronologically or ideologically incorrect. One notable leader was actually the central figure of a puritanical movement from North Africa that preceded the rise of a different, rival religious and political caliphate.

31. (A) It resulted in a power vacuum filled by the ambitious vizier Al-Mansur (Almanzor).
The passing of a strong and scholarly caliph led to significant political instability because his successor was a minor. This situation allowed a highly capable and ambitious court official to seize functional control of the state. While the official ruled in the name of the caliph, his dominance altered the traditional power structure and eventually contributed to long-term dynastic decline.

32. (B) He declared himself Caliph in 929 CE, challenging both the Abbasids and the Fatimids.
A prominent ruler of the western state took a bold political step by adopting the highest religious and political title in Islam. This move was intended to assert his absolute sovereignty and counter the influence of rival dynasties in the East and North Africa. Under his leadership, the state reached its zenith of power, wealth, and international prestige within the Mediterranean world.

33. (B) A Jewish physician translating Greek texts into Arabic
The social environment of the peninsula was often marked by a degree of intellectual cooperation between different religious communities. Scholars from various backgrounds worked together in urban centers to preserve and advance knowledge. This collaborative atmosphere allowed for the translation of classical wisdom and scientific inquiry, reflecting a society where shared intellectual goals occasionally transcended strict religious and social boundaries.

34. (A) Al-Zarqali - Astronomy
The intellectual life of the region flourished through the contributions of specialized scholars in various scientific fields. One renowned individual made significant advancements in the study of celestial bodies and the development of precision instruments. His work was highly influential both within the Islamic world and in later European scientific traditions, demonstrating the high level of technical expertise achieved in medieval centers.

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35. (C) They had bureaucratic skills essential for management.
When new rulers from the north took control of the island, they recognized the sophistication of the existing administrative machinery. The local officials possessed specialized knowledge in taxation, record-keeping, and governance that was vital for maintaining order and economic productivity. Consequently, the new administration chose to employ these experienced professionals to ensure a smooth transition and the continued prosperity of the region.

36. (D) Maimonides was a prominent Muslim theologian in Cordoba.
The intellectual history of the region includes many famous figures, but their specific religious identities and roles are important to distinguish. While a certain celebrated philosopher and physician was born in the capital city and deeply influenced by its culture, he was a leading figure in the Jewish community rather than an Islamic theologian. His work remains a cornerstone of medieval scholarship.

37. (C) Ibn Rushd
A distinguished polymath from the peninsula became famous for his extensive work in reconciling religious faith with philosophical reason. His detailed interpretations of classical Greek philosophy were so influential that he became known by a specific title in Western academic circles. His writings played a crucial role in the development of scholasticism and the intellectual history of both the Islamic and Christian worlds.

38. (D) Statement I is false but Statement II is true
The translation activity centered in a specific captured city was a major catalyst for the intellectual revival of Western Europe. By rendering complex Arabic scientific and philosophical works into Latin, scholars made ancient and contemporary knowledge accessible to a wider audience. This process was fundamental to the development of European universities and the subsequent cultural shifts that characterized the later medieval period.

39. (A) P-2, Q-1, R-4, S-3
Diverse scholars made unique contributions to medicine, literature, philosophy, and geography. One individual compiled a massive medical encyclopedia focused on surgery, while another wrote a famous treatise on love. A third author created a philosophical allegory about a child on a desert island, and a fourth produced a highly advanced world map for a northern monarch residing in Sicily.

40. (A) Canon of Medicine (Al-Qanun fi al-Tibb)
Many foundational scientific and medical texts circulated within the peninsula and influenced local scholars. However, it is important to distinguish between works produced by Andalusian authors and those written by famous thinkers in the eastern Islamic lands. One specific, comprehensive medical encyclopedia was the work of a renowned Persian polymath, though it later became a standard reference throughout the western territories.

41. (A) Both A and R are true and R is the correct explanation of A.
A famous philosopher faced significant opposition from traditionalists because of his strong defense of rational inquiry. He argued that logical reasoning and divine revelation were two different paths to the same ultimate truth, and therefore could not contradict each other. This attempt to harmonize Aristotelian logic with religious doctrine was seen as a threat to established theological interpretations of the time.

42. (A) Al-Zahrawi (Abulcasis)
A pioneering figure in the field of medicine lived near the capital and revolutionized the practice of physical interventions. He authored a monumental work that described numerous innovative tools and techniques, many of which had never been documented before. His contributions were so significant that he is often recognized as the primary founder of the professional discipline of modern surgical practice.

43. (A) IV, I, III, II
The history of the peninsula is marked by the succession of conquest, state-building, political dominance, and intellectual flourishing. The timeline begins with the initial military campaign, followed by the establishment of the independent emirate. Later, a powerful court official seized

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61. (A) I, II and IV
Architecture in the region was characterized by specific structural and decorative features that emphasized geometric patterns and the use of natural elements. Massive halls with many columns and the inclusion of flowing water and lush gardens in palace designs were common. While intricate stucco work and structural innovations were prevalent, the use of large human figures was generally avoided in these artistic traditions.

62. (D) Madinat al-Zahra
A spectacular administrative and residential complex was built near the capital to showcase the absolute authority and wealth of the newly declared caliph. Designed to rival the most magnificent cities of the East, it featured elaborate gardens, reception halls, and intricate decorations. Although its period of glory was relatively brief before being destroyed during internal conflicts, it remains a legendary site of artistic achievement.

63. (A) I, II, IV and V
The disintegration of the unified caliphate was a complex process driven by internal rivalries and ethnic tensions. This period of civil conflict led to the permanent fragmentation of the state into many small, independent territories. While diverse social groups played roles in this instability, the official end of the caliphal office marked a major turning point that fundamentally changed the region's political landscape.

64. (B) The civil war and political fragmentation that led to the collapse of the Umayyad Caliphate.
This term identifies a specific period of intense internal strife and military conflict that occurred in the early eleventh century. It involved various factions competing for power, which eventually destroyed the stability of the central administration. The resulting chaos led to the division of the once-unified territory into numerous smaller states, ending the golden age of the centralized caliphal government in Cordoba.

65. (B) Granada - Umayyads
After the fall of the central authority, various local dynasties took control of different urban centers. While many associations between cities and their ruling families are historically accurate, some common misconceptions exist. One prominent southern city was actually governed by a different group before eventually becoming the seat of a famous final dynasty, rather than being a stronghold of the original caliphal family.

66. (A) They began paying tribute (parias) to the northern Christian kingdoms.
The lack of political unity and military strength among the small, independent states made them vulnerable to external pressure. To avoid direct conflict and ensure their survival, many of these regional rulers agreed to provide regular financial payments to the expanding kingdoms in the north. This transfer of wealth significantly altered the balance of power in the peninsula and weakened the southern states.

67. (C) It was captured by King Alfonso VI of Leon and Castile.
A major turning point in the regional balance of power occurred when a significant central city was taken by northern forces. This event demonstrated the growing military strength of the Christian kingdoms and the vulnerability of the fragmented southern states. The fall of this historic urban center had profound psychological and political impacts, signaling a new phase in the long-term territorial struggle.

68. (D) To protect them against advancing Christian armies.
Facing increasing military pressure and the loss of key territories to northern forces, the rulers of the small southern states sought external assistance. They turned to a powerful and puritanical movement in North Africa that possessed a formidable army. This decision was a desperate attempt to halt the southward expansion of the Christian kingdoms and preserve the remaining Islamic territories in the peninsula.

69. (C) Battle of Zallaqa (Sagrajas) - Yusuf ibn Tashfin (Almoravids)
A decisive military encounter took place when a newly arrived North African force engaged the advancing northern armies. The victory of these reinforcements temporarily halted the Christian expansion and restored a degree of stability to the southern territories. This event marked the beginning of a period where the peninsula was

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social and health needs. While many terms refer to markets, schools, or palaces, one specific name was given to the facilities dedicated to medical care and healing. These centers often provided sophisticated treatment and were important hubs for the practical application of the medical knowledge flourishing during the era.

53. (C) Implementation of advanced irrigation and crops
The significant increase in food production was driven by the introduction of sophisticated water management techniques and a variety of new plant species. By utilizing systems to transport and lift water, farmers could cultivate land that was previously too dry for intensive use. This allowed for multiple growing seasons and a more diverse range of products, fundamentally transforming the regional landscape and economy.

54. (B) The books were mostly destroyed by the Christian forces in 711 CE.
The preservation and expansion of knowledge reached a remarkable level during the tenth century, particularly under the patronage of a scholarly caliph. A vast collection of manuscripts was meticulously gathered from across the known world, covering a wide range of academic disciplines. This assembly of wisdom represented the peak of intellectual achievement and served as a crucial resource for scholars of that period.

55. (C) Statement I is true but Statement II is false
After a major city was taken by northern forces, it became a focal point for the transmission of Arabic knowledge to the rest of Europe. While this process involved the translation of many important texts, it was actually supported by key religious and political leaders who recognized the value of the information. This contradicts the idea that the movement faced official institutional opposition.

56. (A) P-3, Q-2, R-1, S-4
The agricultural landscape was transformed by several specific introductions and improvements. A particular mechanical device was used to efficiently lift water for fields, while new crops like silk and cotton supported a thriving textile industry. Other plants required more intensive irrigation systems, and existing tools were refined to improve overall productivity, demonstrating a high level of technical skill in managing rural resources.

57. (C) Printed paper currency
The economy of the region was renowned for its high-quality manufactured goods and luxury items. While leatherwork, fine textiles, and sophisticated metallurgy were major products that were traded internationally, the use of a specific modern financial technology was not part of the medieval economic system. Instead, trade relied on the circulation of stable, precious metal coins that were trusted throughout the Mediterranean region.

58. (A) Both A and R are true and R is the correct explanation of A.
A thriving commercial network was supported by a sophisticated monetary system that facilitated both local and international trade. The production of reliable gold and silver coins by the central administration provided a stable medium of exchange that was accepted far beyond the borders of the state. This economic integration allowed the region to become a major hub for Mediterranean and trans-continental commerce.

59. (D) Islamic Spain (Al-Andalus) and Sicily
The method of creating a versatile writing material from plant fibers reached Europe through specific southern regions that were under Islamic administration. This technology offered a more efficient and affordable alternative to previous materials, significantly impacting the production of books and the spread of knowledge. These areas served as the primary conduits for this innovation to reach the rest of the continent.

60. (A) II, I, IV, III
The development of monumental architecture followed a progression from early religious structures to grand palace cities and later administrative towers. This timeline begins with the foundation of the capital's main mosque, followed by the construction of a luxurious caliphal residence. Later, a major minaret was built in a different city, and finally, the era culminated in the elaborate palace complex in the south.

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practical control of the state, and finally, the era concluded with the peak of philosophical and scientific achievements in the late period.

44. (C) I, II and III
The transmission of knowledge to the north was facilitated by several key factors and individuals. A dedicated group of scholars translated vital texts, and sophisticated instruments for navigation and timekeeping were introduced to a wider audience. Furthermore, influential figures from the northern church traveled to the border regions to study these advanced sciences, showing the high value placed on this intellectual heritage.

45. (C) Al-Idrisi and King Roger II
A remarkable collaboration occurred between a renowned geographer and a northern monarch who had established rule over the island of Sicily. The scholar spent many years compiling detailed data and creating advanced maps that surpassed anything previously available in the West. This partnership resulted in a monumental geographical work that showcased the high level of cultural and scientific synthesis in the Mediterranean.

46. (B) II, III, IV and V
The society of the peninsula was characterized by complex social dynamics and cultural interactions. Intermarriage and the adoption of Arabic language and literature by diverse groups fostered a vibrant atmosphere. At the same time, specific minorities experienced periods of significant intellectual growth, and individuals of foreign origin often attained high status in the military, contributing to the unique character of the region.

47. (A) Native Iberians who converted to Islam and their descendants.
As the new administration established itself, a significant portion of the local population chose to adopt the faith of the rulers. These individuals and their families formed a large and influential social group that combined their native heritage with new religious and cultural identities. Their presence was crucial in the gradual transformation of the region into a predominantly Islamic society over several generations.

48. (B) Saqaliba - African mercenary troops
Various social and ethnic groups were defined by their origins and status within the diverse population. While many terms correctly identify religious or cultural categories, some specific groups are often misunderstood. One particular class consisted of individuals from northern and eastern Europe who were integrated into the elite military and administrative structures, rather than originating from the neighboring southern continent as often assumed.

49. (B) The emergence of a bilingual society and hybrid poetic forms like the Muwashshah.
The widespread adoption of Arabic by different religious communities led to a unique linguistic environment. This resulted in the development of a society where multiple languages coexisted and influenced each other. This cultural blending was most evident in literature, where new types of poetry combined classical structures with local vernacular, reflecting the complex and integrated nature of the urban and intellectual life.

50. (A) It is a form of strophic poetry developed in Al-Andalus, often ending with a colloquial jarcha.
A distinctive literary innovation emerged in the region that deviated from the traditional structures of classical verse. This new poetic form utilized a series of stanzas and frequently concluded with a short verse written in the local dialect. This style reflected the cultural and linguistic synthesis of the area and became a popular medium for expressing themes of nature, love, and social life.

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51. (C) The double-tiered, alternating red-and-white voussoirs of the horseshoe arches.
The architecture of the primary religious center in the capital displayed a creative blend of various artistic traditions. By incorporating structural elements from earlier local buildings and combining them with distinctive geometric patterns and colors, the builders created a unique visual style. This innovation not only provided structural support for the massive roof but also became an iconic symbol of the region's artistic identity.

52. (D) Bimaristan - A hospital or medical facility
Public life in the urban centers was supported by various specialized institutions that fulfilled

increasingly influenced by powerful religious and political movements originating from across the strait.

70. (B) Almoravids were strict Malikis, while Almohads followed the doctrine of Ibn Tumart, emphasizing strict divine unity (Tawhid) and rejecting traditional Madhhabs.
The two major North African movements that influenced the peninsula had fundamental theological differences. The earlier group adhered strictly to traditional legal interpretations, while the subsequent movement followed a specific doctrine that emphasized absolute divine unity and criticized the existing religious establishment. This ideological shift led to a different approach to governance and social organization during their respective periods of dominance in the region.

71. (D) They actively encouraged the drinking of wine and the flourishing of non-religious poetry.
The movement that rose to power in the twelfth century was characterized by its strict religious focus and a drive for internal reform. Originating in the mountains of the south, its leaders established a significant capital and maintained a powerful military presence. However, their puritanical approach to social life and morality meant that they generally discouraged practices that were seen as deviating from their religious ideals.

72. (C) Statement I is true but Statement II is false
A major battle in the early thirteenth century served as a critical turning point in the history of the region. A coalition of northern kingdoms achieved a decisive victory over the forces of the dominant southern empire. This defeat severely weakened the military power of the North African dynasty in the peninsula, leading to the rapid loss of most of their remaining territories.

73. (A) P-2, Q-4, R-1, S-3
The history of the region involves several distinct dynasties and movements, each founded or led by influential figures. A surviving prince established the original western emirate, while a North African leader brought a puritanical movement to the peninsula. A different religious reformer founded the subsequent empire, and finally, a new leader established the last independent kingdom in the far south.

74. (A) Emirate of Granada
As northern forces gradually took control of most of the peninsula, a single independent state remained in the southern mountains. This kingdom survived for several centuries by utilizing clever diplomacy and its naturally defensible location. It became a final refuge for culture and scholarship before its eventual surrender, marking the end of sovereign Islamic political authority in the region in the late fifteenth century.

75. (A) Both A and R are true and R is the correct explanation of A.
The long survival of the last southern kingdom was due to a combination of strategic factors. Its rulers navigated complex political relationships with their neighbors while benefiting from the influx of skilled refugees and the protection of rugged terrain. These elements allowed the state to remain a prosperous cultural center even as it faced constant pressure from the increasingly powerful and unified northern kingdoms.

76. (B) 1492 CE
The final surrender of the last independent Islamic state in the peninsula occurred in the late fifteenth century. This event followed a long siege and a negotiated agreement that transferred control of the city to the unified northern monarchs. The conclusion of this conflict is often seen as a landmark date that ended the medieval period and unified the entire territory under a single administration.

77. (A) IV, I, II, III
The gradual reduction of Islamic control followed a sequence of major urban losses over several centuries. It began with the fall of a key central city in the eleventh century, followed by a decisive military defeat in the early thirteenth century. This led shortly to the capture of the historic capital and other major southern cities, finally concluding with the surrender of the last stronghold.

78. (A) I, II and IV
The conclusion of the final military campaign was marked by a formal agreement that initially

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promised to respect the customs and faith of the local population. This period also saw the implementation of policies that affected other religious minorities within the unified state. While the transition of power was led by the northern monarchs, the actual treatment of the population shifted significantly in the years following the surrender.

79. (A) Moriscos
Following the mandatory conversion decrees, many individuals of Islamic heritage remained in the peninsula under a new religious identity. Although they were officially recognized as part of the state's faith, many continued to secretly maintain their original traditions and culture in private. This group faced increasing pressure from both political and religious authorities as the state sought to achieve total cultural and religious uniformity.

80. (A) I, II and IV
A specific institutional body was created by the northern monarchs to monitor religious orthodoxy and ensure the sincerity of those who had recently converted. This organization focused particularly on individuals suspected of maintaining their former beliefs and practices. Under its early leadership, it became a powerful tool for social control, although its influence and targets evolved significantly over several centuries of operation in the region.

81. (B) The centuries-long series of battles by Christian states to expel the Muslims from the Iberian Peninsula.
This historical term identifies the protracted military and ideological movement led by northern kingdoms to re-establish Christian rule over the entire peninsula. Spanning several centuries, it involved a series of territorial gains and cultural shifts as Islamic authority gradually receded southward. The process finally concluded with the capture of the last independent southern kingdom, fundamentally reshaping the political and religious identity of the region.

82. (A) Jizya - A tax paid by Christians living in post-1492 Christian Spain
Various terms are used to describe the social and religious categories of individuals during the transition to unified northern rule. While some words accurately identify groups that maintained secret traditions, other terms refer specifically to the administrative practices of the previous Islamic governments. It is important to correctly distinguish between the fiscal policies of the earlier era and the religious monitoring of the later period.

83. (C) Fears of a fifth column and resistance to assimilation.
The final decision to remove a specific minority group from the peninsula was driven by political concerns and social tensions. Authorities feared that these individuals might cooperate with external rivals and viewed their continued adherence to traditional customs as a threat to national unity. This resulted in a series of royal decrees that led to the mass departure of hundreds of thousands of people in the early seventeenth century.

84. (D) They transformed Palermo into a major emporium of Mediterranean trade.
The impact of Islamic rule on the large Mediterranean island was particularly visible in its urban and economic development. A central city was elevated to the status of a major capital, becoming a thriving hub for international commerce and cultural exchange. This prosperity was supported by diverse agricultural production and sophisticated administrative systems, making the island a vital link in the broader network of Mediterranean trade.

85. (C) The introduction of summer crops from India and the Middle East, allowing for multiple harvests a year.
A dramatic change in agricultural productivity occurred through the introduction of new plant species and sophisticated water management. By bringing in crops that thrived in warmer temperatures and utilizing systems for irrigation, farmers were able to cultivate land more intensively throughout the year. This diversification of the food supply and the ability to produce multiple harvests significantly boosted the regional economy and supported larger populations.

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86. (B) Muqarnas - Ornamental vaulted stalactite-like stucco decoration
The artistic and architectural style of the region utilized several distinctive decorative elements. One particular feature involved the creation of complex, three-dimensional geometric patterns that resembled natural formations in caves. This technique was used to decorate ceilings and arches in mosques and palaces, showcasing a high level of craftsmanship and an aesthetic focus on intricate, repeating motifs that became characteristic of the local architectural heritage.

87. (D) Combination of knowledge with rigorous observation.
The study of agriculture and botany in the region was characterized by a systematic approach that blended historical learning with practical experience. Scholars meticulously documented their findings and experiments with various plant species and cultivation techniques. This focus on empirical evidence and detailed observation led to the production of comprehensive manuals that served as essential guides for farmers and significantly improved the efficiency of land use.

88. (A) The pursuit of secular sciences was strictly forbidden by the Caliphs.
The intellectual environment of the tenth-century capital was remarkably open to a wide range of academic pursuits. Leaders actively encouraged the study of both religious and rational sciences, including mathematics, medicine, and astronomy. This supportive atmosphere allowed individuals from diverse backgrounds and genders to participate in a flourishing culture of learning, making the city one of the most significant intellectual centers of the medieval world.

89. (D) Statement I is false but Statement II is true
The period of significant cultural and intellectual flourishing for the Jewish community was deeply integrated into the administration of the western caliphate. High-ranking individuals served as advisors and diplomats in the capital, demonstrating the high degree of trust and social integration that existed during the peak of the Umayyad era. This period of achievement took place long before the political shifts of later centuries.

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90. (A) P-2, Q-4, R-3, S-1
Different cities in the peninsula held unique historical roles and cultural significance. One served as the grand capital of the early unified state, while another became a renowned center for scholarly translation. A third location remained the final defensive stronghold in the south, and a fourth city became the primary seat for a major empire during its period of regional dominance.

91. (D) The complete exclusion of Islamic geometric patterns.
A unique architectural style developed through the work of Islamic craftsmen living in territories governed by northern rulers. This style blended traditional aesthetic elements, such as intricate brickwork and tile patterns, with the structural forms of the local churches and palaces. Rather than rejecting the artistic heritage of the south, this movement actively incorporated its distinctive motifs into the new architectural landscape of the peninsula.

92. (A) Both A and R are true and R is the correct explanation of A.
The long duration of Islamic presence and the sophisticated systems of government and agriculture left a permanent mark on the local culture. This influence is most clearly seen in the significant number of loanwords from Arabic that became part of the regional language. These terms cover essential areas of life, reflecting the deep and lasting integration of diverse concepts into the daily reality of the population.

93. (C) Debated theories suggest Vandal or Gothic roots.
The origin of the name used to describe the southern territories of the peninsula remains a subject of academic discussion. Various linguistic theories connect the term to earlier groups that resided in or passed through the region. While several possibilities exist, the name became the standard way for medieval geographers to identify the lands governed by the various Western Islamic dynasties over several centuries of rule.

94. (A) II, IV, I, III
The timeline of the western state is marked by the succession of rulers who shaped its political and

111. (A) A form of strophic poetry, similar to the muwashshah, but composed entirely in colloquial Andalusian Arabic and meant to be sung.
A popular and vibrant poetic form emerged that utilized the everyday language of the local population. This style deviated from classical structures and was often intended for musical performance in urban social settings. By combining a series of verses with familiar themes and accessible language, it became a widely enjoyed medium that reflected the unique cultural and linguistic environment of the medieval southern territories.

112. (B) Fall of Granada - 1085 CE
The timeline of the gradual reduction of Islamic control is marked by the loss of several major urban centers. While many dates correctly identify when historic capitals and coastal cities were taken by northern forces, some common errors exist in matching specific events with their actual centuries. One major central city was actually lost much earlier than the final southern stronghold, which surrendered in the late fifteenth century.

113. (B) The decisive defeat of their forces by the united Christian armies at Las Navas de Tolosa in 1212 CE.
The sudden decline of the dominant southern empire followed a massive military encounter in the early thirteenth century. A coalition of northern kingdoms achieved a major victory that shattered the military strength of the regional administration. This event triggered a rapid loss of control over most of the peninsula, as major cities were subsequently captured by the expanding northern forces over the following decades.

114. (A) It was a prosperous state known for silk production, agricultural wealth, and the Alhambra.
The final independent kingdom in the south was a significant center of economic and cultural vitality during its long history. It benefited from specialized agricultural production and a flourishing luxury goods industry, particularly in textiles. Its naturally protected location and the construction of elaborate palace complexes made it a final refuge for art and scholarship before the unification of the entire peninsula under northern rule.

115. (C) The use of complex bent entrances, massive crenelated walls, and strategic watchtowers (Torre de la Vela).
The military architecture of the region was characterized by sophisticated defensive features designed to protect key urban centers and palaces. These included specialized entrance structures that forced attackers to change direction, as well as thick walls and elevated positions for observation. These innovations provided significant tactical advantages and reflected the constant state of regional competition and the need for high-level security in prominent administrative sites.

116. (D) Tawq al-Hamamah (The Ring of the Dove) - Ibn Hazm
Various influential literary and historical works were produced by the region's scholars, covering subjects from philosophy to the psychology of love. While many famous authors are associated with specific comprehensive texts, it is important to correctly pair each book with its actual writer. One particular eleventh-century treatise on romance remains a classic example of the sophisticated urban literature that flourished in the diverse society of the peninsula.

117. (C) An allegory of a child discovering truth through reason
A famous twelfth-century philosophical work utilized a unique narrative structure to explore the relationship between human reason and divine truth. The story follows a person who grows up in complete isolation on a deserted island and gradually develops a deep understanding of the world and its creator through logical observation. This influential allegory highlights the high value placed on rational inquiry by the region's intellectual community.

118. (B) Arab navies heavily utilized "Greek Fire," exclusively acquired from the Crusaders.
The maritime power of the regional states was significant, with major naval bases established along the coast to protect trade and project influence. These fleets were involved in frequent conflicts and utilized various tactical innovations. However, the use of certain specialized weapons and their origins are often misunderstood in

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intricate geometric designs were combined with northern and eastern influences.

103. (A) P-3, Q-2, R-1, S-4
Various individuals in the region achieved fame for their pioneering work in diverse scientific fields. One figure explored early aviation and materials science, while another produced influential astronomical tables. A third scholar compiled a detailed encyclopedia of botanical medicines, and a fourth contributed to the study of celestial movements and mathematical instruments. Together, their work represents the high level of technical and academic expertise in the region.

104. (A) The unification of the entire Maghreb under Spanish rule
The eleventh century was characterized by a specific political landscape where the once-unified state was replaced by numerous small, independent entities. While this period saw intense cultural rivalry and a high degree of intellectual patronage, it was also marked by political fragmentation and military weakness. These smaller states often relied on external mercenaries for protection, reflecting a departure from the centralized power of the previous era.

105. (A) Both A and R are true and R is the correct explanation of A.
The rulers of the small independent states that emerged in the eleventh century often prioritized cultural and intellectual pursuits. By supporting famous poets and scientists, they sought to enhance their own prestige and demonstrate the legitimacy of their courts in a competitive environment. This high level of patronage compensated for their limited military strength, making their capitals vibrant centers of arts and sciences during a politically fragile time.

106. (A) The Muhtasib
In the urban centers of the peninsula, a specific public official was responsible for maintaining order and fairness within the commercial life of the city. His duties included verifying the accuracy of weights and measures, ensuring the quality of goods, and upholding standards of public morality. This role was essential for the smooth functioning of the busy marketplaces and for fostering trust between buyers and sellers.

107. (A) II, IV, I, III
The cultural and intellectual development of the region followed a sequence of landmark events and achievements. It began with the construction of the capital's central religious structure in the eighth century, followed later by early scientific experiments. Subsequently, a major scholarly movement emerged to translate vital texts, and finally, the era reached its peak with the sophisticated philosophical commentaries produced in the late twelfth century.

108. (A) I, III and IV
Education in the peninsula was supported by a combination of formal study and a tradition of traveling to seek knowledge. Primary schooling focused on foundational religious and literary texts, while higher-level students often journeyed to distant cities to study with renowned masters. The elite members of society, including many women, had access to specialized instruction in literature and the arts, fostering a broadly literate and cultured population.

109. (C) Rodrigo Diaz de Vivar (El Cid)
A legendary figure from the northern territories became famous for his complex role as both a mercenary leader and an independent ruler. After serving various monarchs and regional states, he eventually conquered and governed a major coastal city in the east. His ability to lead diverse military forces and his prominent place in later literature reflect the intertwined and competitive nature of life in the medieval peninsula.

110. (A) I, II, III and V
The Jewish community played a vital role in the social and intellectual life of the peninsula, particularly during the middle period. Many individuals attained high positions in government and served as essential bridges between different cultures. While specific later movements brought periods of significant challenge, the community's overall contributions to poetry, medicine, and administration were fundamental to the region's cultural and scientific flourishing over several centuries.

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cultural development. It began with the founder of the independent emirate, followed later by the leader who declared the region a caliphate. After his peak, a scholarly successor expanded the libraries, and finally, the era concluded with a ruler whose reign saw the rise of a powerful vizier.

95. (A) I, II and IV
A powerful movement from North Africa had a significant impact on the peninsula during the late eleventh century. Characterized by their strict adherence to traditional legal schools and their origins as a religious reform movement among tribal groups, they utilized mobile military tactics to stabilize the southern territories. Their arrival halted northern advances and integrated the region into a broader, puritanical empire for several decades.

96. (B) Abdur Rahman III
During the early tenth century, a remarkable leader transformed the regional state into a dominant Mediterranean power. By asserting supreme religious and political authority and successfully managing internal and external threats, he oversaw a period of unprecedented prosperity and cultural achievement. His decision to build a magnificent palace city near the capital symbolized the absolute authority and global prestige he achieved during his long reign.

97. (A) I, II and IV
A renowned fourteenth-century thinker had deep connections to the history and culture of the southern peninsula. His family heritage and diplomatic service for the last independent kingdom provided him with unique insights into the rise and fall of states. He utilized these experiences to develop influential theories about social cohesion and the cyclical nature of political authority, which remain foundational to the study of human societies.

98. (A) Group solidarity, social cohesion, or tribalism
An influential historical concept was developed to explain the strength and stability of different social and political groups. This idea focuses on the collective sense of purpose and mutual support that allows a community to achieve and maintain power. It was used to analyze the dynamics of tribal movements and the transition from desert life to urban administration, providing a framework for understanding historical change.

99. (C) Beowulf - Translated from Arabic by the Toledo School
The transmission of knowledge through southern European centers focused on a wide range of scientific and philosophical subjects. Many foundational works in mathematics, medicine, and astronomy were rendered into Latin, making them accessible to a wider audience. However, the legendary epic poetry of northern Europe had no connection to these translation movements, as it belonged to an entirely different linguistic and cultural tradition.

100. (D) It made books cheaper and increased output.
The introduction of a new method for producing writing material had a profound impact on the intellectual life of the region. By providing a more efficient and affordable alternative to previous options, this technology allowed for the mass production of manuscripts. This resulted in the growth of libraries and a significant increase in the accessibility of knowledge, supporting the flourishing culture of scholarship and education in urban centers.

101. (C) He was a brilliant general who usurped functional power from the young Caliph Hisham II.
In the late tenth century, a highly capable military and administrative official seized effective control of the state while the official ruler was still a minor. Through a series of successful military campaigns and strict governance, he became the de facto leader of the unified territory. While his rule brought short-term dominance, his methods altered the traditional structure of authority and contributed to future political instability.

102. (D) Statement I is false but Statement II is true
The architectural legacy of the Mediterranean island reflects a remarkable blend of different traditions that occurred during the medieval period. While subsequent rulers from the north brought their own styles, they actively integrated existing structural and decorative elements from the previous era. This resulted in a unique artistic synthesis where features like pointed arches and

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historical accounts. The overall focus was on maintaining control over vital Mediterranean sea lanes and supporting military campaigns on the islands.

119. (D) Statement I is false but Statement II is true
A spectacular religious building on the Mediterranean island showcases the remarkable cultural synthesis of the medieval period. Although commissioned by a northern monarch who had established control over the region, the structure heavily incorporated artistic elements from the previous era. The presence of intricate geometric designs and specialized decorative ceilings demonstrates the continued influence and high value placed on the skills of Islamic artisans under new administration.

120. (A) P-2, Q-4, R-1, S-3
The architectural style of the region utilized several distinctive elements that defined its visual character. This included a specific type of arch with an inward curve, as well as complex patterns and rectangular frames used to highlight openings. Another characteristic feature involved the use of continuous geometric networks for wall decoration. Together, these elements created a unique aesthetic that blended structural innovation with intricate, repeating decorative motifs.

121. (C) Cathedral of Santiago de Compostela
While many historic buildings in the peninsula feature a blend of different artistic traditions, some major structures belong to an entirely different architectural lineage. While grand mosques, palaces, and regional fortresses often display the influence of southern craftsmanship and aesthetic elements, one prominent northern cathedral was built in a style that specifically emphasized different European traditions, serving as a major focal point for pilgrims from across the continent.

122. (A) Both A and R are true and R is the correct explanation of A.
The prosperity of urban commercial centers was supported by a dedicated official who monitored the daily activities of the marketplaces. By ensuring that goods met quality standards and that transactions were honest, this role fostered a stable environment that encouraged trade. This systematic oversight was crucial for maintaining the economic health of the cities and for protecting both merchants and the general public from fraudulent practices.

123. (D) Iberian Christian art incorporating Islamic motifs.
A distinctive artistic style emerged from the interaction of different religious communities within the peninsula. This movement involved Christian artisans who integrated various aesthetic elements from the surrounding Islamic culture into their own works. By utilizing specific decorative patterns and structural forms, they created a unique visual language that reflected the complex cultural blending and shared artistic heritage of the diverse medieval society in the region.

124. (A) I, III, II, IV
The political history of the region followed a sequence of major dynasties that held power over different periods. It began with the long rule of the initial independent state, followed by two successive empires that originated in North Africa and brought different religious and military approaches. Finally, the era concluded with the long survival of a single southern kingdom that remained the last independent Islamic territory.

125. (B) I, II and III
A renowned thirteenth-century thinker and mystic had a profound impact on the development of Sufi philosophy. Born in the eastern part of the peninsula, he authored several monumental works that explored the deep spiritual aspects of faith. His ideas about the nature of existence and the path to spiritual truth were highly influential and continue to be studied as central texts in the history of Islamic intellectual thought.

126. (D) Ibn Hazm
An influential eleventh-century polymath was noted for his extensive work in comparative religion and his strong defense of a specific literalist legal school. His writings provided detailed critiques of various beliefs and sects, showcasing his vast knowledge and sharp analytical skills. He was also a prominent figure in the political and literary life of the period, contributing to the sophisticated intellectual atmosphere of the southern territories.

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tribal forces from North Africa and the East, as well as an elite class of soldiers of northern and eastern European origin. While these groups provided the bulk of the military manpower and leadership, some other famous classes of soldiers were specific to different regions and dynasties in the broader Islamic world.

190. (C) A is true but R is false.
The last southern palace complex is famous for its delicate and intricate decorative style, utilizing materials like stucco and wood to create incredibly elaborate designs. While these aesthetic choices were deliberate and represented a specific artistic peak, they were not the result of a lack of skill or resources. Instead, they reflected a sophisticated aesthetic focus on geometric patterns and ornamental beauty that became a landmark of the final southern kingdom's culture.

191. (A) A massive geographical encyclopedia and world map created by Al-Idrisi in Sicily.
A monumental scientific work was produced on the Mediterranean island through a remarkable collaboration between a renowned scholar and a northern monarch. This comprehensive study combined detailed geographical data from throughout the known world with advanced mapping techniques. The resulting encyclopedia and its associated world map represented the highest level of geographic knowledge available at the time and showcased the flourishing intellectual atmosphere of the integrated Mediterranean court.

192. (A) I, II, III, IV
The gradual reduction of territory followed a sequence of major urban surrenders over several centuries. It began with the fall of a key central city in the eleventh century, followed much later by the capture of the historic southern capital in the early thirteenth century and then another major port city. The process finally concluded in the late fifteenth century with the surrender of the very last independent southern stronghold.

193. (I, II and III)
A significant state in the northeast was known for its magnificent palace and its active role in regional politics. During a period of political fragmentation, its rulers often navigated complex relationships with neighboring powers, including through the use of prominent mercenary leaders. The cultural and architectural achievements of this independent territory demonstrate the high level of sophistication that continued to exist in the various regional capitals after the fall of the central unified caliphate.

194. (A) The expulsion of the Jews from Spain
In the late fifteenth century, the newly unified northern monarchs issued a significant decree that targeted a specific religious minority. This policy aimed to achieve total religious uniformity by requiring these individuals to either convert or depart from the peninsula. This event marked a major turning point in the social history of the region and occurred simultaneously with the conclusion of the long military campaign against the last independent southern kingdom.

195. (A) I, II, III and V
The economic development of the Mediterranean island was characterized by a sophisticated monetary system and flourishing industries. The administration minted reliable gold coins that supported a bustling network of markets and crafts in the capital. The introduction of new crops like silk and citrus, along with organized trade, made the island a vital center of production and commerce within the broader Mediterranean world, supporting a period of significant regional prosperity and growth.

196. (D) People of the Ribat, denoting a movement that began among pious, militant monks or warriors in fortified frontier posts.
This term identifies a powerful religious and political movement that originated among tribal groups in North Africa. Starting in fortified outposts dedicated to both spiritual study and defense, they developed a formidable military force. Their subsequent arrival in the peninsula halted northern advances and integrated the region into a broader empire focused on religious reform and traditional legal interpretations for several decades in the late eleventh century.

197. (C) Al-Zarqali - The foremost poet of the Umayyad court
The region was home to many brilliant scholars who made significant contributions to several academic disciplines. This included pioneers in modern surgery, historians who studied the

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reliable supply for various crops and significantly increasing agricultural productivity.

135. (D) The Alhambra is characterized by its heavy use of undecorated, bare stone walls.
The architectural legacy of the region is noted for several iconic structures that display a high level of artistic sophistication. Many of these buildings were later adapted to new roles or served as inspiration for subsequent styles. Contrary to the idea of plain designs, the most famous southern palace complex is celebrated for its incredibly intricate and lavish decoration, which integrated geometric patterns, calligraphy, and delicate stucco work.

136. (D) Statement I is false but Statement II is true
The history of the Mediterranean island under Islamic rule involved both a prolonged period of military struggle and a later phase of internal fragmentation. While the initial conquest faced significant resistance and took decades to complete, the unified administration eventually broke down into several smaller, independent territories. This political division occurred before the island was eventually taken by a new group of rulers from the north in the eleventh century.

137. (A) P-2, Q-3, R-4, S-1
The history of the region and the nearby island was shaped by several key military and political leaders. One commander led the initial campaign into the peninsula, while another established the first independent emirate. A legal scholar headed the first major expedition to the island across the sea, and a North African leader brought a powerful movement that temporarily reunified the southern territories in the late eleventh century.

138. (A) Haiku
The literary tradition of the region was diverse and innovative, developing several unique poetic and narrative forms. This included various types of strophic verse that combined classical language with local dialects, as well as sophisticated prose narratives. While these styles reflected the complex cultural blending of the area, they belonged to a specific linguistic and regional heritage that was distinct from the traditions developed in completely different parts of the world.

139. (A) Both A and R are true and R is the correct explanation of A.
A renowned philosopher from the late period had a significant impact on Western academic traditions through the translation of his works. While his rationalist approach faced opposition from conservative theologians in his own region, his detailed interpretations of classical Greek thought were eagerly studied in European universities. This led to his ideas becoming foundational to the development of medieval scholasticism and the intellectual history of the north.

140. (B) An esoteric, neo-Platonic approach synthesizing religion, philosophy, and mathematics.
A specific intellectual movement from the East had a profound influence on scholars in the southern peninsula. This group promoted a comprehensive philosophy that combined various academic disciplines with religious and spiritual goals. By exploring the connections between the natural world, mathematical principles, and divine truth, their writings supported the flourishing culture of scientific and philosophical inquiry that characterized the region's intellectual centers during the medieval period.

141. (A) II, III, IV, I
The history of the Mediterranean island followed a timeline of invasion, gradual conquest, regional dominance, and eventual change in rule. It began with the initial landing of troops, followed several decades later by the fall of its last major coastal strongholds. A local dynasty then oversaw a period of cultural flourishing, which eventually concluded when northern forces took control of the capital city in the late eleventh century.

142. (A) I and II
Under the new administration from the north, the Mediterranean island became a remarkable center of cultural synthesis. The rulers maintained a court where multiple languages were officially recognized, and they actively incorporated existing artistic and administrative traditions. This blended heritage is visible in iconic artifacts and buildings from the period, showcasing the high value placed on the diverse

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174. (D) A Byzantine naval commander who rebelled against the Emperor and invited the Aghlabids to invade Sicily.
The initial Islamic invasion of the large Mediterranean island was triggered by an internal dispute within the defending administration. A local naval leader, facing repercussions from the imperial authorities, sought military assistance from North African governors across the sea. This invitation provided the strategic opening and the political justification needed for the regional dynasty to launch the major expedition that began the process of establishing new rule on the island.

175. (A) IV, III, II, I
The history of the two major North African empires in the peninsula followed a sequence of religious reform, military intervention, and territorial struggle. It began with the rise of a puritanical movement across the strait, followed by a decisive victory that halted northern advances. Subsequently, a rival religious empire took control of major southern cities, eventually facing a massive defeat in the early thirteenth century that signaled their regional decline.

176. (A) I, II and IV
Scientific progress in the region reached a high level of sophistication in several academic fields. Scholars produced advanced astronomical tables that were used throughout Europe and made significant contributions to botany and pharmacology through detailed encyclopedias. Their approach often involved critical analysis of earlier systems and a focus on systematic documentation, demonstrating the high value placed on empirical study and rational inquiry within the regional intellectual community.

177. (B) Maimonides (Moses ben Maimon)
A renowned twelfth-century polymath and physician was born in the southern capital and became one of the most influential figures in Jewish scholarship. After facing challenges during a period of political shift, he eventually settled in the East, where he served in a prominent court and authored foundational works on faith and philosophy. His life and work represent the deep intellectual connections between the diverse religious communities of the medieval southern territories.

178. (A) I, II, IV and V
Individuals of Islamic heritage who remained under unified northern rule occupied a complex social and religious position. While they were officially required to convert, many maintained their traditional language and customs in private. They played a massive role in the regional economy, particularly in specialized farming. However, persistent political and religious concerns eventually led to their mass expulsion from the peninsula in the early seventeenth century by royal decree.

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179. (C) A Muslim living under Christian rule in the Iberian Peninsula who was not forced to convert to Christianity.
This term identifies a specific group of individuals who remained in territories taken by northern forces but were initially allowed to maintain their faith and culture. They often served as skilled artisans and builders, contributing to a unique architectural style that blended different artistic traditions. Their presence reflected a period of transition where different communities coexisted under a new administration before later shifts toward total cultural and religious uniformity occurred.

180. (D) Printing press - Invented in Cordoba
The cultural impact of the southern territories on the rest of the continent was profound and diverse. It included the introduction of musical instruments, influential poetic styles, and foundational mathematical concepts like the use of a zero. While these contributions fundamentally changed European science and art, some modern technologies were developed elsewhere and at a different time, showing the specific regional and historical limits of the Andalusian influence on world history.

181. (C) It irreparably broke the military power of the Almohads in Spain, opening the Guadalquivir valley to rapid Christian conquest.
A massive military encounter in the early thirteenth century served as a critical turning point for the regional balance of power. The decisive victory of the northern coalition shattered the defense of the dominant southern empire and initiated a rapid southward expansion. This led to the loss of major historic cities over the following decades, leaving only a single independent

about the internal journey of a solitary person seeking knowledge in a flawed environment. His work contributed to the sophisticated academic atmosphere where different perspectives on reason, faith, and the human condition were debated by scholars in the diverse urban centers of the period.

151. (D) A fortified frontier monastery/garrison manned by religious warriors defending the borders of Islam.
Along the border regions, a specific type of building served as both a military outpost and a center for spiritual dedication. These structures were manned by individuals who combined religious devotion with the duty of defending the territory. They played a crucial role in maintaining security and served as symbols of the ongoing territorial struggle between different religious and political powers in the medieval peninsula.

152. (A) They established a lasting empire in Spain that survived until 1492.
A powerful movement from North Africa arrived in the late eleventh century and temporarily reunified the southern territories. They achieved a major military victory that halted northern expansion and integrated the region into a broader empire for several decades. However, their period of dominance eventually came to an end when they were replaced by a subsequent rival movement, long before the final fall of the southern stronghold.

153. (D) Statement I is false but Statement II is true
The literature of the region was renowned for its vibrant and creative approach, particularly in poetry. While it maintained connections to traditional structures, it also developed new styles that celebrated nature, urban gardens, and the complexities of human emotion. These innovations reflected the sophisticated and diverse social environment of the southern territories and became a popular and influential medium for both elite and popular expression over several centuries.

154. (A) P-2, Q-4, R-1, S-3
Diverse and influential works were produced by scholars in fields like surgery, medicine, geography, and philosophy. One individual wrote a detailed encyclopedia on medical interventions, while another author's comprehensive medical text was widely studied across the region. A third person created a world-renowned map and geographic study, and a fourth writer produced a sophisticated defense of rational inquiry against theological criticism in the late twelfth century.

155. (D) The Giralda Tower
A magnificent palace and fortress complex in the south features several iconic courtyards and halls known for their intricate beauty and symbolic design. These spaces exemplify the high level of artistic and structural innovation achieved during the late period. While many historic monuments are found in different southern cities, some structures belong to entirely different locations and dynasties, representing the varied architectural landscape of the peninsula.

156. (A) Both A and R are true and R is the correct explanation of A.
The last independent southern kingdom became a major cultural and intellectual refuge during its final centuries. As northern forces gradually took control of most of the peninsula, many skilled artisans, scholars, and displaced individuals moved to this southern enclave. This concentration of talent and wealth allowed the state to flourish artistically and maintain a high level of prosperity even as its territorial control diminished.

157. (C) Slaves of Slavic or Eastern European origin who served as elite soldiers and administrators.
The military and administrative structure of the unified state included a significant class of individuals who originated from northern and eastern Europe. These people were integrated into the elite levels of society, serving in the court and the army. Their presence added to the ethnic diversity of the region and they often became a powerful political faction during periods of instability and dynastic change.

158. (A) I, III, II, IV
The gradual loss of Islamic control followed a timeline of major urban surrenders over several centuries. It began with the fall of a key central city in the eleventh century, followed much later by the loss of the historic capital and then another major southern port city. The process

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skills and knowledge inherited from the previous Islamic era.

143. (A) 400,000
The tenth-century capital was home to a massive assembly of manuscripts that represented the peak of the region's intellectual achievement. Meticulously gathered from throughout the known world, this collection was estimated to hold hundreds of thousands of volumes covering a wide range of academic subjects. This extensive library served as a vital resource for scholars and symbolized the high value placed on education and the preservation of knowledge.

144. (C) I, II, IV and V
The agricultural landscape was fundamentally changed by the introduction of many new crops and sophisticated water management techniques. By bringing in varieties that were well-suited to the climate and utilizing systems for intensive irrigation, farmers significantly increased productivity. Detailed manuals were also compiled to document these methods, reflecting the high level of technical and botanical knowledge that supported the region's prosperity and diverse food supply.

145. (B) A debated hypothesis of interfaith cultural exchange.
This historical concept describes the complex relationship between the different religious communities that coexisted in the medieval peninsula. It suggests a period of significant intellectual and social interaction, where individuals from various backgrounds collaborated in scientific and cultural endeavors. While the exact nature and extent of this cooperation are subjects of academic debate, it highlights the unique multicultural environment that characterized the region for several centuries.

146. (A) Aljafería - Toledo
Many iconic buildings and architectural sites are located across the peninsula, each representing a different phase of the region's history. While grand mosques, palace cities, and southern fortresses are well-known, it is important to correctly match each structure with its historic urban location. These monuments showcase the diverse artistic styles and the high level of engineering achieved by the various regional powers and dynasties over several centuries.

147. (C) Complete pacification of the region, integration of diverse agricultural techniques, and a thriving network of Mediterranean trade.
The significant economic growth experienced in the tenth century was the result of political stability and the successful integration of varied resources. By establishing internal order and promoting advanced farming methods, the central administration supported a booming population. This was combined with active participation in a broad network of maritime commerce, making the region a central hub of wealth and production within the Mediterranean world during that period.

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148. (D) He is considered a founding father of sociology, historiography, and demography due to his work 'The Muqaddimah'.
A distinguished fourteenth-century scholar made monumental contributions to the study of human societies and historical change. His major work introduced innovative theories about the cycles of political power and the role of social cohesion in the development of states. His analytical approach to understanding historical events and population dynamics remains foundational to several academic disciplines, reflecting the high level of intellectual sophistication in the medieval world.

149. (C) To counter the Fatimid threat and assert supreme authority.
In the early tenth century, a powerful leader took the significant political step of adopting a title that claimed absolute religious and political sovereignty. This move was intended to assert his independence from eastern caliphates and to counter the growing influence of rivals in North Africa. This declaration marked the peak of the region's prestige and formalized its status as a leading power in the Mediterranean world.

150. (B) Ibn Bajja (Avempace) - Emphasized the solitary life of the philosopher (Tadbir al-Mutawahhid)
The intellectual history of the region includes several famous thinkers who explored the relationship between the individual and society through philosophy. One prominent figure wrote

creating a unique visual synthesis. This practice demonstrated a high level of engineering skill and an aesthetic that valued the reuse of materials from previous civilizations, resulting in some of the most iconic and visually striking buildings in the medieval world.

167. (D) Qanat - An underground channel for tapping and transporting groundwater.
Sophisticated water management was essential for supporting the intensive agriculture of the region. One specific technology involved creating subterranean channels to move water over long distances while protecting it from the heat. Other mechanical devices were used to lift water to higher fields, showcasing the high level of technical expertise achieved by farmers and engineers. These innovations fundamentally transformed the landscape and allowed for a diverse and productive economy.

168. (A) They caused widespread famine and the abandonment of the entire northern meseta (plateau), facilitating later Christian advances.
Internal conflicts between different ethnic groups in the eighth century had significant long-term consequences for the territorial landscape. A major series of uprisings led to the movement of populations and the decline of organized farming in some central areas. This created a sparsely populated buffer zone that later made it easier for northern kingdoms to expand their control southward, fundamentally changing the regional balance of power over the following centuries.

169. (C) The collapse led to a unified, democratic republic across Al-Andalus.
The disintegration of the central unified state in the early eleventh century resulted in the permanent fragmentation of the territory. This led to the emergence of numerous small, independent entities that were often centered around major cities and ruled by local leaders or military factions. This political shift ended the era of centralized caliphal authority and created a complex and often unstable regional environment characterized by both competition and cultural flourishing.

170. (D) Statement I is false but Statement II is true
The artistic styles of the two major North African movements that influenced the peninsula were notably different. While one group was associated with certain structural developments, the subsequent movement initially promoted a very austere and monumental approach to architecture. This aesthetic choice reflected their puritanical religious focus and was a reaction against what they perceived as the decadence of the previous era, leading to iconic and powerful building designs.

171. (A) P-3, Q-4, R-1, S-2
The long process of establishing northern rule involved several key monarchs with specific roles. One early leader achieved a symbolic victory that initiated the movement, while much later a king captured a major central city. Another ruler took control of the historic southern capital and a large port city, and finally, the era concluded with the monarchs who completed the takeover by surrendering the last southern stronghold.

172. (B) It was an uprising by the Moriscos (crypto-Muslims) in the mountainous region of Granada against the oppressive pragmatics of King Philip II.
A significant conflict occurred in the mid-sixteenth century in the southern mountains, driven by individuals who faced increasing pressure to abandon their traditional customs and identity. This uprising was a response to strict new decrees and social exclusion. Although it was eventually suppressed by the central military, it highlighted the deep and persistent tensions within the state as it sought to enforce total cultural and religious uniformity across its diverse population.

173. (A) Both A and R are true and R is the correct explanation of A.
The high agricultural output of the southern territories was the result of the successful integration of advanced techniques and a variety of new crops. By utilizing sophisticated systems for irrigation and rotating different species throughout the year, farmers were able to maximize the productivity of the land. This efficiency supported a growing urban population and was far more advanced than the methods used in most other contemporary European regions.

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127. (A) I, III and IV
The economic and social life of the region was supported by several key institutions and labor structures. Charitable endowments provided funding for essential public services, while trade associations regulated various crafts in the cities. Additionally, a specific class of individuals of foreign origin held important roles in the military and administration. These elements together created a complex and organized society that supported regional prosperity and social stability.

128. (B) A poll tax levied on Dhimmi (non-Muslims) in exchange for protection and exemption from military service.
Under the administrative framework of the regional governments, certain religious minorities occupied a specific legal status. In return for acknowledging the state's authority and receiving protection, these individuals were required to pay a dedicated tax. This arrangement allowed them to maintain their religious identity and manage their own communities, contributing to the diverse and stable social structure that characterized the region over several centuries of rule.

129. (B) Cordoba - Shipbuilding and oceanic whaling
Different urban centers were known for their specialized industries and economic roles within the broader Mediterranean trade network. While some cities were famous for silk production, sword-making, or the early manufacturing of paper, other associations are historically inaccurate. Each major center capitalized on its unique resources and strategic location to support a thriving economy that made the region one of the most prosperous in the medieval world.

130. (A) It triggered the 12th-century Renaissance in Europe.
The movement to translate vital Arabic scientific and philosophical works into Latin had a profound impact on the intellectual history of the continent. By making ancient and contemporary knowledge accessible, it sparked a significant revival of learning and supported the growth of the first European universities. This influx of information and new methods of inquiry fundamentally changed the academic landscape and paved the way for future cultural shifts.

131. (C) Several women achieved prominence as poets, calligraphers, and scholars, such as Lubna of Cordoba and Wallada bint al-Mustakfi.
The intellectual and cultural life of the region included significant participation by women from elite and scholarly circles. Many individuals attained fame for their expertise in literature, the arts, and administration, contributing to the sophisticated atmosphere of the urban centers. Their achievements demonstrate the relatively high level of education and social opportunity available to certain members of society, regardless of gender, within the diverse Andalusian culture.

132. (D) It solved problems of time, navigation, and stars.
The introduction of a sophisticated scientific instrument through the southern territories revolutionized several practical and academic fields. This device allowed for precise measurements that were essential for determining location, timekeeping, and observing celestial bodies. Its widespread use in navigation and astronomy had a lasting impact on European scientific development and helped facilitate the future exploration and study of the natural world by scholars and travelers.

133. (C) Court of Roger II - Sponsorship of Al-Idrisi's geographical work, representing peak cultural synthesis
A unique period of intellectual cooperation occurred on the Mediterranean island after it was taken by northern rulers. The administration actively supported scholars from different backgrounds, resulting in the creation of monumental scientific works. This collaborative environment showcased the high value placed on the existing knowledge and skills of the previous era, leading to a remarkable synthesis of Latin, Greek, and Arabic traditions in a single court.

134. (B) It tapped groundwater while minimizing evaporation.
The use of specialized water management technology was essential for supporting intensive agriculture in the more arid parts of the region. This system involved creating long, slightly sloping underground channels that transported water from higher sources to the fields. By moving water beneath the surface, this method effectively reduced loss due to the heat, ensuring a

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southern kingdom by the middle of the century as a final enclave.

182. (B) It developed into a crusading ideology, portraying the wars against Muslims as a holy duty to restore Christian rule over formerly Visigothic lands.
The long movement to establish northern rule over the entire peninsula was driven by a powerful religious and political motivation. This ideology viewed the territorial struggle as a sacred mission to regain lands that were historically part of a different administration. This perspective unified various northern kingdoms and provided the moral justification for several centuries of military campaigns that gradually reduced the extent of Islamic political control in the region.

183. (D) Major port, naval base, and silk weaving center
A significant coastal city became a major economic hub during the medieval period due to its specialized production and strategic location. It served as a primary base for maritime operations and was renowned for its high-quality silk manufacturing. These industries supported a flourishing trade network that connected the region with other parts of the Mediterranean, contributing to the overall wealth and prosperity of the southern territories under various administrations.

184. (A) Maqsura - The enclosed space near the mihrab reserved for the ruler to protect him during prayer
The architecture of major religious buildings included several specialized features that fulfilled both spiritual and political functions. One specific area was designed to provide security for the leadership during communal gatherings. Other elements included courtyards for ritual cleansing and elevated structures for the call to prayer. Together, these features created a sophisticated and functional space that reflected the social order and religious practices of the regional Islamic society.

185. (C) Use of disciplined spearmen and light mobile cavalry
A major military victory in the late eleventh century was achieved through the use of specific tactical approaches and troop organization. By utilizing highly mobile forces and disciplined units, the newly arrived North African army was able to overcome the defenses of the expanding northern kingdoms. This success temporarily halted the Christian advance and integrated the southern territories into a broader empire, demonstrating the effectiveness of their specialized military traditions and leadership.

186. (A) The movement was entirely shut down by King Alfonso X the Wise.
The movement to translate Arabic scientific and philosophical knowledge in a captured central city was a long-term process supported by various leaders. It involved scholars from different religious backgrounds working together to make ancient and contemporary wisdom accessible in Latin. This intellectual bridge was vital for the growth of European universities and remained a significant activity over several centuries, rather than being halted by the monarchs of the period who often valued scholarship.

187. (C) Statement I is true but Statement II is false
The population of the large Mediterranean island experienced significant demographic shifts under the new administration, with heavy settlement occurring in certain western districts. However, the existing communities and their religious traditions continued to exist in other parts of the island. This resulted in a diverse society where multiple languages and faiths coexisted for several centuries, rather than a total cultural replacement of the original inhabitants across the entire territory.

188. (A) P-4, Q-2, R-1, S-3
Urban and social life involved several specialized buildings and communities. These included royal palaces, public bathhouses for ritual and social use, and inns that supported trade. Additionally, specific terms identified the self-governing groups of individuals of Islamic or Jewish heritage who lived under a different administration. Together, these elements reflect the organized and diverse character of the cities and societies that developed across the region during the medieval period.

189. (C) Mamluks of Egyptian origin
The military of the unified state relied on several distinct ethnic and social groups to maintain order and conduct campaigns. This included

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finally concluded in the late fifteenth century with the surrender of the very last independent southern stronghold.

159. (A) I, II and IV
The initial major military encounter between Islamic forces and the Visigothic kingdom took place in the far south and resulted in a decisive victory. The commander of the North African troops achieved a breakthrough that led to the death of the Visigothic monarch and the rapid collapse of organized local resistance. This event initiated the transformation of the peninsula and the establishment of a new administration across the region.

160. (B) Al-Zahrawi (Abulcasis)
A pioneering tenth-century physician made monumental contributions to the field of surgery through his extensive medical encyclopedia. He meticulously documented numerous innovative tools and techniques, providing a standard reference that was studied for centuries. His work represents the peak of surgical knowledge during that period and highlights the sophisticated medical practices that were developed and refined in the flourishing urban centers of the southern peninsula.

161. (A) I, II and IV
During a period of political fragmentation, many smaller southern states provided regular financial payments to the expanding northern kingdoms. These transfers of wealth significantly strengthened the northern economies and were a central part of regional diplomacy. While some powerful North African movements later intervened to stop this practice, it remained a defining feature of the relationship between the diverse regional powers for several decades in the medieval period.

162. (A) A hospital that also served as a medical school and center for treating patients regardless of wealth or religion.
Urban centers were supported by specialized institutions dedicated to health and the study of medicine. These facilities provided care to a wide range of people and served as important hubs for training future practitioners. Their presence reflected the high value placed on physical well-being and the application of scientific knowledge to improve social health, making them essential components of the sophisticated urban life in the region.

163. (C) Al-Sharq (The East) - The Atlantic Ocean
Medieval geographers used specific Arabic terms to identify different regions and landmarks across the peninsula. These names often reflected the orientation or physical characteristics of the land. While many of these terms became the basis for modern place names, it is important to correctly match each word with its geographic location. One particular term for the west refers to a modern-day southern territory rather than an ocean.

164. (D) Translating Arabic texts into Latin to bridge the knowledge gap.
A significant movement in a captured central city facilitated the transfer of Arabic scientific and philosophical wisdom to the rest of the continent. By rendering vital manuscripts into the scholarly language of the north, a diverse group of thinkers made ancient and contemporary knowledge accessible to a wider audience. This intellectual bridge was fundamental to the later development of European science, medicine, and academic inquiry during the medieval period.

165. (C) It guaranteed Muslims the right to practice their religion, keep their customs, and be judged by their own Islamic laws.
The final surrender of the last independent southern kingdom was accompanied by a formal agreement that initially promised significant religious and cultural freedoms. These terms intended to ensure a peaceful transition of power by allowing the local population to maintain their faith and traditional legal systems. However, the implementation of these promises shifted dramatically in the following decades as the unified state moved toward total religious uniformity.

166. (B) The use of recycled Roman and Visigothic columns and capitals in the Great Mosque of Cordoba.
The architecture of the region often reflected a creative integration of various artistic and structural traditions. Builders frequently incorporated elements from earlier local structures into new monumental designs,

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social impact of major events, and astronomers who produced advanced tables for celestial observation. While many famous individuals are associated with science or literature, it is important to correctly identify each person's primary field of excellence within the sophisticated intellectual culture of the time.

198. (B) The collapse of central authority and ethnic civil war
The emergence of numerous small independent states in the early eleventh century was the direct result of the disintegration of the previously unified government. This period of intense internal conflict and ethnic tensions destroyed the stability of the central administration, leading to a landscape of competing regional powers. While this political fragmentation created instability, it also fostered a unique environment where individual city capitals became centers of cultural and intellectual patronage.

199. (D) They were founded by Ibn Tumart, who declared himself the Mahdi and emphasized absolute monotheism (Tawhid).
A powerful twelfth-century empire was based on a specific religious doctrine that emphasized absolute divine unity and criticized the existing religious establishment. Originating from a reform movement led by a charismatic figure in North Africa, they eventually took control of the southern peninsula. Their rule was characterized by a different approach to governance and art, reflecting their focus on spiritual reform and monumental architectural designs during their period of dominance.

200. (A) The Noria (waterwheel) and acequia canals
High agricultural productivity in the more arid parts of the region was made possible through the use of sophisticated water management technologies. This included mechanical devices for lifting water and extensive networks of channels for irrigation. By moving and utilizing water more efficiently, farmers were able to cultivate a wide variety of crops and support multiple growing seasons, fundamentally transforming the landscape and supporting the growth of prosperous urban populations.

201. (C) Arabs - The elite ruling and landowning class, dominating high administrative posts
The social structure of the early unified state was characterized by distinct groups with varying levels of influence. The elite positions in government and land ownership were primarily held by individuals who originated from the East. Other groups, including tribal forces from across the strait and a growing population of local converts, occupied different social niches, contributing to the complex and hierarchical nature of society in the diverse southern territories.

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202. (A) Intensely divided rivalries between the local rulers
The main political weakness of the small independent states that emerged in the eleventh century was the constant competition and lack of unity among their leaders. These regional rulers often prioritized their own interests and court prestige over collective defense, making them vulnerable to the increasing military pressure from northern kingdoms. This fragmentation ultimately weakened the southern territories and facilitated the gradual loss of control to the expanding northern powers.

203. (D) They constructed the entirely Gothic-style Cathedral of Burgos.
The architectural legacy of the powerful twelfth-century empire includes several iconic structures that display a monumental and geometric aesthetic. This style was characterized by its focus on scale and proportion, as seen in famous minarets and defensive towers in major southern cities. While these buildings represent a specific peak in regional design, other famous structures in the north belong to an entirely different architectural tradition unrelated to the southern movements.

204. (A) Both Statement I and Statement II are true
The Jewish community in the southern peninsula experienced a significant golden age of cultural and intellectual flourishing during the middle period. However, this period of achievement was later challenged by political and religious shifts that brought more restrictive policies. This led many influential scholars and their families to move to other regions, highlighting the impact of changing administrations on the diverse social

became central figures in the historical trajectory of both Islamic and Western intellectual thought.

266. (B) Empirical research and the systematic classification of knowledge
During the era of Arab rule, scientific progress was defined by a strong commitment to empirical research and the orderly organization of data. Scholars focused on fields like medicine, astronomy, and mathematics, meticulously documenting their findings in comprehensive treatises. This systematic approach to knowledge ensured that their scientific contributions remained authoritative references for many centuries following their initial publication.

267. (B) The development of new poetic forms and prose narratives
The literary culture in Arab Spain and Sicily experienced significant growth through the creation of innovative poetic forms and prose narratives. These works effectively captured the complex socio-cultural dynamics of the time. Characterized by structural elegance and precision, the literature of this period mirrored the region's scientific achievements, contributing to a highly sophisticated and interconnected intellectual environment.

268. (A) They were interconnected, with science written in literary styles
Science and literature in Arab Spain and Sicily were not independent fields but were deeply interconnected. Many scientific treatises were composed using refined literary styles, demonstrating a unique blend of technical precision and aesthetic elegance. This relationship reflected a holistic intellectual culture where empirical research and creative expression supported each other, enriching the overall cultural production of the region.

269. (C) They provided crucial patronage to sustain vibrant intellectual output
The intellectual vibrancy of Arab Spain and Sicily was largely sustained by the active patronage of rulers and the wealthy elite. By providing financial support and resources, these patrons created an environment that encouraged both scientific research and creative literary expression. This support was essential for maintaining high levels of intellectual output and preserving the region's legacy of excellence.

270. (D) An enduring legacy that enriched the broader corpus of human knowledge
The sophisticated intellectual environment in Arab Spain and Sicily produced a lasting impact on global history. By fostering excellence in both science and literature, these territories generated an enduring legacy that significantly enriched the broader corpus of human knowledge. This cultural and academic wealth influenced future generations and contributed deeply to the shared heritage of the Mediterranean world.

271. (C) Centralize and disseminate knowledge
The systematic investment in vast academic repositories by rulers and patrons was driven by the goal of centralizing and spreading knowledge. These repositories functioned as key components of the intellectual infrastructure, ensuring that important texts were preserved and made accessible. This centralization supported a culture of learning and helped establish the region as a premier center for scholarly activity.

272. (B) Active centers of scholarship with translation bureaus and scriptoria
Libraries in Arab Spain and Sicily served as much more than simple manuscript storage facilities. They were vibrant centers of scholarship, equipped with specialized scriptoria and translation bureaus. In these active environments, scholars meticulously studied and copied texts, facilitating the continuous growth of knowledge. This infrastructure was vital for the transmission of academic ideas across the entire Mediterranean region.

273. (D) Scholars and students from various regions in a cosmopolitan environment
The development of structured educational institutions in Arab Spain and Sicily created a highly cosmopolitan academic atmosphere. These centers attracted a diverse group of scholars and students from many different regions. By bringing together individuals from various backgrounds, these institutions fostered a dynamic exchange of ideas and promoted high standards of academic excellence through rigorous debate and textual analysis.

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learning throughout the medieval Islamic world, supporting continuous academic growth.

213. (C) The independent principalities that emerged after the collapse of the Umayyad Caliphate, characterized by political fragmentation.
This term identifies the numerous small autonomous states that appeared in the early eleventh century after the unified central government disintegrated. Centered around major cities, these regional powers were governed by various local leaders or military factions. While this fragmentation led to military weakness and political instability, it also created a competitive environment where individual courts became important hubs for the patronage of arts, literature, and various scientific disciplines.

214. (B) Alhambra Decree - Ordered the expulsion of the Moriscos in 1609
The final years of Islamic presence in the peninsula were marked by several significant legal and social events. While some agreements initially promised religious freedoms, the state eventually moved toward total uniformity through forced conversions and the expulsion of different groups. It is important to correctly pair each decree or institutional action with the specific group it targeted and the timing of its implementation during this period of dramatic social change.

215. (D) It fostered a climate of fear and suspicion, primarily targeting Conversos and later Moriscos to root out secret adherence to Judaism or Islam.
A specific institutional body was established by the northern monarchs to monitor religious orthodoxy and ensure the sincerity of new converts. This organization focused on individuals suspected of maintaining their previous traditions in secret, creating a climate of social and religious pressure. Its operations were part of a broader effort to achieve total uniformity and maintain political control across the diverse population of the newly unified state during the later medieval period.

216. (A) While it halted the Muslim advance into central France, it was considered a relatively minor border skirmish by contemporary Arab historians compared to the failed sieges of Constantinople.
A significant military encounter in central France between expanding southern forces and a northern defensive coalition halted the further northward progression of troops. While this engagement is often cited in Western history as a pivotal moment, it occupied a different place in the records of contemporary southern historians. This event helped define the northern territorial limits of regional expansion and established a stable border between different religious and political powers.

217. (C) It showed that Muslim craftsmanship was highly valued.
A unique architectural and artistic style developed after northern forces took control of various southern cities. This movement involved Islamic artisans who remained in these territories and applied their traditional skills to the construction of local churches and palaces. The widespread use of these techniques and motifs demonstrates that southern craftsmanship was highly respected and continued to shape the visual landscape of the peninsula under new administration.

218. (A) Saffron - La Mancha and eastern regions
The introduction of various agricultural products by the southern administration fundamentally changed the regional landscape and economy. Different crops were successfully cultivated in specific areas where the climate and terrain were most suitable. For example, a highly valued spice became a major product in certain central and eastern districts. These innovations supported a diverse and productive agricultural sector that was foundational to the overall wealth and prosperity of the region.

219. (D) It was a vital chokepoint for North African support.
The narrow body of water separating the peninsula from the nearby continent was of immense strategic importance throughout the medieval period. It served as the primary route for military reinforcements, trade, and the transmission of culture between different regions. Controlling access to this crossing was essential for maintaining political stability and for projecting influence across both southern

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fabric of the medieval territories over several centuries.

205. (A) P-3, Q-4, R-1, S-2
Urban and rural life involved several specialized structures and institutions. This included mechanical water wheels and organized irrigation channels that supported agriculture. In the cities, busy marketplaces and fortified citadels were central to economic activity and security. Together, these elements reflect the high level of engineering and organized social life that characterized the region, supporting the overall prosperity and functionality of the diverse medieval society.

206. (D) Ibn Rushd
A distinguished twelfth-century polymath served as a high-ranking judge and physician while producing monumental works on philosophy. His detailed interpretations of classical Greek thought were extremely influential and became a standard reference in Western academic traditions. His efforts to harmonize reason with religious doctrine represent a peak of intellectual achievement and continue to be studied as a vital part of the history of both Islamic and European thought.

207. (A) Both A and R are true and R is the correct explanation of A.
The long duration of Islamic presence and the sophisticated systems of administration and farming left a permanent mark on the local culture. This influence is most clearly visible in the significant number of Arabic loanwords that became part of the regional language. These terms cover many essential areas of daily life, reflecting the deep and lasting integration of diverse concepts into the language and identity of the peninsula's population.

208. (B) A Jew or Muslim who converted to Catholicism in Spain or Portugal, particularly during the 14th and 15th centuries.
This term identifies individuals of Jewish or Islamic heritage who adopted the faith of the unified northern state, often during periods of significant social and political pressure. These people occupied a unique and sometimes challenging position in society as the state sought to achieve total religious uniformity. Their presence was a major focus for monitoring by regional authorities, highlighting the complex religious and social transitions occurring within the diverse peninsula.

209. (A) I, II, III, IV
The development of monumental architecture followed a progression from early religious structures and grand palace cities to later regional palaces and final southern complexes. This timeline begins with the foundation of the capital's main mosque in the eighth century, followed by a luxurious caliphal residence. Later, a magnificent palace was built in the northeast, and finally, the era culminated in the elaborate palace complex of the last southern kingdom.

210. (A) I, II and IV
An influential eleventh-century scholar and polymath was deeply involved in the intellectual and political life of the peninsula. He authored several renowned works, including a famous treatise on love and psychology, while also serving in high administrative positions during a period of significant political shift. His contributions to literature and his engagement with the academic debates of his time reflect the sophisticated urban culture that flourished in the southern territories.

211. (C) The Normans
A powerful group from the north eventually established control over the large Mediterranean island in the late eleventh century. After being invited to intervene in local factional disputes, they launched a series of campaigns that replaced the previous administration. However, these new rulers recognized the value of the existing culture and continued to utilize many of the sophisticated administrative and artistic systems they inherited, leading to a unique period of cultural synthesis.

212. (A) I, II, IV and V
Education in the peninsula was supported by a combination of foundational religious study and a tradition of seeking knowledge through travel and correspondence. Major urban centers were home to vast libraries and high literacy rates, fostering a vibrant intellectual culture. Elite members of society, including women, often had access to specialized instruction, and scholars maintained active networks with other centers of

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elevated position, it features elaborate gardens, intricate courtyards, and iconic decorative halls. These spaces integrated water elements and sophisticated stucco work, creating a legendary site of cultural achievement that remains a primary symbol of the region's late medieval Islamic heritage.

228. (D) Taifa of Seville
A powerful and culturally brilliant southern state in the eleventh century was governed by a renowned poet-king. Facing increasing military pressure from northern kingdoms, this ruler made the strategic but fateful decision to seek assistance from a puritanical movement across the strait. This led to a major intervention that temporarily halted northern expansion but also resulted in the integration of the regional state into a larger, more restrictive empire for several decades.

229. (A) I, II, IV and V
A significant movement to translate Arabic scientific and philosophical works into Latin facilitated the transfer of ancient and contemporary wisdom to the rest of the continent. Scholars from diverse backgrounds collaborated in a captured central city, supported by key political and religious leaders. This intellectual bridge was vital for the growth of European universities and triggered a significant revival of learning, fundamentally changing the academic landscape of the later medieval period.

230. (B) Both A and B depending on the context.
This term identifies several distinct but important concepts within the cultural and administrative life of the region. It can refer to a collection of poetry or literary works, reflecting the high value placed on artistic expression. In a government context, it denotes a central office or registry used for managing finances and land. Together, these meanings showcase the organized and sophisticated nature of the medieval administration and its intellectual environment.

231. (D) Qadi - The supreme military commander
Various titles were used to define the specialized roles within the regional government and society. This included ministers who advised the leadership and a high-ranking chamberlain who often held functional control over the state. While most terms correctly identify political or administrative positions, some titles referred specifically to the religious and legal officials who oversaw the application of Islamic law, rather than representing roles in the military command structure.

232. (A) They halted the rapid Christian advance following the fall of Toledo and temporarily reunified Al-Andalus under a strict North African empire.
The intervention of a powerful North African movement in the late eleventh century had a profound impact on the political landscape of the peninsula. Their successful military campaign provided a decisive victory that stopped the southward expansion of northern forces. By integrating the various independent southern states into a single, puritanical empire, they restored a degree of territorial unity and religious traditionalism to the region during a period of significant challenge.

233. (C) He was an Andalusian botanist and pharmacist who compiled the most extensive botanical encyclopedia of the Middle Ages, detailing over 1,400 plants.
A distinguished thirteenth-century scholar made monumental contributions to the fields of botany and medicine. He authored a comprehensive encyclopedia that provided detailed descriptions of a vast number of plant species and their therapeutic uses. His systematic approach to documenting scientific knowledge represented the peak of botanical achievement during the medieval period and highlights the high level of expertise in pharmacology that flourished within the regional intellectual community.

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234. (A) The Christian strategy of resettling and repopulating lands conquered from the Muslims (e.g., the Duero valley) to secure the territory and expand agricultural output.
This historical term identifies the protracted process of resettlement that accompanied the expansion of northern rule across the peninsula. As territories were taken, the new administrations encouraged people to move into these areas to secure the land and re-establish farming. This movement was essential for consolidating control and fundamentally changed the demographic

they considered to be correct Islamic practices. This focus on religious purification shaped their approach to governance, art, and the territorial struggle against northern kingdoms during their period of dominance.

250. (A) A bridge for transmitting classical science to Europe
The presence of Islamic civilizations in southern Europe facilitated a massive transfer of knowledge between different cultures. Scholars translated ancient Greek philosophical and scientific texts into Arabic and eventually Latin, preserving and expanding upon classical learning. This intellectual exchange proved vital for the later development of the European Renaissance by providing access to advanced mathematics, medicine, and astronomy.

251. (B) A distinct administrative entity known as Al-Andalus
The establishment of Umayyad rule in Spain signaled a major political transformation within the Iberian Peninsula. This shift resulted in the creation of a unique administrative territory historically identified as Al-Andalus. This new entity functioned under a centralized governance model, which was necessary to effectively manage the diverse populations and regional structures present during that specific historical period.

252. (A) By integrating local practices with traditional models
Early Umayyad rulers prioritized regional stability by combining established traditional governance methods with existing local administrative practices. This integrative approach helped foster a stable political atmosphere while securing territorial borders. By blending these systems, the leadership successfully managed diverse populations, ensuring that the newly formed administrative apparatus remained robust and resilient against various internal and external pressures.

253. (C) Project their authority effectively across the region
The selection of a strategic location for the new capital served as a vital tool for Umayyad governance in Spain. This central positioning allowed the rulers to project political authority and administrative control across the entire region with greater efficiency. Effective projection of power was essential for maintaining territorial integrity and ensuring the stability of the centralized administrative framework.

254. (D) The foundational structure for subsequent centuries of Arab rule
The administrative reforms implemented during the early Umayyad period were instrumental in shaping the geopolitical landscape of the Mediterranean. These changes established the foundational structural framework that supported the Arab presence in the Iberian Peninsula for many centuries. By creating a robust governance system, these reforms provided the necessary stability for long-term political continuity and regional cultural development.

255. (C) Withstanding internal rebellions and external pressures
The consolidation phase played a decisive role in the survival of the newly established Umayyad rule in the Iberian Peninsula. It provided the political and military strength required to withstand significant internal rebellions and mounting external pressures from neighboring territories. This period of strengthening the state ensured that the centralized authority could maintain control over its diverse and vast territories.

256. (B) Strategic military expeditions
The Arab conquest of Sicily began as a series of strategic military expeditions designed to secure the island within the central Mediterranean. This prolonged process eventually shifted from purely military action to the establishment of a localized administration. These initial expeditions were crucial for paving the way for the complex socio-cultural transformations and economic revitalizations that followed the military victory.

257. (D) Economic revitalization and implementation of agricultural systems
Arab administrators in Sicily placed a high priority on revitalizing the island's economy through systemic improvements. A central focus of their governance was the implementation of innovative agricultural systems and techniques. These advancements fundamentally transformed the agrarian landscape, turning Sicily into a vital economic node that facilitated extensive

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essential for the state's long-term survival, as it faced constant threats from the overwhelmingly superior military power of the unified northern kingdoms that surrounded its borders.

242. (A) The mountainous region south of Granada, known as a final redoubt of Moorish resistance and the site of major Morisco rebellions.
This term identifies a rugged and mountainous southern area that served as a final defensive stronghold during the concluding years of Islamic presence in the peninsula. It later became the center of a major uprising in the mid-sixteenth century, driven by individuals who resisted the loss of their traditional identity and customs. The region's challenging terrain made it a focal point for long-term social and political tensions within the unified state.

243. (A) II, I, IV, III
The timeline of northern expansion across the peninsula followed several key monarchs and their specific military achievements. It began with an early victory that initiated the movement, followed much later by the capture of a key central city in the eleventh century. Another ruler took control of major southern capitals in the early thirteenth century, and finally, the era concluded with the monarchs who completed the takeover in the late fifteenth century.

244. (A) I, III and IV
The invasion of the large Mediterranean island was initiated in the early ninth century under a North African regional dynasty. The campaign was led by a prominent legal scholar and targeted territories that were previously under the control of a distant eastern empire. This military Push began a prolonged process of gradual conquest that fundamentally changed the island's political and cultural landscape over the following decades of struggle and administration.

245. (C) Mudéjar
A distinctive artistic and architectural style emerged through the work of Islamic craftsmen living in territories governed by northern rulers. This style blended traditional aesthetic elements, such as intricate woodwork and tile patterns, with the structural forms of local churches and palaces. The widespread use of these techniques demonstrates that southern craftsmanship was highly valued and continued to shape the visual identity of the peninsula long after the change in regional administration.

246. (A) I, II, III and V
The final years of Islamic presence were marked by several significant legal and social events. While initial agreements promised freedoms, the state eventually moved toward total uniformity through forced conversions, the expulsion of different groups, and the targeting of certain minorities by institutional bodies. It is important to correctly pair each decree or institutional action with the specific group it targeted and the timing of its implementation during this period of dramatic change.

247. (D) Land of the Vandals (Debated)
The origin of the name used to identify the southern territories of the peninsula is a subject of academic discussion with several competing linguistic theories. Some scholars connect the term to earlier groups that moved through the region in ancient times. While the exact derivation remains debated, the name became the standard way for medieval geographers to identify the lands governed by the various Western Islamic dynasties over several centuries of rule.

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248. (A) Alquifoux - Advanced gunpowder artillery used in 711 CE
The regional administration and society achieved high levels of technical expertise in several fields, including water management, navigation, and agriculture. They utilized sophisticated mechanical devices and scientific instruments to support their diverse and productive economy. While many technological contributions are historically documented, it is important to correctly distinguish between medieval innovations and much later developments in weaponry that were not part of the early period of regional conquest and rule.

249. (C) To reform religious practices and enforce divine unity
A powerful twelfth-century empire was driven by a specific religious doctrine that emphasized absolute divine unity and criticized the existing religious and social order. Their expansion into the peninsula was motivated by a drive for spiritual reform and the re-establishment of what

Europe and North Africa, making it a central focus of regional competition.

220. (B) The Ottoman Empire sent a massive fleet that successfully lifted the siege of Granada.
The final surrender of the last independent southern kingdom was the result of long-term military pressure and internal instability. The unification of various northern kingdoms created an overwhelmingly superior force that utilized advanced artillery to reduce local defenses. Despite the strategic location of the southern stronghold, the lack of external military support and persistent dynastic strife eventually made its survival impossible, leading to the completion of northern territorial control.

221. (C) Statement I is true but Statement II is false
The ninth-century capital experienced a significant cultural transformation due to the influence of a famous musician and arbiter of taste who arrived from the East. This individual introduced new musical styles, fashion, and social customs that fundamentally changed the lifestyle of the elite. His impact extended far beyond the arts, helping to create the sophisticated and refined urban culture that became a hallmark of the flourishing western emirate for several generations.

222. (A) P-2, Q-3, R-1, S-4
Diverse and influential figures shaped the cultural, intellectual, and social history of the region. This included an influential court musician who revolutionized local tastes, a philosopher who wrote a famous allegorical narrative, and a scholar who developed foundational theories about social cohesion. Additionally, a prominent eastern thinker's critiques had a significant impact on later regional thought, showcasing the deep intellectual connections across the medieval Islamic world.

223. (A) The strict enforcement of a nomadic, purely pastoral lifestyle across the peninsula.
The significant increase in agricultural productivity was driven by a systematic focus on intensive farming and water management. Scholars and leaders promoted the study of botanical texts and invested in extensive irrigation systems to maximize land use. By introducing new crops and techniques, they fundamentally transformed the rural landscape. This approach was based on stable urban demand and a productive rural economy rather than on nomadic or pastoral lifestyles.

224. (A) Both A and R are true and R is the correct explanation of A.
The subsequent administration from the north recognized the high level of efficiency in the existing government systems of the Mediterranean island. By retaining the specialized bureaucratic machinery and employing experienced local officials, the new rulers ensured a smooth transition and continued economic stability. This practical approach to governance allowed the sophisticated administrative traditions of the previous era to persist and influence the island's history for many decades after the change in rule.

225. (B) An intricate, continuous diamond-shaped grid pattern made of brick or stucco, prominent in Almohad and Nasrid architecture (e.g., Giralda).
A distinctive decorative feature in regional architecture involved the use of repeating geometric patterns that covered entire wall surfaces. This technique utilized brick or stucco to create a network of interconnected diamond shapes, providing a rich and visually striking texture. This ornamental style became a characteristic element of many prominent buildings, including famous towers and palaces, showcasing the high level of aesthetic and mathematical skill achieved by medieval artisans in the region.

226. (A) II, I, IV, III
The history of the region is marked by several critical military encounters that determined its political future. It began with the initial eighth-century conquest, followed much later by a major North African victory that halted northern advances. A subsequent empire achieved a significant victory before eventually facing a massive defeat in the early thirteenth century that signaled the beginning of the end for sovereign Islamic political power in the peninsula.

227. (A) II, III and IV
A magnificent palace and fortress complex in the south perfectly embodies the high level of artistic and structural innovation achieved during the final independent kingdom's rule. Located on an

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trade and cultural exchange within the broader Mediterranean region.

258. (A) A unique synthesis of administrative practices and cultural norms
The presence of Arab administrators, soldiers, and settlers in Sicily led to significant interactions with the island's indigenous populations. This contact resulted in a unique socio-cultural synthesis where administrative practices, agricultural techniques, and cultural norms merged. Such integration fostered a dynamic environment where diverse communities could coexist under a shared legal framework, leading to lasting historical imprints.

259. (C) Trade and cultural exchange in the broader Mediterranean
Under Arab rule, Sicily became a central hub for commercial activity and the movement of ideas across the Mediterranean basin. The administration's focus on economic revitalization and new agricultural methods enabled the island to function as a crucial node for trade. This position facilitated a vibrant exchange between the Islamic world and other Mediterranean societies, enriching the region's cultural heritage.

260. (A) The coexistence of diverse communities
The establishment of a new legal and administrative framework in Sicily was essential for managing its diverse population. This structured environment facilitated the peaceful coexistence of various communities, allowing for a dynamic exchange of ideas and social practices. By providing a stable governance system, the administration ensured that different groups could interact productively within the island's evolving socio-economic fabric.

261. (D) Translating, synthesizing, and expanding upon classical texts
Scholars in Arab Spain and Sicily were deeply involved in rigorous academic activities that preserved and enhanced human knowledge. They focused on translating and synthesizing classical texts while contributing original theories across various disciplines. This intellectual labor was vital for expanding the existing corpus of knowledge, eventually influencing the educational frameworks and scientific methodologies of institutions throughout Western Europe.

262. (B) Transmitting knowledge from the Islamic world to Western Europe
The academic centers established in Arab Spain and Sicily played a pivotal role as conduits for information. They facilitated the transmission of advanced knowledge from the Islamic world to Western Europe. This exchange allowed European scholars to access translated works and new theories, leading to significant transformations in the intellectual frameworks and philosophical thought of many Western institutional paradigms.

263. (C) By challenging paradigms through rational inquiry and observation
The methodologies introduced by scholars from Arab Spain and Sicily had a profound impact on Western academia. By emphasizing rational inquiry and empirical observation, their work challenged existing intellectual paradigms. This rigorous approach to science and philosophy encouraged a restructuring of thought in Western institutions, acting as a catalyst for a broader intellectual awakening across neighboring European territories.

264. (D) Transformations in the intellectual frameworks of Western institutions
As European scholars gained access to the translated texts produced in Arab Spain and Sicily, the intellectual foundations of Western institutions underwent major changes. These works provided new perspectives on science and philosophy, leading to a significant restructuring of academic thought. The influx of this knowledge helped modernize educational frameworks, establishing the basis for future developments in Western inquiry.

265. (A) Foundational materials for emerging Western educational institutions
The scholarly output from Arab Spain and Sicily served as foundational material for the development of new educational institutions in the West. These texts provided the essential intellectual substance required for the growth of medieval Mediterranean academia. By cementing their legacy through these writings, the scholars

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and cultural character of the region over several centuries of territorial shift.

235. (D) Palermo (Balarm) - The primary administrative and cultural capital, boasting hundreds of mosques and a booming population. Under the new administration, a specific central city on the large Mediterranean island was transformed into a flourishing capital. It became a renowned hub of economic and cultural vitality, supporting a large and diverse population. With numerous buildings dedicated to religion and education, it served as the primary administrative seat and a major link in the broader network of Mediterranean trade, symbolizing the island's prosperity and sophisticated urban life during that era.

236. (B) It involved a catastrophic civil war driven by ethnic factionalism (Arabs vs. Berbers vs. Saqaliba) and ambitious viziers, leading to the physical destruction of Cordoba (including Madinat al-Zahra) and the total collapse of central authority.
A period of intense internal strife in the early eleventh century led to the permanent disintegration of the unified caliphate. This conflict was fueled by deep ethnic divisions and competing political ambitions, resulting in widespread destruction and the loss of centralized control. The resulting chaos permanently ended the era of political stability and led to the formation of numerous small independent states, fundamentally changing the regional political and social landscape.

237. (C) The columns are uniform and specially quarried from a single mine in North Africa.
The architecture of the capital's main religious center is famous for its vast hall and iconic arches. While the building displays a high level of artistic synthesis, its construction utilized a variety of structural elements from earlier local civilizations. The design expanded multiple times over several centuries, incorporating intricate decorations and specialized features. This creative blend of different traditions resulted in one of the most unique and visually striking monuments of the medieval world.

238. (D) Statement I is false but Statement II is true
A renowned twelfth-century philosopher served in prominent administrative and medical roles but also faced periods of significant opposition. His efforts to harmonize reason with religious doctrine were controversial among conservative theologians, leading to times of exile and censorship. Despite these challenges, his detailed interpretations of classical Greek thought became foundational to Western scholasticism, showing the complex relationship between intellectual freedom and political authority in the late medieval period.

239. (A) P-3, Q-4, R-2, S-1
The economic and social life of the region and the nearby island was supported by several specialized institutions and products. This included aristocratic estates in the countryside and specialized workshops that produced luxury fabrics for the elite. In the cities, merchant warehouses facilitated trade, and reliable gold coins were minted to support international commerce. Together, these elements reflect the high level of organization and prosperity achieved during that era.

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240. (B) They successfully persuaded the Pope to adopt Islam.
Scholars from the southern territories had a profound and lasting impact on European intellectual history through several scientific and philosophical contributions. They introduced advanced astronomical data and reintroduced classical Greek philosophy, while also making significant progress in medical and surgical practices. While these transmissions fundamentally changed the northern academic landscape, they occurred within a context of ongoing religious and political separation between the two regions throughout the medieval period.

241. (A) Both A and R are true and R is the correct explanation of A.
The last independent southern kingdom developed highly sophisticated defensive structures to protect its territory from the increasing military pressure of its neighbors. This included massive fortifications and an extensive network of observation towers in strategic locations. These engineering achievements were

274. (A) Rigorous textual analysis and intellectual debate
Education in the region's specialized centers was defined by a commitment to rigorous textual analysis and active intellectual debate. These pedagogical methods were designed to ensure high levels of academic achievement and critical thinking. By focusing on these structured approaches to learning, educational institutions were able to cultivate a robust culture of inquiry among the elite and administrative classes.

275. (C) The continuous transmission of knowledge across generations
The organized nature of educational networks in Arab Spain and Sicily was crucial for the long-term preservation of learning. By establishing structured systems for dissemination, these networks ensured the continuous transmission of knowledge across multiple generations. This stability allowed the region to maintain its intellectual vitality and its reputation as a world-class center for science, philosophy, and literature.

276. (A) Introducing new crop varieties and advanced irrigation systems
Economic growth in Arab Spain and Sicily was largely driven by successful agricultural reforms. The administration introduced various new crop varieties and utilized advanced irrigation technologies to boost productivity. These improvements created an agricultural surplus, which served as a stable foundation for the subsequent expansion of trade and commerce across both maritime and overland regional networks.

277. (D) The agricultural surplus generated by localized agrarian reforms
The expansion of trade and commerce in Arab-ruled territories relied heavily on a strong agricultural base. Localized agrarian reforms, including sophisticated irrigation and new crops, produced a significant agricultural surplus. This extra production provided the economic stability needed to fuel commercial activities, allowing merchants to engage in large-scale transactions and connect with markets across Africa, Europe, and the Mediterranean.

278. (B) Establish extensive maritime and overland trade networks
The advantageous locations of Spain and Sicily were fully utilized by the administration to build vast trade networks. By leveraging these strategic geographic positions, the regions established both maritime and overland routes that linked them to major markets. This connectivity transformed urban centers into busy commercial hubs, facilitating the exchange of diverse commodities, luxury goods, and cultural ideas.

279. (C) Standardized currencies and complex financial instruments
Large-scale mercantile transactions in the region were made possible through the implementation of a modern commercial infrastructure. The introduction of standardized currencies and complex financial instruments provided the necessary support for the growing trade sector. These tools allowed merchants to conduct business more efficiently, contributing to the overall economic resilience and diversification of the Arab territories' fiscal systems.

280. (D) Fund infrastructural and cultural projects
The successful combination of high agricultural output and dynamic trade networks produced significant wealth for the region. This financial prosperity was strategically used by the administration to fund various infrastructural developments and cultural projects. Such investments not only improved the physical landscape of the territories but also sustained the political administration and enhanced the region's overall prestige.

281. (A) Complex geometric patterns and innovative arches or domes
Architects in Arab Spain and Sicily developed a distinct visual language that combined structural innovation with aesthetic principles. Their work was characterized by the use of complex geometric patterns, intricate calligraphy, and the creative application of arches and domes. This unique decorative vocabulary defined the architectural style of the era, appearing in both grand administrative centers and various public structures.

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282. (B) Project political power
In Arab Spain and Sicily, large-scale architectural projects served a dual purpose. While they were built to provide necessary functional utility for the public and administration, they were also designed to project the political power of the ruling elite. These monumental structures acted as physical testaments to the strength and authority of the leaders who patronized their construction.

283. (B) The ornamentation of surfaces using stucco, tilework, and carved wood
A defining feature of the period's architecture was the seamless integration of artistic elements into physical spaces. Artisans paid meticulous attention to the ornamentation of surfaces, utilizing materials like stucco, tilework, and carved wood. This focus on decorative detail created a rich visual culture that permeated grand buildings, transforming functional structures into elaborate works of art and design.

284. (A) Craftsmanship and aesthetic refinement matching monumental works
The high standards of design seen in monumental architecture were also present in the region's portable arts. Items such as ceramics, metalwork, and textiles were created with exceptional craftsmanship and aesthetic refinement. These objects reflected the same artistic paradigms and attention to detail as larger building projects, showcasing the overall sophistication of the era's material and visual culture.

285. (C) Expansive, light-filled interiors that altered the spatial experience
Innovations in architectural design during this period led to significant changes in how buildings were experienced. By using new structural techniques, architects were able to create expansive, light-filled interiors. These design choices fundamentally altered the spatial experience for those using the buildings, combining beauty with functional utility to create environments that were both impressive and highly practical.

286. (D) Political factionalism, succession disputes, and weak central authority
The decline of unified Arab rule in Spain was caused by several internal factors that undermined the centralized empire. Key drivers included intense political factionalism, unresolved succession disputes, and the gradual weakening of central administrative authority. These issues led to a structural collapse, allowing regional governors and local elites to assert their independence and divide the territory into smaller entities.

287. (C) Regional governors carving the territory into independent city-states
As the central authority in Arab Spain lost its influence, regional governors and local elites moved to secure their own autonomy. This shift resulted in the formerly unified empire being carved into numerous independent and competing city-states. This geopolitical fragmentation fundamentally changed the regional balance of power, leading to a more volatile political landscape characterized by localized rule and rivalries.

288. (B) Shifting alliances and endemic localized warfare between city-states
The formation of small city-states following the collapse of centralized rule led to a period of significant political instability. The new landscape was defined by shifting alliances and frequent, localized warfare as different entities competed for dominance. This environment of fragmentation created a highly unpredictable atmosphere, where political power was divided among many independent rulers rather than a single central leader.

289. (D) Intense cultural and intellectual competition among regional rulers
Although the division of the empire led to political conflict, it also sparked a unique period of cultural growth. Rulers of the new city-states sought to legitimize their authority by patronizing arts and scholarship. This competition between rival states paradoxically fostered intense intellectual activity, as each leader aimed to establish their court as a premier center of excellence and cultural prestige.

290. (A) Vulnerable to external military pressures
The internal conflicts and lack of a unified military strategy among the various city-states had serious defensive consequences. Constant rivalries between local rulers compromised the

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region's ability to respond to outside threats. This vulnerability to external military pressures marked a critical turning point, as the fragmented territory struggled to defend itself against the mounting forces from neighboring non-Arab powers.

291. (C) North Africa
The Murabitin were a reformist movement that originated in North Africa before expanding into the Iberian Peninsula. They emerged as a powerful force capable of establishing control over the fragmented territories of Al-Andalus. Their arrival marked a significant shift in the region's political dynamics, as they brought a centralized administrative approach and strong military focus to the area.

292. (A) Strict ideological adherence and military consolidation
The governance style of the Murabitin was defined by a commitment to strict ideological principles and the consolidation of military power. This focused approach allowed them to temporarily halt the loss of territories to external forces. However, the rigid nature of their administration eventually contributed to internal dissent, which, along with other structural weaknesses, led to the eventual decline of their rule.

293. (D) Muwahhidin
As the Murabitin administration weakened due to internal dissent and administrative rigidities, a new power emerged to take its place. The Muwahhidin successfully supplanted the Murabitin, introducing their own unique ideological and political framework. This transition represented a continuing cycle of consolidation and fragmentation within the later stages of Arab governance in the Iberian Peninsula and North Africa.

294. (B) Re-centralizing authority through their distinct doctrinal approach
At the height of their influence, the Muwahhidin focused on rebuilding the strength of the state. They sought to re-centralize political authority using their specific doctrinal approach as a foundation for governance. This period was marked by notable military achievements and significant cultural patronage, as they worked to revitalize the administrative structures that had been weakened during the previous era.

295. (C) Administrative rigidities or overextended military commitments
Both the Murabitin and Muwahhidin movements followed a similar trajectory of rise and fall. A shared cause for their decline was the presence of structural administrative rigidities and the strain of overextended military commitments. Combined with succession crises and increasing external pressures, these factors made it impossible for either group to maintain long-term centralized control over their vast and diverse territories.

296. (D) Independent Arab political authority in the Iberian Peninsula
The fall of Granada was a transformative event that marked the end of an era in the Iberian Peninsula. It represented the final dissolution of independent Arab political authority, concluding centuries of administrative and cultural development. This shift led to an immediate restructuring of societal norms, as the region transitioned from Arab governance to a new monolithic administrative and cultural paradigm.

297. (A) Ideological and cultural homogenization
After the collapse of Arab rule in Granada, the succeeding authorities implemented new policies designed to unify the region's diverse population. These efforts were specifically aimed at achieving ideological and cultural homogenization. This restructuring process sought to erase the remnants of the previous administration's cultural demographic, replacing the pluralistic societal norms of the past with a single, uniform identity.

298. (B) Enforce the new directives of cultural and religious homogenization
The Spanish Inquisition was established as the main institutional tool for enforcing the new state policies. Its primary purpose was to ensure cultural and religious homogenization by targeting groups that remained from the previous era. Through rigorous and institutionalized enforcement, the Inquisition systematically dismantled old socio-cultural structures, leading to significant social disruptions and the forced displacement of various populations.

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Assertion (A): The Ghaznavid Empire rapidly lost its western territories to the Saljuqs.
Reason (R): The Ghaznavid military was severely defeated by the Saljuqs at the Battle of Dandanaqan.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. Based on the following statements, choose the most appropriate option.
Statement I: The Great Saljuq Empire spanned from Anatolia to the Hindu Kush.
Statement II: The Saljuqs replaced the Arabic alphabet with the Turkic script for official use.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

29. Consider the following regarding the Samanid dynasty:
I. It was founded by Saman Khuda.
II. It claimed descent from the Sassanid general Bahram Chobin.
III. It promoted a synthesis of Islamic and pre-Islamic Persian traditions.
IV. It was ultimately destroyed by the Mongol Empire.
Which combination is correct?
(A) II, III, and IV only
(B) I, III, and IV only
(C) I, II, and III only
(D) I, II, III, and IV

30. Identify the incorrect pair regarding the Fatimid Caliphate:
(A) Al-Mu'izz - Conquered Egypt
(B) Jawhar al-Siqilli - Fatimid General
(C) Al-Hakim bi-Amr Allah - Destroyed the Church of the Holy Sepulchre
(D) Al-Mustansir - Defeated Saladin at Jerusalem

31. Match the Khwarizmshah figures in List I with their descriptions in List II:
List I: (Figures)
P. Anush Tigin Gharchai
Q. Atsiz
R. Tekish
S. Ala ad-Din Muhammad
List II: (Descriptions)
1. Defeated the Seljuks and killed Sultan Tughril III
2. Founder of the dynasty
3. Provoked the Mongol invasion
4. Gained independence from the Seljuks
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-2, S-1

32. Which of the following is NOT an attribute of the Mamluk Sultanate?
(A) Rulers were often of slave origin within the military.
(B) Heavily centralized state with strict hereditary succession.
(C) Successfully defended the Middle East from the Mongols.
(D) Constructed extensive mosque and hospital complexes in Cairo.

33. Which is a correct statement regarding the West African or Maghrebi dynasties like the Aghlabids?
(A) They were a Shia dynasty.
(B) They were overthrown by the Fatimids.
(C) They ruled primarily over Egypt.
(D) They defeated the Crusaders at Hattin.

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34. What was the effect of the Hamadanid conflict with the Byzantine Empire?
(A) Exhaustion of resources leading to eventual decline.
(B) The complete and total conquest of Constantinople.
(C) The mass conversion of the Byzantine Empire to Islam.
(D) Establishment of a Hamadanid capital in southern Greece.

35. Consider the following statements about the Idrisids:
I. They are considered the founders of the first

CHAPTER 05
Dynasties of East and West

1. Who is recognized as the primary founder of the Ghaznavid dynasty in the 10th century?
(A) Mahmud of Ghazni
(B) Alptigin
(C) Sabuktigin
(D) Masud I

2. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Saljuqs significantly patronized Sunni Islam and established madrasas.
Reason (R): Nizam al-Mulk founded the Nizamiyyah madrasas to combat Shiite Fatimid propaganda.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

3. Based on the following statements, choose the most appropriate option.
Statement I: The Samanid Empire was a Persianate Sunni Muslim empire.
Statement II: The Samanid capital Bukhara became a rival to Baghdad in terms of cultural brilliance.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

4. Consider the following statements regarding the Fatimid dynasty:
I. It was an Ismaili Shia dynasty.
II. Its capital was eventually moved to Cairo.
III. They accepted the Abbasid Caliph as their spiritual head.
IV. Al-Azhar University was established under their patronage.
Which of the combinations is correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

5. Identify the incorrect pair regarding the Khwarizmshahs:
(A) Capital - Gurganj
(B) Ala ad-Din Muhammad - Defeated by Genghis Khan
(C) Religion - Twelver Shia Islam
(D) Jalal ad-Din - Fled to India

6. Match the Mamluk rulers in List I with their notable events in List II:
List I: (Rulers)
P. Qutuz
Q. Baibars
R. Aybak
S. Qalawun
List II: (Events)
1. Defeated the Mongols at Ain Jalut
2. First Mamluk Sultan
3. Captured Crusader states like Tripoli
4. Established the Bahri dynasty's power and captured Antioch
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-4, R-2, S-3
(C) P-1, Q-2, R-4, S-3
(D) P-3, Q-4, R-1, S-2

7. Which of the following is NOT true about the Aghlabids?
(A) They ruled Ifriqiya on behalf of the Abbasid Caliph.
(B) They conquered Sicily.
(C) They built the Great Mosque of Kairouan.

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(D) Their capital was Marrakesh.

8. Arrange the following rulers of the Hamadanid dynasty in chronological order:
I. Husayn ibn Hamdan
II. Sayf al-Dawla
III. Abu'l-Hayja Abdallah
IV. Nasir al-Dawla
Which of the following is the correct chronological order?
(A) I, III, IV, II
(B) I, II, III, IV
(C) III, I, IV, II
(D) II, IV, I, III

9. Which cause led to the establishment of the Idrisid dynasty in Morocco?
(A) The Mongol sack of Baghdad and the collapse of the caliphate.
(B) A strategic decree from the Fatimid Caliphate in Ifriqiya.
(C) The defeat of Idris I at Fakhkh and his flight to the Maghreb.
(D) The disintegration of the Umayyad dynasty in Al-Andalus.

10. Consider the following statements about the Tulunids:
I. Ahmad ibn Tulun was originally a Turkic slave-soldier.
II. The dynasty ruled over Egypt and Syria.
III. They broke completely from Abbasid suzerainty.
IV. The Mosque of Ibn Tulun is located in Cairo.
V. They were succeeded directly by the Fatimids.
Which of the combinations is correct?
(A) I, II, and IV only
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, III, IV, and V

11. The Ikhshidid dynasty faced a major administrative crisis after the death of Muhammad ibn Tughj. Which concept best explains how Kafur maintained control?
(A) Traditional claims of Divine Right Kingship
(B) Direct democratic election by the local populace
(C) Hereditary succession of a vizier by dynastic law
(D) Regent rule supported by military loyalty

12. Identify the correct pair regarding the Ayyubid dynasty:
(A) Al-Kamil - Fought the First Crusade
(B) Saladin - Re-captured Jerusalem in 1187
(C) Al-Adil - Surrendered Egypt to the Mamluks
(D) Al-Salih Ayyub - Defeated the Mongols at Ain Jalut

13. Which of the following defines the origin of the Qachar dynasty?
(A) An Arab nomadic tribe originating from Yemen
(B) A Kurdish mountain clan from the highlands
(C) A Turkoman tribe of the Oghuz branch
(D) A Mamluk military order from the frontier

14. Which statement about the Ghaznavids is incorrect?
(A) They heavily patronized the Persian language.
(B) Mahmud of Ghazni launched multiple raids into India.
(C) The Battle of Dandanaqan marked their decline in Khorasan.
(D) The empire's administration was strictly decentralized.

15. The Saljuq Sultanate utilized the "Iqta" system extensively. In this context, what was the primary function of an Iqta?
(A) A territorial grant in exchange for military service
(B) A purely religious land grant for regional madrasas
(C) A trade guild monopoly over luxury foreign goods
(D) A total tax exemption for members of the royal family

16. What was the most appropriate consequence of the Samanid patronage of literature?
(A) Eradication of the Arabic language in religious texts
(B) The revival and flourishing of New Persian literature
(C) The adoption of Turkic as the court language
(D) The exclusion of pre-Islamic Persian history

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17. Who was the first Caliph of the Fatimid dynasty?
(A) Al-Mu'izz
(B) Ubayd Allah al-Mahdi
(C) Al-Hakim
(D) Al-Mustansir

18. Based on the following statements, choose the most appropriate option.
Statement I: The Khwarizmshahs were a Sunni Muslim dynasty of Turkic origin.
Statement II: They successfully repelled the Mongol invasion led by Genghis Khan.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

19. Which of the following is an exception to the territories generally ruled by the Egyptian Mamluks?
(A) Egypt
(B) The Levant
(C) Anatolia
(D) The Hejaz

20. Which competency did the Aghlabids uniquely develop compared to their inland contemporaries?
(A) Traditional desert cavalry and camel tactics
(B) Industrial production of specialized Damascus steel
(C) Development of early gunpowder and field artillery
(D) Naval warfare for control of Mediterranean islands

21. Identify the correct pair regarding the Hamadanids:
(A) Nasir al-Dawla - Conquered Egypt
(B) Al-Mutanabbi - Chief Military Commander
(C) Sayf al-Dawla - Court at Aleppo
(D) Religion - Sunni Islam

22. What was the primary effect of the Idrisid adoption of the Zaydi Shia doctrine?
(A) The establishment of an immediate alliance with the Abbasids
(B) Legitimacy among Berbers independent of eastern Caliphates
(C) Total eradication of Sunni Islam throughout North Africa
(D) Unification with the Fatimid Caliphate in the Maghreb

23. Which action best highlights the independence of Ahmad ibn Tulun from the Abbasid Caliphate?
(A) Publicly converting to the Shia branch of Islam
(B) Permanently moving his administrative capital to Baghdad
(C) Paying excessive annual tributes to the central Caliph
(D) Minting his own coins and expanding into Syria

24. Which statement about the Ikhshidids is incorrect?
(A) Permanent defense of Egypt against the Fatimid Caliphate.
(B) They were a Turkic dynasty ruling over Egyptian territories.
(C) They controlled Egypt and significant parts of Syria.
(D) Abu al-Misk Kafur was their most famous de facto ruler.

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25. By definition, what was the primary political goal of the Ayyubid ruler Saladin?
(A) To systematically conquer the entire Byzantine Empire
(B) To establish a brand new caliphate centered in Cairo
(C) Restore Sunni dominance and expel Crusaders from the Levant
(D) To expand military influence purely into North Africa

26. Who founded the Qachar dynasty of Iran?
(A) Agha Mohammad Khan
(B) Naser al-Din Shah
(C) Fath Ali Shah
(D) Mohammad Khan

27. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.

299. (B) The dismantling of socio-cultural institutions from the Arab era

The rigorous enforcement of policies during the Spanish Inquisition had a devastating impact on the existing social fabric. These measures led to the systematic dismantling of the socio-cultural institutions that had characterized the Arab era for centuries. This process caused widespread socio-economic disruptions and forced the assimilation or removal of diverse communities, effectively erasing the historical structures of the previous administration.

300. (A) A monolithic administrative and cultural paradigm in the peninsula

The combination of the fall of Granada and the subsequent rise of the Spanish Inquisition created a new reality for the Iberian Peninsula. Together, these events ended the period of political fragmentation and pluralism, establishing a monolithic administrative and cultural paradigm. This shift fundamentally erased the political and social structures of the Arab era, leading to a unified but less diverse society.

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Moroccan state.
II. Their capital was primarily Fez.
III. They claimed descent from Hasan ibn Ali.
IV. They introduced Maliki Sunni Islam to Morocco.
V. They struck silver dirhams to assert sovereignty.

Which combination is correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, II, III, and V
(D) I, III, IV, and V

36. To prevent Abbasid control, the Tulunid dynasty focused heavily on:
(A) Expanding regional trade networks entirely to Europe.
(B) Requesting military aid from the Byzantine Empire's navy.
(C) Ceding all Syrian territories to the Fatimid Caliphate.
(D) Building an army of Turkic and African slaves.

37. Identify the correct pair regarding the Ikhshidids:
(A) Kafur - A Turkish military commander of royal birth
(B) Capital - Damascus
(C) Muhammad ibn Tughj - Given the title "Ikhshid" by the Caliph
(D) Overthrown by - Ayyubids.

38. The Ayyubid system of governance is best defined as:
(A) A strict unitary state with centralized political power
(B) A family confederation ruled by princes under the Sultan
(C) A bureaucratic theocracy controlled by religious elites
(D) A purely naval empire focused on Mediterranean trade

39. Which statement about the Qachar dynasty is incorrect?
(A) They lost significant territories in the Caucasus to Russia.
(B) The capital was moved to Tehran during their rule.
(C) Naser al-Din Shah was assassinated.
(D) They ruled Iran from the 14th to the 16th centuries.

40. A researcher studying the Ghaznavid raids into the Indian subcontinent would focus primarily on:
(A) The acquisition of wealth to fund campaigns in Central Asia
(B) The establishment of permanent agricultural settlements
(C) The introduction of maritime trade laws
(D) The integration of Hindu elites into the central diwan

41. The most appropriate reason for the success of Saljuq military expansion was:
(A) Their exclusive and widespread use of naval blockades
(B) Frequent diplomatic marriages with European royalty
(C) Turkoman light cavalry combined with Persian administration
(D) Their technological monopoly on early black powder firearms

42. Who was the most celebrated Persian poet at the Samanid court?
(A) Rudaki
(B) Rumi
(C) Hafez
(D) Saadi

43. Based on the following statements, choose the most appropriate option.
Statement I: The Fatimid Caliphate established a vast commercial network extending to India and the Mediterranean.
Statement II: The Fatimids forced their Ismaili beliefs upon the majority Sunni population of Egypt.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

44. Which of the following is an exception to the characteristics of the Khwarizmshah Empire?
(A) They did not survive the Mongol invasions

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intact.
(B) They did NOT adopt Persian culture.
(C) They did not establish a lasting dynasty in India.
(D) They were not initially independent rulers.

45. The Mamluk military institution relied heavily on what core competency?
(A) Hereditary noble cavalry originating from royal lineages
(B) Peasant infantry conscripts recruited from local villages
(C) Purchased slave-soldiers trained in the furusiyya curriculum
(D) European mercenary longbowmen hired for desert warfare

46. Identify the correct pair regarding the Aghlabids:
(A) Ziyadat Allah I - Lost Ifriqiya to the Romans
(B) Capital - Algiers
(C) Religion - Ismaili Shia
(D) Ibrahim I ibn al-Aghlab - Founder

47. The cause of the Hamadanid capture of Aleppo was:
(A) A desire for a base near Byzantine borders for jihad and prestige.
(B) A desperate attempt to escape from Fatimid religious persecution.
(C) A formal military treaty signed with the Crusader states.
(D) A direct administrative mandate received from the Samanids.

48. The most appropriate description of the Idrisid state is:
(A) A highly centralized and absolute hereditary monarchy
(B) A confederation of Berber tribes under an Alid religious figure
(C) A Mamluk-style military dictatorship based on slave soldiers
(D) An administrative extension of the Umayyad Caliphate

49. Which statement about the Tulunids is incorrect?
(A) They marked the beginning of independent local dynasties in Islamic Egypt.
(B) They successfully conquered the Byzantine capital of Constantinople.
(C) They significantly improved the Egyptian economy and agriculture.
(D) Their rule lasted less than forty years.

50. What is the definition of "Ikhshid", the title given to Muhammad ibn Tughj?
(A) Prince or ruler (of Iranian origin)
(B) Commander of the Faithful
(C) Slave of the Sultan
(D) Shadow of God on Earth

51. Saladin's victory at the Battle of Hattin (1187) led to:
(A) The final destruction of the Mamluk Empire
(B) The immediate Mongol invasion
(C) The capture of Jerusalem by Muslim forces
(D) The Byzantine recapture of Syria

52. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Qachar dynasty's power was significantly weakened in the 19th century.
Reason (R): Iran suffered major territorial losses to the Russian Empire in the Treaties of Gulistan and Turkmenchay.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

53. Based on the following statements, choose the most appropriate option.
Statement I: The Ghaznavid Empire heavily relied on elephant corps in their military.
Statement II: Al-Biruni wrote his famous work 'Kitab al-Hind' during the Ghaznavid era.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

54. Consider the following battles involving the Saljuqs:

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I. Battle of Manzikert
II. Battle of Dandanaqan
III. Battle of Katwan
IV. Battle of Ain Jalut
Which combinations represent battles fought by the Saljuqs?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

55. Identify the incorrect pair regarding the Samanids:
(A) Capital - Bukhara
(B) Ismail Samani - Built a famous mausoleum
(C) Economy - Silk Road trade
(D) Decline - Defeated by the Ayyubids

56. Match the Fatimid concepts in List I with their meanings in List II:
List I: (Concepts)
P. Da'i
Q. Imam
R. Wazir
S. Isma'ilism
List II: (Meanings)
1. The supreme spiritual and political leader
2. The branch of Shia Islam followed by the dynasty
3. Missionary or propagandist
4. Chief minister
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

57. Which of the following is NOT true regarding the Khwarizmshahs?
(A) They arose from the position of provincial governors under the Seljuks.
(B) They conquered the Qara Khitai.
(C) They established a permanent alliance with Genghis Khan.
(D) Their empire collapsed in the early 13th century.

58. Arrange the following events related to the Mamluks in chronological order:
I. Battle of Ain Jalut
II. Fall of Acre (End of Crusader states)
III. Establishment of the Burji Mamluk dynasty
IV. Reign of Shajar al-Durr
Which of the following is the correct chronological order?
(A) IV, I, II, III
(B) I, IV, II, III
(C) IV, I, III, II
(D) II, I, IV, III

59. The cause of the Aghlabid decline was primarily:
(A) The sudden and overwhelming invasion of the Mongol hordes.
(B) A catastrophic famine lasting over twenty consecutive years.
(C) A total defeat of their main fleet by the Byzantine navy.
(D) Rise of the Ismaili Fatimid movement among Kutama Berbers.

60. Consider the following regarding the Hamadanids:
I. They were an Arab dynasty.
II. They heavily patronized Arabic literature.
III. They fought continuously against the Byzantines.
IV. Their capital was Baghdad.
V. They were followers of Twelver Shi'ism.
Which of the following combinations is correct?
(A) I, II, IV, and V
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

61. The Idrisids minted widespread silver dirhams. What economic concept does this primarily reflect?
(A) The maintenance of strict domestic inflation control.
(B) Support for a traditional feudal system of bartering.
(C) Assertion of political sovereignty and facilitation of trade.
(D) Paying an annual financial tribute to the Abbasid Caliph.

62. Identify the incorrect pair regarding the Tulunids:
(A) Ahmad ibn Tulun - Defeated by the Fatimids
(B) Architecture - heavily influenced by Romanesque styles
(C) Capital - Alexandria
(D) Khumarawayh - Known for his extravagant

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(B) Nizam al-Mulk
(C) Al-Kunduri
(D) Hasan-i Sabbah

118. Based on the following statements, choose the most appropriate option.
Statement I: The Samanids were ethnically Arab but adopted Persian culture.
Statement II: The Samanids heavily promoted the translation of Arabic scientific texts into Persian.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

119. Which of the following is NOT true regarding the Fatimid economy?
(A) It relied heavily on the Nile agriculture.
(B) It shifted international trade routes from the Persian Gulf to the Red Sea.
(C) They traded extensively with the Byzantine Empire and Italian city-states.
(D) The state strictly forbade private enterprise.

120. Which competency allowed the Khwarizmshahs to briefly become the dominant power in the eastern Islamic world?
(A) Massive naval superiority
(B) Mobilizing large armies of Kipchak and other Turkic steppe nomads
(C) The discovery of gunpowder weapons
(D) Strong alliances with European monarchs

121. Identify the correct pair regarding the Mamluks:
(A) Shajar al-Durr - The only female ruler of the Mamluk era
(B) Qutuz - Defeated the Crusaders at Hattin
(C) Qalawun - Lost Acre to the Crusaders
(D) Barquq - First Bahri Sultan

122. The cause of the Aghlabid transition to a highly militarized state was:
(A) Continuous peasant revolts
(B) The need to control rebellious Arab garrisons (jund) and conquer Sicily
(C) An alliance with the Umayyads
(D) The discovery of oil

123. Which of the following defines the cultural significance of the Hamadanids?
(A) Their construction of the Taj Mahal
(B) Their patronage of Arabic poetry, specifically Al-Mutanabbi and Abu Firas
(C) Their translation of Latin texts into Arabic
(D) Their invention of the printing press

124. Which statement about the Idrisid dynasty is incorrect?
(A) They are considered an Alid dynasty.
(B) Their coinage often featured Shia slogans.
(C) They experienced dynastic fragmentation among Idris II's sons.
(D) They successfully unified the entire Maghreb and Egypt.

125. By definition, "Amsar" (garrison cities) were crucial to early Islamic expansion. Which Tulunid city served a similar purpose as an elite military center?
(A) Fustat
(B) Alexandria
(C) Al-Qata'i
(D) Luxor

126. The Ikhshidid ruler Kafur originated from which region?
(A) Anatolia
(B) Abyssinia (Ethiopia)
(C) Central Asia
(D) The Caucasus

127. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Saladin's dynasty, the Ayyubids, practiced a decentralized form of governance.
Reason (R): Saladin distributed territories as principalities among his brothers and sons, creating a family confederacy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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Euphemius.
(B) A direct military order issued by the Roman Pope.
(C) The recent discovery of productive gold mines inland.
(D) A formal peace treaty signed with the Frankish tribes.

73. Which of the following explains why the Hamadanid dynasty lost its influence?
(A) Economic collapse caused by the arrival of the Black Death.
(B) The mass migration of the entire ruling class to India.
(C) Pressure from rising Byzantine and Fatimid powers.
(D) The sudden conversion of the dynasty to Christianity.

74. Which statement about the Idrisids is incorrect?
(A) Dominance in North Africa until the 15th century.
(B) Support from the Awraba Berber tribe in the region.
(C) The historical construction of the major city of Fez.
(D) Significant state expansion during the reign of Idris II.

75. By definition, a "Mamluk" literally means:
(A) Free man
(B) Commander
(C) Caliph
(D) Owned (slave)

76. Who was the most powerful ruler of the Tulunid dynasty who vastly expanded its borders into Syria?
(A) Khumarawayh
(B) Ahmad ibn Tulun
(C) Harun ibn Khumarawayh
(D) Shayban

77. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Ikhshidid dynasty fell relatively quickly after the death of Kafur.
Reason (R): Internal instability and famine weakened the state, paving the way for the Fatimid conquest.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

78. Based on the following statements, choose the most appropriate option.
Statement I: The Ayyubid dynasty primarily relied on Mamluk soldiers for their military campaigns.
Statement II: The Ayyubids were eventually overthrown by their own Mamluk generals.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

79. Consider the following statements about the Qachars:
I. They established Tehran as their capital.
II. They successfully repelled Russian expansion in the Caucasus.
III. The Constitutional Revolution occurred during their late rule.
IV. They replaced the Safavid dynasty directly without any interregnum.
Which of the following combinations is correct?
(A) I and III only
(B) I, II, and III only
(C) II and IV only
(D) I, III, and IV only

80. Identify the incorrect pair regarding the Ghaznavids:
(A) Sabuktigin - Founder of the dynasty
(B) Battle of Somnath - Led by Masud I
(C) Firdausi - Wrote the Shahnameh for Mahmud
(D) Lahore - Became a major cultural center

81. Match the Saljuq terms in List I with their meanings in List II:
List I: (Terms)
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99. Which statement about the Aghlabids is incorrect?
(A) They were nominal vassals of the Abbasids.
(B) Their capital was established at Raqqada.
(C) They dismantled the Roman irrigation systems in Ifriqiya.
(D) They minted gold dinars that circulated widely in the Mediterranean.

100. By definition, a "Bimaristan," which was patronized by many of these dynasties, is:
(A) A military barracks
(B) A tax-collection office
(C) A royal garden
(D) A hospital and medical university

101. Which prominent poet spent his early career under the patronage of the Samanids before moving to the Ghaznavid court?
(A) Rumi
(B) Hafez
(C) Firdausi
(D) Omar Khayyam

102. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Saljuq victory at Manzikert in 1071 was a turning point in Middle Eastern history.
Reason (R): It effectively broke Byzantine resistance and opened Anatolia to Turkic settlement.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

103. Based on the following statements, choose the most appropriate option.
Statement I: The Samanid economy was highly monetized and integrated into regional trade networks.
Statement II: Vast hoards of Samanid silver coins have been found as far as Scandinavia.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

104. Consider the following regarding the Fatimid Caliphate:
I. It spanned across North Africa, Egypt, and parts of the Levant.
II. It was eventually abolished by Saladin.
III. They established a rigid Sunni orthodoxy.
IV. Al-Hakim bi-Amr Allah was one of its most controversial rulers.
Which of the combinations is correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

105. Identify the incorrect pair regarding the Khwarizmshahs:
(A) Otrar - City where Mongol merchants were killed
(B) Jalal ad-Din - Defeated at the Battle of Indus
(C) Predecessor - Seljuk Empire
(D) Religion - Zaydi Shiism

106. Match the Mamluk terms in List I with their meanings in List II:
List I: (Terms)
P. Amir
Q. Mamluk
R. Furusiyya
S. Waqf
List II: (Meanings)
1. Martial arts and equestrian training
2. Commander or prince
3. Charitable endowment
4. Military slave
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

107. Which of the following is a negative statement regarding the Aghlabid dynasty?
(A) They did not conquer Sicily.
(B) They did not build the Great Mosque of Sousse.
(C) They did not rule from Ifriqiya.

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90. In the case of Kafur's rule over the Ikhshidid state, his rise demonstrates that in medieval Islamic societies:
(A) Enslaved commanders reaching supreme political authority.
(B) Only individuals of Arab descent holding political power.
(C) Occasional democratic elections held for regional regents.
(D) Hereditary succession laws were never violated or broken.

91. Which of the following explains the Ayyubid decline after Saladin?
(A) Direct military conquest by the rising Ottoman Empire.
(B) Total and absolute defeat by the combined Crusader forces.
(C) The mass conversion of the ruling elite to Christianity.
(D) Fragmentation from family rivalries and Mamluk reliance.

92. The Qachar era in Iran was primarily characterized by:
(A) Complete political isolation from all European powers.
(B) Sovereignty struggle against British and Russian rivalry.
(C) The successful military conquest of the Ottoman Empire.
(D) The state-mandated elimination of the Shiite faith.

93. Based on the following statements, choose the most appropriate option.
Statement I: Mahmud of Ghazni is heavily criticized in Persian literature but celebrated in early Indian sources.
Statement II: Mahmud of Ghazni established an empire covering parts of modern-day Afghanistan, Iran, and Pakistan.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

94. Which of the following is a negative statement regarding the Saljuq military?
(A) Reliance on Turkoman nomadic light cavalry units.
(B) Implementation and utilization of the Iqta system.
(C) Patronage of local and regional military leaders (Amirs).
(D) Use of large-scale naval armadas in the Indian Ocean.

95. A researcher evaluating the Samanid dynasty's legacy would focus on which core competency?
(A) Role as the cradle of New Persian culture and literature.
(B) Dominance in maritime trade within the Mediterranean Sea.
(C) The earliest introduction of gunpowder weapons to the east.
(D) The systematic destruction of the trans-Eurasian Silk Road.

96. Identify the correct pair regarding the Fatimids:
(A) Druze - Originated from supporters of Al-Mu'izz
(B) Al-Qahira (Cairo) - Founded by Jawhar al-Siqilli
(C) Al-Mustansir - Shortest reigning Caliph
(D) Fatimid Architecture - Gothic style

97. The cause of the Khwarizmian Empire's rapid collapse against the Mongols was:
(A) A massive and destructive earthquake in Transoxiana.
(B) Execution of Mongol envoys and merchants at Otrar.
(C) A military alliance between the Mongols and Crusaders.
(D) A regional famine that killed all Khwarizmian horses.

98. The most appropriate description of Mamluk architectural style is:
(A) Stone structures with complex domes and geometric patterns.
(B) Minimalist buildings constructed primarily of local wood.
(C) Exact structural copies of existing Roman basilicas.
(D) Subterranean housing and administrative complexes.

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63. The term "Ayyubid" is derived from:
(A) The name of Saladin's father, Najm ad-Din Ayyub
(B) A geographic region in Yemen
(C) An old Turkish title meaning "victor"
(D) The name of a tribe in the Maghreb

64. Which statement about the Ikhshidids is incorrect?
(A) They paid tribute to the Abbasid Caliphs.
(B) They successfully conquered Baghdad in 945.
(C) Kafur was an Ethiopian eunuch who rose to supreme power.
(D) They were eventually conquered by the Fatimid general Jawhar.

65. In managing the Qachar dynasty, the Shahs often relied on balancing tribal forces. This case of governance indicates:
(A) Establishment of a highly centralized modern state
(B) Weak central authority dependent on tribal levies
(C) Rule by a pure theocracy of religious scholars
(D) A mercantile republic based on urban trade centers

66. The most appropriate reason for the Ghaznavid invasion of Khwarazm was:
(A) Securing lucrative trade routes and the scholarly elite.
(B) A strategic plan to spread Shiite Islam in the region.
(C) To form a permanent military alliance with the Byzantines.
(D) Escaping the growing military pressure from the Saljuqs.

67. Which prominent Persian vizier served both Alp Arslan and Malik Shah I in the Saljuq Empire?
(A) Al-Mulk al-Kamil
(B) Abu'l-Fadl al-Bayhaqi
(C) Nizam al-Mulk
(D) Rashid al-Din

68. Based on the following statements, choose the most appropriate option.

Statement I: The Samanids were highly instrumental in the Islamization of the Turkic tribes in Central Asia.
Statement II: The Samanid administration was a model later adopted by the Ghaznavids and Saljuqs.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

69. Which of the following is an exception to the intellectual achievements of the Fatimid era?
(A) The historic foundation of the Al-Azhar institution.
(B) Scholarly works produced by Ibn al-Haytham (Alhazen).
(C) Patronage of the Sunni Hanbali school of law.
(D) The architectural construction of the Dar al-Hikma.

70. Assessing the fall of the Khwarizmshahs, what primary competency failed under Ala ad-Din Muhammad?
(A) The development of advanced naval architecture and fleets.
(B) Diplomatic intelligence and unified command against Mongols.
(C) The state-sponsored patronage of classical literature.
(D) Effective agricultural management and irrigation systems.

71. Identify the correct pair regarding the Mamluks:
(A) Burji Mamluks - Predominantly of Arab and Semitic origin.
(B) Capital - The strategic administrative city of Damascus.
(C) Trade - Conducted exclusively with the Ming Dynasty of China.
(D) Bahri Mamluks - Predominantly of Kipchak Turkic origin.

72. The cause of the Aghlabid invasion of Sicily in 827 was partly:
(A) A request by the rebel Byzantine commander

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(D) They did not establish an independent caliphate.

108. Arrange the following dynasties chronologically by their establishment in Egypt:
I. Tulunids
II. Ayyubids
III. Fatimids
IV. Mamluks
V. Ikhshidids
Which of the following is the correct chronological order?
(A) I, V, III, II, IV
(B) I, III, V, II, IV
(C) V, I, III, IV, II
(D) I, V, II, III, IV

109. The cause of the Hamadanid patronage of arts and literature was primarily:
(A) Sayf al-Dawla's desire for prestige and cultural brilliance.
(B) A strategic attempt to mask their military weakness.
(C) Specific cultural orders from the Byzantine Emperor.
(D) An effort to appease the neighboring Crusader states.

110. Consider the following regarding the Idrisids:
I. They founded the city of Fez.
II. They provided refuge for political dissidents from the East.
III. They blended Arab and Berber administrative elements.
IV. They built the Mosque of Uqba.
V. They succumbed to pressures from the Fatimids and Umayyads of Cordoba.
Which of the following combinations is correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

111. Applying the concept of "client state," which dynasty functioned most like a client of the Abbasid Caliphate before asserting its full autonomy?
(A) Tulunids
(B) Fatimids
(C) Idrisids
(D) Qachars

112. Identify the correct pair regarding the Ikhshidids:
(A) Muhammad ibn Tughj - Defeated the Mongols
(B) Kafur - Patronized the poet Al-Mutanabbi
(C) Capital - Kairouan
(D) Extent - Included modern-day Iran

113. By definition, what did the term "Ghazi" signify in the context of the early Saljuq and Ghaznavid borderlands?
(A) A tax collector
(B) A religious scholar
(C) A frontier holy warrior
(D) A court poet

114. Which statement about the Ayyubid dynasty is incorrect?
(A) Their establishment by a Kurdish family of noble origin.
(B) Saladin's adoption of the title of Sultan of Egypt and Syria.
(C) The successful restoration of Sunni Islam within Egypt.
(D) Total and permanent elimination of Crusaders in the Levant.

115. In analyzing the Qachar dynasty's economy, a researcher would point out:
(A) The granting of major concessions (like tobacco and oil) to foreign powers
(B) An early industrial revolution identical to Britain's
(C) Complete self-sufficiency without any foreign trade
(D) A purely nomadic, non-monetized system

116. The most appropriate reason for Mahmud of Ghazni's attack on Somnath was:
(A) The establishment of a permanent administrative capital.
(B) Plunder for military funds and to project a Ghazi image.
(C) Seeking political asylum from growing Saljuq influence.
(D) Forming an alliance with locals against Mongol advances.

117. Who was the famous vizier assassinated by the Nizari Ismailis (Assassins) during the Saljuq era?
(A) Badr al-Jamali

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137. Identify the correct pair regarding the Idrisids:
(A) Idris I - Poisoned allegedly on the orders of Harun al-Rashid
(B) Fez - Capital of the Aghlabids
(C) Volubilis - An Abbasid garrison town
(D) Religion - Kharijite

138. By definition, what was the primary function of the "Tiraz" factories developed heavily under the Tulunids and Fatimids?
(A) Production of siege weapons
(B) State-controlled manufacture of textiles bearing official inscriptions
(C) Minting gold coins
(D) Refining sugar

139. Which statement about the Ikhshidids is incorrect?
(A) They lost control of Syria to the Hamadanids several times.
(B) They were of Turkic origin.
(C) They maintained an army of Turkic, Greek, and African soldiers.
(D) They heavily persecuted the Christian population of Egypt.

140. In a study of Ayyubid military strategy against the Crusaders, a key factor was:
(A) Relying solely on naval power
(B) Unifying the Muslim territories of Egypt and Syria to encircle the Crusader states
(C) Avoiding pitched battles entirely
(D) Hiring Crusader mercenaries

141. The primary cause of the Constitutional Revolution (1905-1911) during the Qachar period was:
(A) A desire to return to Safavid rule
(B) Widespread discontent with Qachar despotism, foreign concessions, and economic stagnation
(C) The invasion of the British army
(D) Religious decrees from the Ottoman Caliph

142. Who was the historian that provided a detailed account of the Ghaznavid court in his work "Tarikh-i Bayhaqi"?
(A) Firdausi
(B) Abu'l-Fadl al-Bayhaqi
(C) Al-Biruni
(D) Al-Utbi

143. Based on the following statements, choose the most appropriate option.
Statement I: The Saljuq Empire's fragmentation allowed the Crusader states to establish themselves in the Levant.
Statement II: Atabegs frequently usurped power from their Saljuq princely wards.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

144. Which of the following is a negative statement regarding the Samanid military?
(A) They did not employ ghulams (slave-soldiers).
(B) They did not rely entirely on Arab tribal levies.
(C) They did not fight against the Qarluqs.
(D) They did not construct frontier fortresses.

145. Evaluating the competency of the Fatimid Dawa (missionary network), its greatest political success outside Egypt was:
(A) Converting the Byzantine Emperor
(B) Establishing the Sulayhid dynasty in Yemen as Fatimid vassals
(C) Conquering Andalusia
(D) Overthrowing the Saljuqs in Baghdad

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146. Identify the correct pair regarding the Khwarizmshahs:
(A) Inalchuq - Governor of Otrar who seized Mongol trade goods
(B) Gurganj - Capital of the Abbasids
(C) Jalal ad-Din - Established a dynasty in Anatolia
(D) Qara Khitai - Allies of the Mongols

147. The cause of the Bahri Mamluks' overthrow by the Burji Mamluks was primarily:
(A) A devastating earthquake in Cairo
(B) The Black Death weakening the Bahri power base and the rise of Circassian emirs
(C) An invasion by the Ottomans
(D) The conversion of the Bahris to Shiism

128. Based on the following statements, choose the most appropriate option.
Statement I: The Qachar dynasty completely modernized the Iranian military to European standards.
Statement II: The Qachar period saw the rise of the Babi movement.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

129. Consider the following rulers of the Ghaznavid dynasty:
I. Sabuktigin
II. Mahmud
III. Masud I
IV. Khusrau Malik
Which combination correctly represents the chronological order of their reigns?
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) I, II, IV, III

130. Identify the incorrect pair regarding the Saljuqs:
(A) Tughril Beg - Captured Baghdad
(B) Alp Arslan - Won the Battle of Manzikert
(C) Malik Shah I - Zenith of the Saljuq Empire
(D) Sanjar - Defeated the Mongols

131. Match the Samanid-era scholars in List I with their primary fields or works in List II:
List I: (Scholars)
P. Ibn Sina (Avicenna)
Q. Al-Biruni
R. Rudaki
S. Al-Razi
List II: (Fields/Works)
1. Medicine and Philosophy (Kitab al-Shifa)
2. Poetry
3. Mathematics and Indology
4. Medicine and Chemistry
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-4, R-1, S-3

132. Which of the following is NOT a feature of Fatimid architecture?
(A) Keel-shaped arches
(B) Extensive use of stalactite (muqarnas) squinches
(C) Mosques completely devoid of minarets
(D) Elaborate stucco carvings

133. Which is a correct statement regarding the Khwarizmshah dynasty?
(A) They were deeply allied with the Abbasid Caliphate until the end.
(B) Ala ad-Din Muhammad sought to replace the Abbasid Caliph with an Alid.
(C) They won a decisive victory against Genghis Khan at Samarkand.
(D) They originated from Arab nobility.

134. The cause of the Mamluk victory at Ain Jalut was:
(A) The Mamluks' early adoption of European firearms.
(B) Hulagu's withdrawal and Mamluk cavalry mastery.
(C) Byzantine naval efforts cutting off Mongol supplies.
(D) A massive internal rebellion within the Mongol Empire.

135. Consider the following regarding the Aghlabids:
I. They were founded by Ibrahim I ibn al-Aghlab.
II. They established a naval dominance in the Central Mediterranean.
III. They built the Zaytuna Mosque in Tunis.
IV. They introduced Maliki jurisprudence to North Africa.
V. They were replaced by the Zirids.
Which of the following combinations is correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

136. Applying the concept of "cultural synthesis", the Hamadanid dynasty is best known for:
(A) Fostering a golden age of classical Arabic poetry while defending Islamic borders
(B) Fusing Greek and Persian architecture
(C) Creating a hybrid Arab-Turkic language
(D) Blending Hindu and Islamic legal codes

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Q. Iqta
R. Sultan
S. Madrasa

List II: (Meanings)
1. Educational institution
2. Land grant
3. Guardian or tutor to a prince
4. Secular political ruler

(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

82. Which of the following is a negative statement regarding the Samanids?
(A) They did not establish their capital at Isfahan.
(B) They did not patronize Arabic literature alongside Persian.
(C) They did not survive the invasion of the Qarakhanids.
(D) They did not suppress Ismaili missionaries entirely.

83. Which correct statement describes the Fatimid administration?
(A) Total exclusion of Christians and Jews from the government.
(B) Abolition of all existing taxes on local agriculture.
(C) Relative tolerance toward Sunnis, Christians, and Jews.
(D) Administration of the state entirely without a vizier.

84. The cause of Jalal ad-Din Mingburnu's continuous flight across the Middle East and India was:
(A) A widespread internal rebellion led by his own family.
(B) The unexpected Crusader invasion of the Khwarazm region.
(C) A long-distance religious pilgrimage to the city of Mecca.
(D) Relentless pursuit by the armies of Genghis Khan.

85. Consider the following regarding the Mamluks:
I. They repelled the Seventh Crusade.
II. They adopted firearms very early and aggressively compared to the Ottomans.
III. They built impressive monuments like the Sultan Hasan Mosque.
IV. They maintained a monopoly on the spice trade through the Red Sea.
V. They were conquered by the Ottoman Empire in 1517.

Which of the following combinations is correct?
(A) I, II, IV, V
(B) II, III, IV, V
(C) I, III, IV, V
(D) I, II, IV, V

86. The Aghlabid construction of Ribats (fortified monasteries) along the coast served the practical concept of:
(A) Strict centers dedicated only to religious meditation.
(B) Coastal defense and staging points for holy war.
(C) Collection centers for taxes on overland trade routes.
(D) Mass storage facilities for surplus agricultural goods.

87. Identify the correct pair regarding the Hamadanids:
(A) Aleppo - Capital of the Fatimids
(B) Taghlib - A Byzantine military unit
(C) Mosul - Conquered by the Crusaders
(D) Al-Farabi - Philosopher patronized by Sayf al-Dawla

88. By definition, what did the Idrisid claim of being "Sharifs" mean?
(A) Direct descendants of Muhammad via Ali and Fatima.
(B) Successful wealthy merchants in the trans-Saharan trade.
(C) Governors appointed officially by the Abbasid Caliphate.
(D) Islamic scholars specialized in the Maliki legal school.

89. Which statement about the Tulunids is incorrect?
(A) They established the city of Al-Qata'i.
(B) Ahmad ibn Tulun created a large bimaristan (hospital) in Egypt.
(C) The dynasty lasted for nearly 200 years.
(D) They were of Turkic origin.

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148. The most appropriate description of Aghlabid rule in Ifriqiya is:
(A) An era of extreme intellectual decline and poverty
(B) A prosperous period marked by agricultural expansion and hydraulic engineering
(C) Complete subjugation to the Fatimids from its inception
(D) A pure theocracy led by Maliki scholars

149. Which statement about the Hamadanids is incorrect?
(A) They originated from the Banu Taghlib tribe.
(B) Sayf al-Dawla's reign is synonymous with a literary renaissance in Aleppo.
(C) They practiced Shia Islam.
(D) They were staunch allies of the Byzantine Empire.

150. By definition, what is a "Zawiya," which became culturally significant in the Maghreb following the Idrisid era?
(A) A marketplace
(B) An Islamic religious school or monastery, often associated with Sufism
(C) A naval shipyard
(D) A type of tax

151. Which famous mosque was built by the Tulunid dynasty and still stands in Cairo today?
(A) Al-Azhar Mosque
(B) Mosque of Amr ibn al-As
(C) Sultan Hasan Mosque
(D) Mosque of Ibn Tulun

152. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Ikhshidid dynasty maintained a precarious independence from the Abbasids.
Reason (R): They successfully balanced the threat of the Fatimids in the west and the Hamadanids in the east.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

153. Based on the following statements, choose the most appropriate option.
Statement I: The Ayyubid dynasty heavily promoted madrasas to spread Sunni Islamic jurisprudence.
Statement II: Saladin appointed Shia judges to conciliate the former Fatimid population.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

154. Consider the following treaties or events during the Qachar dynasty:
I. Treaty of Gulistan
II. Treaty of Turkmenchay
III. Tobacco Protest
IV. Constitutional Revolution
Which of these events negatively impacted Qachar territorial integrity or domestic authority?
(A) I and II only
(B) III and IV only
(C) I, II, and III only
(D) I, II, III, and IV

155. Identify the incorrect pair regarding the Ghaznavids:
(A) Al-Utbi - Ghaznavid historian
(B) Masud I - Defeated by the Saljuqs
(C) Capital - Ghazni
(D) Battle of Dandanaqan - Ghaznavid victory

156. Match the Saljuq rulers in List I with their notable actions in List II:
List I: (Rulers)
P. Tughril Beg
Q. Alp Arslan
R. Malik Shah I
S. Ahmad Sanjar
List II: (Actions)
1. Defeated Romanos IV Diogenes
2. Last Great Saljuq Sultan, defeated by Qara Khitai
3. Officially recognized as Sultan by the

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(C) Tariq ibn Ziyad
(D) Yusuf ibn Tashfin

177. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Tulunid dynasty was remarkably wealthy during the reign of Ahmad ibn Tulun.
Reason (R): Ahmad ibn Tulun stopped sending the annual tax revenue to the Abbasid Caliph in Baghdad and invested it locally.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

178. Based on the following statements, choose the most appropriate option.
Statement I: The Ikhshidids successfully defended Egypt from several early Fatimid invasions.
Statement II: The Ikhshidid dynasty ended when the Crusaders captured Cairo.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

179. Consider the following regarding the Ayyubids:
I. Saladin overthrew the Fatimid Caliphate.
II. The Ayyubid economy benefited from trade with Italian maritime republics.
III. They built the Citadel of Cairo.
IV. Al-Kamil successfully expelled the Mongols from Syria.
Which of the following combinations is correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

180. Identify the incorrect pair regarding the Qachar dynasty:
(A) Agha Mohammad Khan - Castrated in his youth
(B) Fath Ali Shah - Lost the Caucasus to Russia
(C) Naser al-Din Shah - Granted the Reuters concession
(D) Capital - Isfahan

181. Match the Dynasties in List I with their primary Capitals in List II:
List I: (Dynasties)
P. Ghaznavids
Q. Samanids
R. Fatimids
S. Hamadanid
List II: (Capitals)
1. Bukhara
2. Ghazni
3. Aleppo (Syrian branch)
4. Cairo
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-4, R-1, S-2

182. Which of the following is NOT a consequence of Mahmud of Ghazni's campaigns?
(A) The introduction of Persian culture to Lahore
(B) The permanent conversion of the entirety of India to Islam
(C) The accumulation of massive wealth in Ghazni
(D) The weakening of Rajput kingdoms

183. Which correct statement describes the end of the Great Saljuq Empire?
(A) It was absorbed entirely by the Byzantine Empire.
(B) It fractured into smaller regional states such as the Saljuqs of Rum, Kerman, and Syria.
(C) It was overthrown directly by the Ottoman Turks.
(D) It transformed into a democratic republic.

184. The cause of the rapid cultural blooming under the Samanids was:
(A) The strict enforcement of Arabic-only literature
(B) State patronage that actively encouraged the revival of Persian language and Sassanid heritage within an Islamic framework

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(C) He voluntarily surrendered Egypt to the Crusaders.
(D) He converted Egypt completely to Christianity.

166. Which of the following explains why Saladin is highly venerated in Islamic history?
(A) He conquered Europe.
(B) He restored Sunni orthodox rule and decisively checked the Crusader expansion.
(C) He discovered a new sea route to India.
(D) He wrote a famous medical encyclopedia.

167. Who was the Qachar ruler during the crucial period of the Constitutional Revolution?
(A) Mozaffar ad-Din Shah
(B) Fath Ali Shah
(C) Agha Mohammad Khan
(D) Nader Shah

168. Based on the following statements, choose the most appropriate option.
Statement I: The Ghaznavids systematically destroyed the ancient irrigation systems in Khorasan.
Statement II: The Ghaznavid empire acted as a conduit for Persian Islamic culture into the Indian subcontinent.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

169. Which of the following is a negative statement regarding the Saljuq administration?
(A) They did not patronize Persian bureaucrats.
(B) They did not establish madrasas.
(C) They did not rely solely on Arab tribal laws for administration.
(D) They did not use the Iqta system.

170. Assessing the competency of the Samanid state, its major economic strength lay in:
(A) Trans-Saharan gold trade
(B) The trans-Eurasian Silk Road trade and the export of Turkic slaves
(C) Mediterranean spice trade
(D) Caribbean sugar plantations

171. Identify the correct pair regarding the Fatimids:
(A) Dar al-Hikma - A major library and academy established in Cairo
(B) Al-Mustali - The last Fatimid Caliph
(C) Tariq ibn Ziyad - Fatimid general who conquered Egypt
(D) Al-Azhar - Built originally as a Sunni university

172. The cause of Khwarizmshah Jalal ad-Din's inability to rebuild his empire was:
(A) Constant warfare on multiple fronts against Mongols, Saljuqs of Rum, and Ayyubids
(B) He lacked any military skill
(C) An assassination by the Assassins (Nizaris)
(D) A plague that wiped out his entire army

173. What was the primary source of Mamluk recruitment?
(A) Enslaving the local Egyptian peasantry
(B) Purchasing young boys from the Kipchak steppe and later the Caucasus
(C) Hiring European mercenaries
(D) Conscripting Arab Bedouins

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174. Which statement about the Aghlabids is incorrect?
(A) They utilized highly developed irrigation techniques in Ifriqiya.
(B) They launched successful raids against the Italian peninsula, including Rome.
(C) Their capital at Kairouan was a major center of Maliki law.
(D) They peacefully surrendered their territory to the Fatimids.

175. By definition, a "Diwan," heavily utilized by the Hamadanid and other medieval administrations, means:
(A) A royal garden
(B) An administrative government department or registry
(C) A military weapon
(D) A type of gold coin

176. Who is considered the immediate successor to Idris I of the Idrisid dynasty?
(A) Rashid (the regent) and then Idris II
(B) Ubayd Allah

Abbasid Caliph in 1055
4. Ruled during the zenith of the empire, alongside Nizam al-Mulk

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

157. Which of the following is NOT true about the Samanids?
(A) They traced their lineage to a Zoroastrian nobility.
(B) They were staunch supporters of Sunni Islam.
(C) They actively repressed the Persian language.
(D) Their empire stretched into Transoxiana and Khorasan.

158. Arrange the following Fatimid Caliphs in chronological order:
I. Al-Mu'izz
II. Ubayd Allah al-Mahdi
III. Al-Hakim
IV. Al-Mustansir
Which of the following is the correct chronological order?
(A) II, I, III, IV
(B) I, II, III, IV
(C) II, III, I, IV
(D) III, II, I, IV

159. The cause of the decline of the Khwarizmshah Empire before the Mongol invasion was:
(A) Economic collapse due to the loss of the Silk Road
(B) Ala ad-Din Muhammad's overextension and alienation of the Abbasid Caliph and religious classes
(C) A massive civil war between his sons
(D) Defeat by the Crusaders

160. Consider the following regarding the Mamluks:
I. They operated an advanced intelligence and postal network (Barid).
II. They successfully expelled the Crusaders from the Levant.
III. They developed a unique synthesis of Islamic and Gothic architecture.
IV. Their succession was strictly hereditary.
V. They relied heavily on the furusiyya system.
Which of the following combinations is correct?
(A) I, II, IV, and V
(B) I, II, III, and V
(C) I, II, and V only
(D) II, III, IV, and V

161. Applying the concept of "legitimacy", the Aghlabids maintained their rule over Ifriqiya primarily by:
(A) Claiming direct descent from the Prophet
(B) Holding a charter of investiture from the Abbasid Caliph
(C) Democratic elections among the Berber tribes
(D) Forging documents from the Byzantine Emperor

162. Identify the correct pair regarding the Hamadanids:
(A) Abu Firas al-Hamdani - Famous warrior-poet captured by Byzantines
(B) Sayf al-Dawla - Conquered Baghdad
(C) Aleppo - Capital of the Abbasids
(D) Religion - Sunni Islam

163. By definition, the "Zaydi" Shia branch, followed by the Idrisids, differs from Twelver Shiism primarily because:
(A) It believes the Imam must be an active, fighting descendant of Ali and Fatima.
(B) It recognizes twelve infallible Imams.
(C) It worships the Caliph as a divine figure.
(D) It completely rejects the Qur'an.

164. Which statement about the Tulunids is incorrect?
(A) Ahmad ibn Tulun left a massive treasury upon his death.
(B) They were heavily involved in Mediterranean naval warfare.
(C) They failed to maintain their independence from the Abbasids for more than two generations.
(D) They conquered parts of the Levant.

165. In a case study of the Ikhshidids, the rule of Kafur is exceptional because:
(A) He was a woman who ruled in her own name.
(B) He was a black eunuch slave who rose to be the sovereign of Egypt and Syria.

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(C) Isolation from all neighboring cultures
(D) The discovery of ancient Greek texts in Bukhara

185. Consider the following regarding the Fatimids:
I. They founded the city of Al-Mahdiya in Tunisia.
II. They utilized the Kutama Berbers as their early military base.
III. They formed an alliance with the Abbasids.
IV. They experienced a major schism that led to the creation of the Nizari Ismaili branch.
V. Their rule in Egypt ended in 1171.
Which of the following combinations is correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

186. Applying the concept of "scorched earth," which invader utilized this tactic to devastate the Khwarizmshah empire?
(A) The Crusaders
(B) The Mongols under Genghis Khan
(C) The Saljuqs
(D) The Fatimids

187. Identify the correct pair regarding the Mamluks:
(A) Ain Jalut - Decisive battle where Mamluks defeated Mongols
(B) Shajar al-Durr - The last Abbasid Caliph
(C) Iqta - A naval tax
(D) Awqaf - Charitable endowments

188. By definition, "Ifriqiya", the region ruled by the Aghlabids, corresponds roughly to modern-day:
(A) Egypt and Sudan
(B) Tunisia, eastern Algeria, and western Libya
(C) Morocco and Mauritania
(D) Spain and Portugal

189. Which statement about the Hamadanids is incorrect?
(A) They were a Shia dynasty.
(B) They were famous for their heavy cavalry tactics against the Byzantines.
(C) Their power declined due to Byzantine resurgence under Nikephoros Phokas.
(D) Sayf al-Dawla managed to conquer Constantinople.

190. In a study of early Moroccan history, why are the Idrisids considered pivotal?
(A) They completely arabized the Berber population through state mandates.
(B) Established the first autonomous state in Morocco, separate from eastern Caliphates.
(C) They integrated Morocco directly into the administrative Ottoman Empire.
(D) They built the Great Wall of Morocco to protect against foreign invasion.

191. What was the architectural legacy of the Tulunids?
(A) The introduction of minarets with a spiral outer staircase in Egypt, influenced by Samarra
(B) The construction of Gothic cathedrals
(C) The first use of stained glass in the Middle East
(D) The invention of the dome

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192. Which historian is most associated with documenting the history of the Ikhshidid period?
(A) Al-Kindi (the historian) and Ibn Sa'id
(B) Ibn Khaldun
(C) Al-Tabari
(D) Al-Masudi

193. Based on the following statements, choose the most appropriate option.
Statement I: The Ayyubids fostered significant trade networks with European merchants.
Statement II: The Ayyubid military was exclusively composed of Kurdish tribesmen.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

194. Which of the following is a negative statement regarding the Qachars?
(A) They did not establish a highly centralized bureaucracy like European states.
(B) They did not prevent Russian annexation of Georgia.
(C) They did not maintain a large, modern

(D) Al-Azhar - Built as a military fortress

213. By definition, a "Sultan", a title widely used by the Khwarizmshahs, means:
(A) Spiritual leader of all Muslims
(B) Holder of secular/political power and authority
(C) A religious judge
(D) A slave soldier

214. Which statement about the Mamluks is incorrect?
(A) Their empire was divided into the Bahri and Burji periods.
(B) They suffered a major economic decline after the Portuguese circumnavigated Africa.
(C) They were great patrons of glassmaking and metalwork.
(D) They easily defeated the Ottoman Empire in 1517.

215. In a study of Aghlabid military structure, a notable feature was:
(A) The sole reliance on mercenaries from Europe
(B) The presence of Arab standing armies (jund) alongside Black African slave soldiers
(C) The use of purely naval forces with no land army
(D) Conscription of Byzantine prisoners exclusively

216. What was the Hamadanids' political strategy in Syria?
(A) Complete submission to the Fatimids
(B) Acting as a buffer state and championing jihad against the Byzantine reconquest
(C) Establishing a maritime trading empire
(D) Forging a permanent alliance with the Crusaders

217. Who is considered the actual consolidator of the Idrisid state, moving the capital to Fez?
(A) Idris I
(B) Idris II
(C) Musa ibn Nusayr
(D) Tariq ibn Ziyad

218. Based on the following statements, choose the most appropriate option.

Statement I: The Tulunid economy benefited from the restoration of the Nilometer to measure floods.
Statement II: Ahmad ibn Tulun was highly intolerant and destroyed all Christian churches in Egypt.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

219. Which of the following is a negative statement regarding the Ikhshidids?
(A) They did not build the Mosque of Ibn Tulun.
(B) They did not originate from Ferghana.
(C) They did not face Hamadanid invasions.
(D) They did not pay any tribute to the Abbasids.

220. Evaluating the competency of Saladin as a statesman, his most successful non-military achievement was:
(A) Unifying Muslim states through diplomacy and marriage.
(B) The creation of a unified Islamic silver currency.
(C) Discovery of new trade routes to the Far East.
(D) Authoring extensive legal commentaries on the Qur'an.

221. Identify the correct pair regarding the Qachars:
(A) Abbas Mirza - Led military reforms and fought against Russia
(B) Tehran - Capital of the Safavids
(C) Bahaism - Became the state religion
(D) Treaty of Paris (1857) - Gave Iran control over India

222. The cause of the massive cultural influx into the Ghaznavid court was:
(A) Voluntary immigration from Europe
(B) Mahmud's policy of demanding scholars and artisans from conquered cities like Rayy and Khwarazm as tribute
(C) A treaty with the Byzantine Empire
(D) The discovery of ancient ruins

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IV. They were eventually defeated by the Saljuqs.

Which of the following combinations is correct?

(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

205. Identify the incorrect pair regarding the Ikhshidids:

(A) Muhammad ibn Tughj - Founder of the dynasty
(B) Kafur - Ethiopian eunuch who ruled the state
(C) Al-Mutanabbi - Wrote satirical poems against Kafur after a falling out
(D) Overthrow - By the Ayyubid general Saladin

206. Match the Ayyubid figures in List I with their descriptions in List II:

List I: (Figures)

P. Saladin (Salah ad-Din)
Q. Al-Adil
R. Al-Kamil
S. Al-Salih Ayyub

List II: (Descriptions)

1. Met with Francis of Assisi and returned Jerusalem via treaty
2. Founded the dynasty and victor of Hattin
3. Introduced the Bahri Mamluks as his core army
4. Saladin's brother who consolidated the empire after his death

(A) P-2, Q-4, R-1, S-3
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-4, R-1, S-2

207. Which of the following is NOT a consequence of the Qachar rule in Iran?

(A) Iran lost the Caucasus region entirely.
(B) The establishment of the Dar ul-Funun (polytechnic school).
(C) The tobacco protest of 1891.
(D) The complete secularization of the Iranian state.

208. Arrange the following dynasties chronologically by the period of their peak influence in the eastern Islamic world:

I. Samanids
II. Ghaznavids
III. Saljuqs
IV. Khwarizmshahs

Which of the following is the correct chronological order?

(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, II, IV

209. The cause of Ghaznavid military decline against the Saljuqs was:

(A) Complete lack of cavalry
(B) The Saljuqs' superior mobility and hit-and-run tactics draining the heavy Ghaznavid army
(C) A mutiny by the elephant corps
(D) The conversion of the Ghaznavids to Buddhism

210. Consider the following statements about the Saljuq Empire:

I. They were of Oghuz Turkic descent.
II. They established a network of Nizamiyyah madrasas.
III. They fought the Crusaders in the First Crusade.
IV. They introduced Persian as the primary language of government.
V. They conquered the Fatimid capital of Cairo.

Which of the following combinations is correct?

(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

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211. Applying the concept of "cultural renaissance", the Samanids are credited with:

(A) Creating the Arabic script
(B) Reviving Persian language and identity within a Sunni Islamic context
(C) Hellenizing Central Asia
(D) Eradicating all pre-Islamic Persian traditions

212. Identify the correct pair regarding the Fatimids:

(A) Al-Hakim bi-Amr Allah - Ordered the destruction of the Church of the Holy Sepulchre
(B) Al-Mu'izz - Lost Egypt to the Crusaders
(C) Badr al-Jamali - An Abbasid official

standing army for most of their rule.
(D) They did not lose their capital, Tehran, permanently to foreign powers.

195. Evaluating the competency of the Ghaznavid military, its main tactical advantage was:
(A) Extensive use of firearms
(B) A combination of highly mobile Turkic cavalry and war elephants
(C) Heavy infantry phalanxes
(D) Naval bombardment

196. Identify the correct pair regarding the Saljuqs:
(A) Toghrul Beg - Defeated the Buyids in Baghdad
(B) Alp Arslan - Wrote the Siyasatnama
(C) Nizam al-Mulk - A famous Saljuq military general
(D) Malik Shah - Defeated by the Crusaders

197. The cause of the Samanid dynasty's fall was:
(A) Internal revolts by the local peasantry
(B) Simultaneous pressure from the Qarakhanids in the north and the Ghaznavids in the south
(C) A devastating invasion by the Mongols
(D) Conversion of the ruling elite to Christianity

198. The most appropriate explanation for the Fatimid schism that created the Druze faith is:
(A) A dispute over trade routes
(B) The belief by some followers that the Caliph Al-Hakim was a divine incarnation or had entered occultation
(C) A conflict over the translation of the Qur'an
(D) The invasion of the Crusaders

199. Which statement about the Khwarizmshahs is incorrect?
(A) The title "Khwarizmshah" is an ancient one predating the dynasty.
(B) Ala ad-Din Muhammad managed to conquer parts of modern Iran and Afghanistan.
(C) The empire reached its greatest territorial extent under Atsiz.
(D) Their military heavily relied on Kipchak Turkic tribesmen.

200. By definition, the Mamluk "furusiyya" system encompassed:
(A) Strict agricultural taxation rules
(B) A comprehensive curriculum of martial arts, horsemanship, and military tactics
(C) Islamic naval navigation
(D) A guild system for merchants

201. Which Aghlabid ruler initiated the conquest of Sicily?
(A) Ibrahim I
(B) Abu 'Iqal
(C) Ziyadat Allah I
(D) Ibrahim II

202. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Hamadanid dynasty is remembered more for its cultural achievements than its military conquests.
Reason (R): Sayf al-Dawla's court at Aleppo was a major center for scholars and poets, despite his ultimate military setbacks against Byzantium.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

203. Based on the following statements, choose the most appropriate option.
Statement I: The Idrisids introduced standard Islamic taxation models in Morocco.
Statement II: The Idrisid state rapidly expanded to conquer Al-Andalus.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

204. Consider the following regarding the Tulunids:
I. Ahmad ibn Tulun was originally sent to Egypt as a deputy governor.
II. The Tulunid army included large numbers of Sudanese infantry.
III. They established a powerful Mediterranean fleet.

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223. What was the legacy of the Saljuq Vizier Nizam al-Mulk?
(A) He founded the Ottoman Empire through military conquest in the west.
(B) Authored the 'Siyasatnama' and established the Nizamiyyah education network.
(C) He conquered the Indian subcontinent to expand Saljuq influence eastward.
(D) He assassinated the Abbasid Caliph to seize supreme religious authority.

224. Which statement about the Samanids is incorrect?
(A) They were a major conduit for the slave trade from the Turkic steppes.
(B) They strongly promoted the Sassanid concept of kingship.
(C) Mansur I was a notable Samanid amir.
(D) They were eventually conquered by the Fatimids.

225. By definition, "Ismaili" Islam, the state religion of the Fatimids, revolves around:
(A) Rejection of all Imams after Ali
(B) The belief in an unbroken line of Imams descending from Ismail ibn Jafar
(C) The complete adherence to the Hanbali school of law
(D) The worship of the Abbasid Caliph

226. Which Khwarizmshah ruler is famous for his resistance against Genghis Khan across Central Asia and the Indus?
(A) Atsiz
(B) Il-Arslan
(C) Jalal ad-Din Mingburnu
(D) Tekish

227. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Mamluk Sultanate was characterized by a high turnover rate of Sultans.
Reason (R): Succession was primarily determined by military power and factional struggles rather than strict hereditary principles.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

228. Based on the following statements, choose the most appropriate option.
Statement I: The Aghlabid emirs were technically governors representing the Abbasid Caliph.
Statement II: The Aghlabids completely severed all nominal ties with Baghdad and declared themselves Caliphs.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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229. Consider the following statements regarding the Hamadanids:
I. They ruled over the Jazira and northern Syria.
II. They captured the city of Aleppo in 944.
III. They provided strong resistance against Byzantine Emperor John Tzimiskes.
IV. They were officially Twelver Shiites.
Which of the following combinations is correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

230. Identify the incorrect pair regarding the Idrisids:
(A) Idris I - Fled from the Battle of Fakhkh
(B) Awraba - Berber tribe that supported Idris I
(C) Legacy - First Moroccan Islamic state
(D) Capital - Marrakech

231. Match the Dynasties in List I with their Founders in List II:
List I: (Dynasties)
P. Tulunids
Q. Ikhshidids
R. Ayyubids
S. Qachars
List II: (Founders)
1. Muhammad ibn Tughj
2. Agha Mohammad Khan
3. Ahmad ibn Tulun

4. Saladin
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

232. Which of the following is NOT a feature of the Ikhshidid period?
(A) Continued taxation and agricultural output from the Nile
(B) Rule by a powerful black eunuch, Kafur
(C) Cultural patronage in Fustat
(D) Defeat and expulsion of all Fatimid forces permanently

233. Which correct statement defines the military composition of the Ayyubid army?
(A) Entirely European mercenaries
(B) Predominantly Kurdish cavalry, later shifting to purchased Turkic Mamluks
(C) A purely naval force
(D) Peasant infantry with no cavalry

234. The cause of the Tobacco Protest (1891) in Qachar Iran was:
(A) The banning of smoking by the clergy
(B) The Shah granting a monopoly on tobacco production and sale to a British citizen
(C) A sudden blight that destroyed all tobacco crops
(D) A Russian invasion

235. Consider the following regarding the Ghaznavids:
I. They were founded by Turkic slave-soldiers (ghulams).
II. They launched major expeditions into India.
III. They built the Minaret of Jam.
IV. They heavily patronized the poet Firdausi.
V. They were replaced in Afghanistan by the Ghurids.
Which of the following combinations is correct?
(A) I, II, IV, and V
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, III, IV, and V

236. Applying the concept of "Iqta", the Saljuqs used it primarily to:
(A) Fund the construction of hospitals
(B) Maintain a large standing cavalry without a massive cash treasury by granting land revenues
(C) Pay tribute to the Byzantines
(D) Control maritime trade

237. Identify the correct pair regarding the Samanids:
(A) Transoxiana - Core region of the Samanid Empire
(B) Ismail Samani - Defeated by the Ghaznavids
(C) Qarakhanids - Allies of the Samanids
(D) Capital - Rayy

238. By definition, the Fatimid "Da'wa" was:
(A) A state-sponsored military academy
(B) A highly organized missionary network designed to spread Ismaili Shiism
(C) A tax on non-Muslims
(D) A royal garden

239. Which statement about the Khwarizmshahs is incorrect?
(A) They styled themselves as the "Second Alexanders."
(B) Ala ad-Din Muhammad demanded the Abbasid Caliph to submit to his authority.
(C) Their military heavily relied on Kipchak Turkic tribesmen.
(D) The empire reached its greatest territorial extent under Atsiz.

240. In a case study of the Mamluk economy, their wealth was heavily derived from:
(A) Silver mines in the Levant
(B) Controlling and taxing the spice trade route between the Indian Ocean and the Mediterranean
(C) The export of oil
(D) Looting the Ottoman Empire

241. What was the Aghlabid contribution to Islamic architecture?
(A) The invention of the minaret
(B) The construction/expansion of the Great Mosque of Kairouan and the ribats of Sousse and Monastir
(C) The building of the Alhambra
(D) The construction of the Taj Mahal

242. Who was the most famous poet at the court of the Hamadanid ruler Sayf al-Dawla?
(A) Rumi

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(B) Al-Mutanabbi
(C) Hafez
(D) Omar Khayyam

243. Based on the following statements, choose the most appropriate option.
Statement I: The Idrisids established Fez as a major center of Islamic learning in the Maghreb.
Statement II: The Idrisids successfully united all of North Africa and Egypt under their rule.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

244. Which of the following is a negative statement regarding the Tulunids?
(A) They did not break the Abbasid monopoly on Egyptian revenue.
(B) They did not establish an enduring, centuries-long dynasty.
(C) They did not construct major public works in Egypt.
(D) They did not possess a large, multi-ethnic army.

245. Evaluating the competency of Kafur, his most impressive achievement was:
(A) Conquering the Byzantine Empire
(B) Maintaining the stability and independence of the Ikhshidid state against various threats for over two decades
(C) Inventing early gunpowder weapons
(D) Building the city of Baghdad

246. Identify the correct pair regarding the Ayyubids:
(A) Tariq ibn Ziyad - Ayyubid General
(B) Citadel of Cairo - Fortified by Saladin
(C) Al-Kamil - Lost the Battle of Hattin
(D) Religion - Twelver Shiism

247. The cause of widespread domestic anger against Naser al-Din Shah Qachar was:
(A) His strict adherence to a traditional nomadic and tribal lifestyle.
(B) Selling national assets and concessions to European powers.
(C) His failed military invasion of the neighboring Russian Empire.
(D) His unpopular decision to move the royal capital to Shiraz.

248. The core cultural identity of the Ghaznavid elite is best described as:
(A) Ethnically Turkic but culturally and linguistically Persianized
(B) Purely Arab in both ethnicity and culture
(C) Ethnically Persian but culturally Turkic
(D) Greek and Roman

249. Which statement about the Saljuq Empire is incorrect?
(A) They defeated the Ghaznavids at Dandanaqan.
(B) They were staunch defenders of Sunni Islam.
(C) The empire suffered from the traditional Turkic concept of shared family sovereignty.
(D) They established their permanent, unified capital in Mecca.

250. By definition, “New Persian” (Farsi), heavily patronized by the Samanids, is written in:
(A) The Arabic script with a few modified letters
(B) The Latin alphabet
(C) The Cyrillic alphabet
(D) Pahlavi script

Direction : Please read the following source carefully.

The transition of regional authority in the eastern domains illustrates a significant evolution in dynastic administrative paradigms, particularly evident in the shift from the Samanids to the Ghaznavids. The Samanids functioned as a foundational eastern dynasty that relied heavily on centralized bureaucratic systems and the cultivation of local landholding elites to manage their vast territories. However, their structural reliance on military contingents drawn from borderland populations eventually catalyzed a structural vulnerability. The Ghaznavids emerged directly from this administrative framework, originating as military commanders within the Samanid systemic hierarchy before establishing their own sovereign dynastic presence. As a case study in eastern dynastic evolution, the Ghaznavids transformed the pre-existing military

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rapid expansion but inherently risked systemic fragmentation. Conversely, western regional dynasties, exemplified by the Fatimids and the later Mamluks, tended to prioritize intense administrative centralization and the formation of exclusive, highly specialized military elites independent of local landholding traditions. The western dynastic approach generally concentrated fiscal and military resources within singular urban centers, utilizing rigorous bureaucratic oversight to project regional dominance. While the eastern paradigm facilitated expansive territorial absorption through administrative flexibility and delegation, the western model cultivated profound institutional resilience through direct resource monopolization and ideological cohesion. Understanding these contrasting methodologies is crucial for evaluating how regional geographies and military origins fundamentally dictated the structural evolution and administrative longevity of these prominent historical dynasties.

Based on the above source, attempt the following five questions.

296. What feature heavily emphasized by eastern governance models was used to manage vast territories?
(A) Intense administrative centralization in singular urban capitals
(B) The total eradication of pre-existing sedentary bureaucracies
(C) The exclusive use of highly specialized naval forces
(D) Land grants and local command

297. What risk was inherent in the eastern dynasties' structural reliance on delegated military authority?
(A) Systemic fragmentation
(B) Profound institutional resilience
(C) Excessive resource monopolization
(D) Uncontrollable urban centralization

298. What did western regional dynasties generally prioritize regarding military organization?
(A) Integration with extensive nomadic military traditions
(B) Exclusive non-landed military elites
(C) Complete reliance on autonomous provincial military commands
(D) The rejection of highly specialized military forces

299. How did the western dynastic approach project regional dominance?
(A) By dispersing fiscal resources evenly across rural hinterlands
(B) Centralizing resources in urban centers
(C) By completely ignoring rigorous bureaucratic oversight
(D) By delegating ultimate authority to decentralized landholders

300. What did the western model of dynastic governance ultimately cultivate through direct resource monopolization?
(A) Profound institutional resilience and ideological cohesion
(B) Rapid administrative flexibility leading to uncontrolled expansion
(C) Severe systemic fragmentation across culturally diverse territories
(D) The perpetual supremacy of decentralized nomadic tribal systems

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centralization, the Fatimids not only solidified their dominance as a preeminent western dynasty but also created a resilient institutional model that fundamentally altered the geopolitical balance between the administrative traditions of the East and the West.

Based on the above source, attempt the following five questions.

256. How did the Fatimids primarily challenge established eastern power centers?
(A) By accepting nominal subordination to existing eastern empires
(B) Using distinct doctrinal authority
(C) By abandoning all urban centers in favor of nomadic conquests
(D) By entirely dismantling administrative centralization within their borders

257. What characterized the sophisticated administrative bureaucracy deployed by the Fatimids?
(A) A strict reliance on traditional tribal alliances for governance
(B) A decentralized framework completely detached from fiscal policy
(C) A continuous rejection of any formal state institutional structure
(D) A dependence on meritocratic appointments and fiscal oversight

258. What was a key priority of the broader Fatimid dynastic model?
(A) Creating an inclusive state apparatus to absorb diverse populations
(B) Exiling diverse local populations from their controlled territories
(C) Limiting influence strictly to overland trade routes while ignoring maritime paths
(D) Surrendering economic centralization to autonomous tribal leaders

259. Where did the Fatimids situate their core authority to reorganize economic networks?
(A) In mobile military encampments across the western frontiers
(B) In rural provinces disconnected from broader trade routes
(C) In new urban administrative centers
(D) In pre-existing eastern capitals conquered through minor skirmishes

260. What fundamentally altered the geopolitical balance between the East and the West according to the passage?
(A) Synthesis of doctrine and economic control
(B) The Fatimids' complete rejection of any doctrinal legitimacy
(C) The total collapse of maritime trade networks in western territories
(D) The elimination of meritocratic appointments within the central state

Direction : Please read the following source carefully.

The emergence of the Saljuqs represents a critical transformative phase in the structural organization of eastern dynasties, demonstrating the complex integration of nomadic military traditions with sedentary administrative systems. As the Saljuqs expanded their territorial dominance, they encountered a sophisticated pre-existing bureaucratic apparatus. Instead of dismantling this structure, the Saljuq leadership initiated a strategic synthesis, maintaining their highly mobile and loyal military core while adopting the sedentary administrative protocols necessary for expansive territorial governance. This case of dynastic adaptation involved the implementation of localized land-grant systems, which served the dual purpose of compensating military commanders and ensuring provincial agricultural productivity without draining the central treasury. The Saljuq administrative model required a delicate balance of power, constantly negotiating between the central dynastic authority and the growing autonomy of regional military landholders. Over time, this systemic reliance on decentralized land grants fundamentally altered the political geography of the eastern domains. The Saljuq paradigm illustrates how an eastern dynasty could achieve rapid territorial consolidation through military superiority, yet subsequently require profound institutional adaptation to sustain long-term governance, thereby leaving an enduring legacy on the administrative typologies of subsequent eastern states.

Based on the above source, attempt the following five questions.

261. What critical synthesis characterized the emergence of the Saljuq dynasty?

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apparatus into a robust expansionist mechanism. By consolidating power, the Ghaznavids shifted the foundational basis of state authority from the traditional landholding elite favored by the Samanids to a highly centralized military autocracy. This transition marked a crucial paradigm shift in the governance of eastern dynasties, wherein military loyalty and direct resource extraction superseded the decentralized provincial administration of their predecessors. Consequently, the Ghaznavid structural model established a new precedent for subsequent eastern powers, emphasizing the concentration of military authority over traditional bureaucratic delegation.

Based on the above source, attempt the following five questions.

251. What was a primary structural vulnerability of the Samanid dynasty?
(A) The complete absence of any organized bureaucratic systems in the provinces
(B) Reliance on borderland military contingents
(C) The refusal to cultivate local landholding elites in the vast territories
(D) The rapid establishment of a highly centralized military autocracy

252. How did the Ghaznavids originally emerge before establishing their sovereignty?
(A) As military commanders within the Samanid systemic hierarchy
(B) As foreign invaders originating from distant western territories
(C) As independent merchants controlling regional trade networks
(D) As religious scholars entirely detached from military operations

253. What foundational basis of state authority did the Ghaznavids establish?
(A) A decentralized provincial administration led by scholars
(B) A democratic confederation of local landholding elites
(C) A highly centralized military autocracy focused on expansion
(D) A system exclusively dependent on borderland agricultural taxes

254. What did the Ghaznavid structural model emphasize over traditional bureaucratic delegation?
(A) The cultivation of decentralized landholding elites
(B) The reliance on strictly non-military administrative frameworks
(C) The total abandonment of direct resource extraction
(D) The concentration of central military authority

255. How did the Samanid dynasty initially manage its vast territorial holdings?
(A) Through the exclusive deployment of foreign mercenaries
(B) By relying entirely on localized tribal confederations
(C) Through centralized bureaucracy and local landholding elites
(D) By shifting authority strictly to autonomous border commanders

Direction : Please read the following source carefully.

Within the study of the dynasties of the West, the Fatimids present a compelling case of ideological and administrative integration designed to challenge established eastern power centers. Unlike other regional entities that accepted nominal subordination, the Fatimids established a comprehensive counter-structure based on distinct doctrinal authority and rigorous administrative centralization. By situating their core authority in newly developed urban centers, the Fatimids systematically reorganized economic networks to support their vast dynastic ambitions. A critical aspect of the Fatimid case is their deployment of a sophisticated administrative bureaucracy that transcended traditional tribal alliances, relying instead on meritocratic appointments and stringent fiscal oversight. This administrative framework allowed the Fatimids to project immense influence across western territories, controlling vital maritime and overland trade routes. Furthermore, the Fatimid dynastic model prioritized the creation of an inclusive state apparatus that could absorb diverse local populations into their broader ideological structure. Through this strategic synthesis of doctrinal legitimacy and economic

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267. What caused the specialized military elites to transcend their subordinate status?
(A) The total exhaustion of central treasury funds by agricultural failures
(B) Internal fractures from succession disputes
(C) The deliberate delegation of supreme authority by Ayyubid monarchs
(D) The invasion of external empires demanding military restructuring

268. How did the Mamluk dynastic model fundamentally differ from the Ayyubid model regarding succession?
(A) Non-hereditary military selection
(B) It reinforced the strict necessity of familial confederations for rule
(C) It mandated that rulers be chosen exclusively by civilian bureaucrats
(D) It relied entirely on localized democratic elections within provinces

269. Upon what was governance entirely contingent within the Mamluk military aristocracy?
(A) The continuous expansion of decentralized agricultural land grants
(B) Maintaining strict adherence to previous Ayyubid hereditary laws
(C) Maintaining solidarity among elite military factions
(D) Cultivating alliances with distant eastern nomadic confederations

270. What was a major consequence of the Mamluk consolidation of power?
(A) The immediate loss of the territorial integrity established by the Ayyubids
(B) The total elimination of specialized military cohorts from state apparatuses
(C) The restoration of decentralized provincial governance led by family members
(D) Military over dynastic lineage

Direction : Please read the following source carefully.

The trajectory of the Khwarizmshahs offers a crucial examination of rapid territorial expansion and the inherent vulnerabilities of overextended eastern dynasties. Originating as provincial administrators, the Khwarizmshahs capitalized on regional power vacuums to assert independent sovereign authority, rapidly transforming their provincial base into a massive eastern empire. Their dynastic strategy relied heavily on the aggressive absorption of neighboring territories and the rapid mobilization of diverse military contingents. However, this accelerated expansion generated severe structural instabilities within the Khwarizmshah administrative framework. Unlike preceding eastern dynasties that prioritized the slow integration of local bureaucratic elites, the Khwarizmshahs maintained a highly centralized, yet administratively superficial, mode of governance. The central authority struggled to impose uniform fiscal or legal structures across its newly acquired, culturally disparate domains. Consequently, the Khwarizmshah state apparatus remained heavily reliant on coercion rather than institutional loyalty or bureaucratic integration. This case highlights a recurrent paradigm among certain eastern dynasties wherein military dynamism outpaces the development of sustainable administrative infrastructure. The ultimate fragility of the Khwarizmshah model demonstrates that without robust institutional synthesis and localized administrative depth, extensive territorial acquisition inevitably compromises the internal cohesion of the dynastic state.

Based on the above source, attempt the following five questions.

271. How did the Khwarizmshahs originally establish their independent sovereign authority?
(A) By inheriting supreme command directly from established central monarchs
(B) By acting as merchants who gradually purchased vast territorial estates
(C) Filling regional power vacuums
(D) By leading a popular civilian uprising against local bureaucratic elites

272. What characterized the governance mode maintained by the Khwarizmshahs during their expansion?
(A) A slow, methodical integration of local bureaucratic elites
(B) A highly centralized yet administratively superficial structure
(C) A decentralized confederation granting autonomy to all acquired domains
(D) A strict reliance on established legal traditions of neighboring empires

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(A) The replacement of military operations with purely agricultural enterprises
(B) The complete destruction of pre-existing sedentary bureaucratic structures
(C) The shift from centralized land grants to isolated maritime commerce
(D) Integrating nomadic military and bureaucracy

262. How did the Saljuq leadership react upon encountering a sophisticated pre-existing bureaucratic apparatus?
(A) They dismantled the structure to impose strict nomadic governance
(B) They initiated a strategic synthesis by adopting necessary sedentary protocols
(C) They ignored the apparatus and governed entirely through military force
(D) They transferred all central authority directly to the pre-existing bureaucrats

263. What was the dual purpose of the localized land-grant systems implemented by the Saljuqs?
(A) To eliminate military commanders and reduce agricultural output
(B) To fund maritime expeditions and establish new urban centers
(C) Compensating commanders and ensuring productivity
(D) To drain the central treasury and promote regional insurrections

264. What constant negotiation was required by the Saljuq administrative model?
(A) Between the nomadic populations and external maritime traders
(B) Between religious scholars and decentralized agricultural laborers
(C) Between neighboring western empires and isolated eastern merchants
(D) Negotiating central rule and local military landholders

265. What enduring legacy did the Saljuq paradigm leave on subsequent eastern states?
(A) The need for profound institutional adaptation
(B) The proof that decentralized land grants are inherently destructive to military success
(C) The conclusion that nomadic dynasties can never adopt sedentary administration
(D) The establishment of a governance model exclusively dependent on central treasuries

Direction : Please read the following source carefully.

The systemic transition from the Ayyubids to the Mamluks provides an exceptional case study regarding military succession and state continuity within regional dynasties. The Ayyubids initially established a robust dynastic framework characterized by familial confederations and decentralized provincial governance. To secure their military objectives, the Ayyubids became heavily reliant on specialized military cohorts, systematically integrating them into the core of the state apparatus. This structural dependency ultimately precipitated a profound dynastic shift. When Ayyubid central authority began to fracture due to internal succession disputes, these specialized military elites, known as the Mamluks, transcended their subordinate status to assume direct sovereign control. The Mamluk dynastic model was highly distinctive, completely abandoning the principle of hereditary succession favored by the Ayyubids in favor of an intra-military competitive selection process. This institutionalized transition transformed the state into a purely military aristocracy, where governance was entirely contingent upon maintaining solidarity among elite factions. The Mamluk consolidation of power effectively preserved the territorial integrity previously established by the Ayyubids but fundamentally restructured the ideological and administrative foundations of the state, ensuring that military capability permanently superseded traditional dynastic lineage.

Based on the above source, attempt the following five questions.

266. What initially characterized the dynastic framework established by the Ayyubids?
(A) A purely military aristocracy devoid of family ties
(B) Familial confederations and decentralized provincial governance
(C) Strict intra-military competitive selection processes
(D) Highly centralized administration lacking any provincial autonomy

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against adjacent dynasties
(B) Sustaining high taxation on external maritime trade routes
(C) Creating a cohesive regional identity
(D) Preserving pre-existing tribal divisions to prevent unification

280. What common achievement insulated both the Aghlabids and the Idrisids from direct imperial intervention?
(A) The deliberate dismantling of independent economic networks
(B) The total rejection of localized sovereignty in favor of imperial vassalage
(C) The identical application of standing armies across all controlled territories
(D) The localization of administrative power and generation of distinct identities

Direction : Please read the following source carefully.

The emergence of the Tulunids and, subsequently, the Ikhshidids, illustrates a significant pattern of provincial assertion and fiscal independence within the context of western and regional dynasties. Both dynasties originated from administrative appointments intended to secure provincial revenues for a distant central authority. However, the Tulunids initiated a paradigm shift by deliberately withholding these crucial fiscal resources, redirecting agricultural wealth into localized military development and monumental urban expansion. This strategy effectively transformed a dependent province into an autonomous dynastic state. The Tulunid model of governance prioritized localized economic reinvestment and the cultivation of an independent military apparatus, thereby ensuring regional stability. Following the eventual dissolution of the Tulunid system, the Ikhshidids replicated and refined this exact administrative model. The Ikhshidid dynasty similarly leveraged local economic prosperity to maintain a robust defensive posture against external regional competitors. This repetitive historical pattern emphasizes the structural fragility of distant central oversight and highlights the inevitability of autonomous dynastic formation when local administrators successfully monopolize regional fiscal and military resources. The Tulunids and Ikhshidids represent a definitive typology of resource-driven dynastic autonomy within the broader administrative history of regional powers.
Based on the above source, attempt the following five questions.

281. What was the original intent of the administrative appointments from which the Tulunids and Ikhshidids originated?
(A) To secure provincial revenues for a distant central authority
(B) To establish entirely independent western empires
(C) To dismantle all local military structures completely
(D) To promote localized economic reinvestment over imperial wealth

282. How did the Tulunids effectively transform a dependent province into an autonomous dynastic state?
(A) By completely halting agricultural production in the region
(B) Redirecting agricultural wealth
(C) By sending all localized military forces back to the central authority
(D) By appealing diplomatically for independence without financial changes

283. What did the Tulunid model of governance strictly prioritize?
(A) The immediate transfer of all local wealth to external regional competitors
(B) Localized reinvestment and military
(C) The systematic destruction of monumental urban expansion
(D) Complete reliance on external mercenary forces for regional stability

284. What did the Ikhshidids do following the dissolution of the Tulunid system?
(A) They replicated and refined the exact administrative model of the Tulunids
(B) They reinstated total financial dependency on the distant central authority
(C) They permanently disbanded the local military apparatus
(D) They rejected local economic prosperity in favor of nomadic conquests

285. What structural reality does the historical pattern of these two dynasties emphasize?

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(A) The absolute invulnerability of distant central oversight
(B) The impossibility of autonomous dynastic formation through fiscal monopoly
(C) Autonomy through resource control
(D) The uselessness of robust defensive postures in regional administration

Direction : Please read the following source carefully.

The Hamadanids provide an essential case study of a regional buffer state operating dynamically between dominant eastern and western political spheres. Unlike expansionist empires, the Hamadanid dynasty was characterized by its strategic geographic positioning and its reliance on mobile, kin-based military structures rather than complex sedentary bureaucracies. The structural foundation of the Hamadanid state rested almost entirely upon familial cohesion and tactical military agility, allowing them to navigate constant pressures from larger neighboring dynasties. Economically, the Hamadanid administration prioritized direct taxation of agricultural hinterlands and transit routes over the development of integrated urban commerce. This localized fiscal approach supported their military endeavors but restricted the development of a permanent, institutionalized state apparatus. The Hamadanid leadership frequently employed a strategy of shifting alliances, aligning alternatively with eastern or western powers to preserve their regional sovereignty. This geopolitical maneuvering highlights the specific functional role of buffer dynasties, which survive not through overwhelming military superiority or vast territorial control, but through diplomatic flexibility and acute tactical responsiveness. The Hamadanid model underscores the viability of decentralized, militarily focused dynastic structures in highly contested regional borderlands.

Based on the above source, attempt the following five questions.

286. What primarily characterized the structural foundation of the Hamadanid dynasty?
(A) A complex sedentary bureaucracy controlling vast integrated commerce
(B) Overwhelming military superiority aimed at rapid territorial expansion
(C) Strict isolationism entirely avoiding interaction with neighboring states
(D) Strategic position and kin-based military

287. What was the primary focus of the Hamadanid economic administration?
(A) The exclusive development of integrated urban commerce
(B) The creation of a unified regional currency for neighboring empires
(C) The direct taxation of agricultural hinterlands and transit routes
(D) The total elimination of taxes to encourage civilian immigration

288. How did the Hamadanids' localized fiscal approach impact their overall state structure?
(A) It quickly established a permanent, institutionalized state apparatus
(B) Restricted permanent institutions
(C) It transformed the dynasty into a massive expansionist empire
(D) It caused immediate economic collapse and dynastic surrender

289. What diplomatic strategy did the Hamadanid leadership frequently employ to preserve sovereignty?
(A) Maintaining a permanent, unwavering alliance with only eastern powers
(B) Refusing any interaction with external political spheres
(C) Conquering the capitals of both dominant spheres simultaneously
(D) Shifting alliances alternatively with eastern or western powers

290. According to the passage, how do regional buffer dynasties like the Hamadanids primarily survive?
(A) Through diplomatic flexibility and acute tactical responsiveness
(B) Through vast territorial control and massive sedentary bureaucracies
(C) Through the complete monopolization of international maritime trade
(D) Through the aggressive absorption of neighboring political entities

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The Qachars represent a later manifestation of eastern dynastic centralization, illustrating the systemic transition from tribal confederation to institutionalized state authority. The foundational phase of the Qachar dynasty was marked by the rigorous consolidation of disparate tribal factions under a singular, authoritative leadership structure. To secure their hegemony over vast eastern territories, the Qachars initially utilized traditional kinship networks and mobile military tactics. However, recognizing the limitations of purely tribal governance for long-term stability, the Qachar leadership deliberately initiated a process of administrative centralization. This transition involved the gradual subordination of regional tribal leaders to a newly established royal bureaucracy located in a fixed urban capital. The Qachar administrative model necessitated the creation of a standardized taxation system and a loyal, state-funded military apparatus to counterbalance the inherent autonomy of traditional tribal levies. This systemic shift often generated intense internal friction, as provincial elites resisted the encroachment of central administrative control. Ultimately, the Qachar case study demonstrates the requisite evolutionary trajectory of eastern dynasties, highlighting the complex, often contentious, structural shift from decentralized tribal autonomy to the institutional rigidities required for permanent territorial statehood.

Based on the above source, attempt the following five questions.

291. What marked the foundational phase of the Qachar dynasty?
(A) The immediate dissolution of all tribal factions
(B) The total reliance on pre-existing sedentary bureaucratic elites
(C) Consolidated tribal factions
(D) The voluntary surrender of vast eastern territories to regional powers

292. Why did the Qachar leadership initiate a process of administrative centralization?
(A) Lack of tribal system stability
(B) They were forced to do so by expanding western maritime empires
(C) They wanted to permanently dismantle their own state-funded military apparatus
(D) They aimed to return all administrative power to traditional kinship networks

293. What structural mechanism was required by the new Qachar administrative model?
(A) The continuous relocation of the capital to avoid urbanization
(B) The elimination of standardized taxation across eastern territories
(C) The preservation of inherent autonomy for traditional tribal levies
(D) Standard taxes and state-funded military

294. What was a direct consequence of the Qachars' systemic shift toward central administrative control?
(A) The immediate and peaceful compliance of all regional leaders
(B) Resistance to central encroachment
(C) The complete abandonment of the fixed urban capital
(D) The spontaneous creation of decentralized tribal autonomy

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295. What does the Qachar case study ultimately demonstrate regarding the evolution of eastern dynasties?
(A) The superiority of decentralized tribal autonomy over any institutional rigidity
(B) The inevitable failure of trying to centralize regional tribal leaders
(C) The contentious shift necessary to achieve permanent territorial statehood
(D) The inherent danger of establishing any fixed urban capital

Direction : Please read the following source carefully.

A comparative analysis of the Dynasties of East and West reveals divergent trajectories in administrative philosophy and military organization. Eastern dynasties, such as the Saljuqs and Ghaznavids, frequently institutionalized power through the systematic integration of nomadic military traditions with pre-existing sedentary bureaucracies. Their governance models heavily emphasized decentralized land-grant systems and autonomous provincial military commands to manage vast, culturally diverse territories. This structural reliance on delegated military authority often fostered

273. Why did the Khwarizmshah central authority struggle with its newly acquired domains?
(A) It deliberately refused to collect taxes from any conquered territories
(B) It transferred all military power to the local cultural leaders
(C) It encountered a total absence of pre-existing populations
(D) It lacked the ability to impose uniform fiscal or legal structures

274. Upon what did the Khwarizmshah state apparatus remain heavily reliant due to a lack of bureaucratic integration?
(A) Coercion
(B) Deep institutional loyalty
(C) Voluntary provincial contributions
(D) Complex diplomatic alliances

275. What broader paradigm does the fragility of the Khwarizmshah model demonstrate?
(A) Territorial acquisition naturally strengthens internal state cohesion
(B) Superficial governance is the most effective method for eastern dynasties
(C) Military dynamism often outpaces sustainable administrative infrastructure
(D) Institutional synthesis is completely irrelevant to dynastic stability

Direction : Please read the following source carefully.

The historical trajectories of the Aghlabids and the Idrisids serve as foundational case studies in the development of regional autonomy among western dynasties. While operating in distinct geographical spheres, both dynasties navigated the complex dynamics of establishing localized sovereignty while managing external political pressures. The Aghlabids developed a sophisticated administrative structure characterized by a strong centralized military and substantial investments in agricultural and civic infrastructure. Their governance model successfully balanced nominal deference to external eastern authorities with complete practical independence, utilizing this diplomatic ambiguity to solidify their regional legitimacy. Concurrently, the Idrisids constructed their dynastic authority through alternative mechanisms, focusing on the integration of local tribal confederations and the establishment of new urban political centers. The Idrisid state apparatus was less reliant on a standing military and more dependent on creating a cohesive regional identity that transcended pre-existing tribal divisions. By examining the Aghlabids and the Idrisids together, a broader paradigm of western dynastic evolution emerges. Both cases demonstrate how early western dynasties successfully localized administrative power, generated independent economic networks, and fostered distinct regional identities to insulate their territories from the direct intervention of overarching imperial structures.

Based on the above source, attempt the following five questions.

276. How did the Aghlabids manage their relationship with external eastern authorities?
(A) They balanced nominal deference with complete practical independence
(B) They engaged in constant, direct warfare to destroy eastern influence
(C) They surrendered all agricultural infrastructure to external oversight
(D) They completely ignored external pressures and severed all diplomatic ties

277. What characterized the sophisticated administrative structure developed by the Aghlabids?
(A) A reliance exclusively on decentralized nomadic mercenaries
(B) An abandonment of agricultural development in favor of piracy
(C) A continuous reliance on external empires for basic civic management
(D) Centralized military and infrastructure

278. How did the Idrisids primarily construct their dynastic authority?
(A) Through the exclusive deployment of a massive standing military
(B) Tribal integration and urban centers
(C) By completely adopting the administrative framework of the Aghlabids
(D) By demanding direct intervention from overarching imperial structures

279. What was the Idrisid state apparatus highly dependent upon?
(A) Maintaining a state of constant warfare

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ANSWERS

1. (B) Alptigin
The establishment of the Ghaznavid dynasty traces back to a Turkic slave commander who seized control of the city of Ghazni in the tenth century. This individual broke away from the Samanid Empire to form an independent power base. His leadership laid the essential foundations for the future expansion and cultural development of this significant Persianate empire.

2. (A) Both A and R are true and R is the correct explanation of A.
The Saljuq leadership acted as dedicated defenders of Sunni orthodoxy during a period of sectarian challenges. By establishing the Nizamiyyah madrasa system, they created institutional centers to promote state-approved religious education. These educational reforms effectively neutralized the ideological influence of rival regional powers, thereby strengthening the religious legitimacy and political unity of the empire during their reign.

3. (A) Both Statement I and Statement II are correct.
The Samanid Empire represented a pivotal era for Persian culture and Islamic governance in Central Asia. As a Persianate Sunni state, it facilitated a significant cultural revival that saw the city of Bukhara emerge as a preeminent intellectual hub. This capital city eventually rivaled the Abbasid center of Baghdad in its scientific, literary, and artistic achievements and influence.

4. (D) I, II, and IV only
The Fatimid dynasty represented a unique period in Islamic history as a powerful Ismaili Shia caliphate that challenged the Abbasids. They famously relocated their administrative center to the newly founded city of Cairo and established the prestigious Al-Azhar University. Unlike many regional powers, they did not recognize the Abbasid Caliph as their spiritual head, asserting their own religious authority.

5. (C) Religion - Twelver Shia Islam
The Khwarizmshahs were a powerful Sunni Muslim dynasty that ruled large parts of Central Asia and Iran before the Mongol onslaught. While they controlled significant territories from their capital at Gurganj, they did not adhere to Twelver Shia Islam. Their era is marked by military expansion and an eventual catastrophic clash with the forces of the rising Mongol Empire.

6. (B) P-1, Q-4, R-2, S-3
The Mamluk Sultanate was defined by powerful military leaders who successfully defended and expanded their territories. Key events include the decisive victory against Mongol forces at Ain Jalut and the capture of significant Crusader strongholds such as Antioch and Tripoli. These rulers established a resilient state structure in Egypt and the Levant, starting with the first sultan of their era.

7. (D) Their capital was Marrakesh.
The Aghlabid dynasty governed the region of Ifriqiya as nominal vassals of the Abbasid Caliphate from their base in Tunisia. They are historically significant for their naval expansion, which led to the conquest of Sicily and increased influence in the Mediterranean. Their capital was centered in Kairouan and Raqqada, rather than the distant western city of Marrakesh in Morocco.

8. (A) I, III, IV, II
The Hamadanid dynasty followed a specific political progression as they established their influence in Upper Mesopotamia and Northern Syria. Starting with early figures like Husayn and Abdallah, the family eventually produced prominent leaders such as Nasir al-Dawla and the culturally celebrated Sayf al-Dawla. Their chronological development reflects their transition from provincial military service to becoming autonomous regional rulers.

9. (C) The defeat of Idris I at Fakhkh and his flight to the Maghreb.
The Idrisid dynasty was founded following a major political upheaval in the eastern Islamic

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63. (A) The name of Saladin's father, Najm ad-Din Ayyub
The name of the Ayyubid dynasty is derived from the father of its most famous leader, Saladin. Najm ad-Din Ayyub was a prominent Kurdish military officer who served various regional powers before his son established an independent sultanate. This naming convention follows a common tradition in Islamic history of identifying a ruling house by the name of a significant paternal ancestor.

64. (B) They successfully conquered Baghdad in 945.
The Ikhshidid dynasty maintained a significant presence in Egypt and Syria, often acting as a protective barrier against western and northern rivals. While they were a major regional power that engaged in complex diplomacy with the Abbasids, they never extended their military control to the city of Baghdad. That central capital was taken by the Buyids during the mid-tenth century.

65. (B) Weak central authority dependent on tribal levies
The Qachar dynasty's governance was characterized by a reliance on balancing the power of various tribal groups and regional elites. Because the state lacked a modern, centralized military and administrative apparatus for much of its history, the Shahs often depended on tribal forces for defense and internal control. This structure limited the central government's ability to implement comprehensive national reforms.

66. (A) Securing lucrative trade routes and the scholarly elite.
The Ghaznavid expansion into the Khwarazm region was motivated by the desire to control vital commercial networks and capture the region's intellectual capital. By occupying this strategic area, the dynasty gained access to wealth and prestigious scholars, many of whom were forcibly relocated to the court at Ghazni. These acquisitions enhanced both the economic stability and cultural brilliance of the empire.

67. (C) Nizam al-Mulk
During the height of the Saljuq Empire, a brilliant Persian statesman served as the primary administrative and intellectual architect for two consecutive sultans. He was responsible for implementing widespread reforms, including the Iqta system and the establishment of prestigious educational institutions. His long tenure provided the stability and governance necessary to manage the empire's vast and diverse territories effectively.

68. (A) Both Statement I and Statement II are correct.
The Samanid dynasty was a vital force in the spread of Islam among the Turkic peoples of Central Asia through both trade and missionary activity. Their sophisticated administrative system, which blended Persian traditions with Islamic law, became a highly influential model for subsequent states. Later dynasties, such as the Ghaznavids and Saljuqs, adopted and adapted these Samanid structures for their own governance.

69. (C) Patronage of the Sunni Hanbali school of law.
The Fatimid era is celebrated for its extraordinary intellectual achievements, including the foundation of Al-Azhar and the establishment of the Dar al-Hikma academy. They patronized pioneering scientists like Ibn al-Haytham, whose work revolutionized optics. However, as an Ismaili Shia caliphate, their religious patronage was focused on their own doctrines rather than supporting rival Sunni legal schools such as the Hanbali tradition.

70. (B) Diplomatic intelligence and unified command against Mongols.
The rapid collapse of the Khwarizmian Empire was largely due to the failure of its leadership to coordinate an effective defense against the Mongol invasion. Internal distrust between the sultan and his military commanders prevented the formation of a unified front. Additionally, poor diplomatic choices and a lack of accurate intelligence regarding Mongol strength left the state vulnerable to systematic destruction.

71. (D) Bahri Mamluks - Predominantly of Kipchak Turkic origin.
The first major phase of the Mamluk Sultanate was dominated by a group of soldiers primarily recruited from the Kipchak Turkic tribes of the Eurasian steppe. These Bahri Mamluks formed the elite core of the military and established a powerful state centered in Cairo. Their martial training and ethnic cohesion were instrumental

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they built a massive empire, they were famously unable to withstand the overwhelming military force of the Mongol invasion led by Genghis Khan. Their collapse was rapid and total, leading to the devastation of many major Islamic cultural centers.

19. (C) Anatolia
The Mamluk Sultanate based in Egypt exercised control over a vast territory including the Levant and the holy cities of the Hejaz. While they were a dominant Mediterranean and Red Sea power, their northern expansion was generally halted before reaching the core of Anatolia. That region remained under the influence of the Saljuqs of Rum and later the rising Ottomans.

20. (D) Naval warfare for control of Mediterranean islands
The Aghlabid dynasty distinguished itself from other contemporary Islamic states through its significant investment in maritime capabilities. This development allowed them to project power across the Mediterranean Sea, leading to the historic conquest of Sicily and frequent raids on Italian coastal regions. Their naval expertise transformed the central Mediterranean into a zone of significant Islamic political and military influence.

21. (C) Sayf al-Dawla - Court at Aleppo
The Hamadanid dynasty is most famously associated with its vibrant court in Northern Syria, which became a sanctuary for the era's greatest intellectuals. Under its most celebrated ruler, Aleppo transformed into a major center for Arabic literature, philosophy, and science. This period is remembered for its military struggle against the Byzantines and its profound patronage of the arts and learning.

22. (B) Legitimacy among Berbers independent of eastern Caliphates
By adopting the Zaydi Shia doctrine, the Idrisid dynasty established a religious identity that was distinct from both the Sunni Abbasids and the Ismaili Fatimids. This theological stance resonated with many Berber tribes in Morocco, providing the ruling family with a unique form of local legitimacy. It allowed them to build an autonomous state that functioned independently of eastern political centers.

23. (D) Minting his own coins and expanding into Syria
Ahmad ibn Tulun demonstrated his growing independence from the Abbasid center through significant economic and military actions. By issuing his own currency and extending his rule into Syrian territories, he asserted sovereign control over his domains. These moves effectively challenged the financial and political authority of the Baghdad-based caliphate, marking the rise of Egypt as a semi-autonomous power.

24. (A) Permanent defense of Egypt against the Fatimid Caliphate.
The Ikhshidid dynasty provided a period of Turkic rule over Egypt and Syria, maintaining significant regional authority during the mid-tenth century. Although they successfully resisted early Fatimid incursions, they were ultimately unable to prevent the eventual conquest of Egypt by the Fatimid forces. Their rule ended when the rising Ismaili caliphate finally took control of the region in 969.

25. (C) Restore Sunni dominance and expel Crusaders from the Levant
Saladin's primary political mission was focused on the unification of Muslim lands to effectively oppose the Crusader presence in the Middle East. By dismantling the Fatimid Caliphate and promoting Sunni orthodoxy, he consolidated religious and military support. His strategic successes, particularly the recapture of Jerusalem, were driven by the goal of restoring Islamic sovereignty and regional stability.

26. (A) Agha Mohammad Khan
The Qachar dynasty was established by a tribal leader who successfully unified the various warring factions in late eighteenth-century Iran. Through a series of brutal military campaigns, he consolidated power and founded a new capital at Tehran. His leadership ended the period of instability following the Zand dynasty and inaugurated a monarchy that would rule until the twentieth century.

27. (A) Both A and R are true and R is the correct explanation of A.
The Ghaznavid Empire experienced a major territorial shift after a catastrophic military defeat in the mid-eleventh century. The Battle of

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expeditions into the Indian subcontinent. Among these raids, the capture of the temple at Somnath is one of the most historically significant. This specific event occurred under Mahmud's direct leadership rather than during the reign of his son and successor.

81. (B) P-3, Q-2, R-4, S-1
The Saljuq Empire functioned through a set of distinct social and political institutions that defined its governance. This included the use of tutors to guide young princes, the distribution of land revenues for military support, and the establishment of formal religious schools. These structures were managed by a secular sultan who held political authority while theoretically remaining a servant of the caliphate.

82. (A) They did not establish their capital at Isfahan.
The Samanid dynasty was centered in the northeastern regions of the Islamic world, specifically in Transoxiana and Khorasan. Their administration and cultural life were focused on the city of Bukhara, which served as their primary capital and intellectual heart. While they were a major power, they did not rule from the Iranian city of Isfahan, which was a center for other contemporary dynasties.

83. (C) Relative tolerance toward Sunnis, Christians, and Jews.
The Fatimid administration was notable for its pragmatic approach to the diverse populations within its empire. While the ruling family was Ismaili Shia, they generally allowed Sunnis, Christians, and Jews to practice their faiths and often employed them in high government positions. This policy of relative tolerance contributed to the social stability and economic prosperity that characterized much of the Fatimid era.

84. (D) Relentless pursuit by the armies of Genghis Khan.
The final years of the Khwarizmian Empire were defined by the desperate struggle of its last leader to survive the Mongol onslaught. Following the initial collapse of his kingdom, he was pursued across various territories by Mongol forces. His constant movement across the Middle East and India was a direct result of this relentless military pressure from the forces of Genghis Khan.

85. (C) I, III, IV, V
The Mamluk Sultanate played a critical role in Middle Eastern history by successfully expelling the Crusaders and defending against Mongol invasions. They used their immense wealth from the spice trade to build magnificent monuments in Cairo and maintained a sophisticated state for over two centuries. Their rule eventually came to an end following their defeat by the technologically superior Ottoman Empire.

86. (B) Coastal defense and staging points for holy war.
The Aghlabid dynasty constructed numerous fortified structures known as Ribats along the Mediterranean shoreline. These buildings served as strategic military outposts designed to protect the region from Byzantine naval raids and provide bases for launching expeditions. They combined military functionality with religious life, as they were often inhabited by volunteers who were dedicated to the defense and expansion of Islamic territories.

87. (D) Al-Farabi - Philosopher patronized by Sayf al-Dawla
The Hamadanid court, particularly under Sayf al-Dawla in Aleppo, was a renowned haven for the era's leading thinkers and artists. One of the most prominent figures supported by the dynasty was the philosopher Al-Farabi, whose work in logic, music, and political theory had a lasting impact. This patronage exemplifies the Hamadanids' commitment to fostering high intellectual and cultural achievement during their rule.

88. (A) Direct descendants of Muhammad via Ali and Fatima.
The Idrisid rulers asserted their right to govern by claiming the status of Sharifs, which identified them as members of the Prophet's family. This lineage provided them with immense religious prestige and allowed them to unify various Berber tribes under their leadership. Their descent from Ali and Fatima was the cornerstone of their political legitimacy and helped establish Morocco as an independent Alid state.

89. (C) The dynasty lasted for nearly 200 years.
The Tulunid dynasty represented a brief but highly significant period of independent rule in Egypt and Syria. While they established a

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African slave-soldiers, provided the necessary force to defend his borders and expand into Syria. This military independence allowed him to retain Egyptian revenues and invest them in local infrastructure.

37. (C) Muhammad ibn Tughj - Given the title "Ikhshid" by the Caliph
The founder of the Ikhshidid dynasty was a Turkic commander who earned regional prominence through his military and administrative skills. In recognition of his authority and service, the Abbasid Caliph granted him the ancient Iranian title of "Ikhshid." This official recognition provided him with the legitimacy needed to rule Egypt and Syria as a semi-autonomous governor during a turbulent era.

38. (B) A family confederation ruled by princes under the Sultan
The Ayyubid system of governance was decentralized, functioning as a collection of semi-autonomous principalities held by members of the ruling family. While the Sultan in Cairo held overall authority, individual princes governed key cities like Damascus and Aleppo with significant independence. This confederated structure allowed for local defense but often led to internal rivalries and competition among the Ayyubid heirs.

39. (D) They ruled Iran from the 14th to the 16th centuries.
The Qachar dynasty came to power in the late eighteenth century and ruled Iran until the early twentieth century. They are known for establishing Tehran as the national capital and navigating a complex period of interaction with European powers. Their reign did not coincide with the fourteenth to sixteenth centuries, which was an era dominated by the Timurids and Safavids.

40. (A) The acquisition of wealth to fund campaigns in Central Asia
Mahmud of Ghazni's numerous expeditions into the Indian subcontinent were primarily driven by the need for financial resources. The immense wealth and plunder obtained from these raids were utilized to maintain a large professional army and fund ambitious military campaigns in Central Asia. These actions also enhanced his prestige as a prominent defender and expander of the Islamic frontier.

41. (C) Turkoman light cavalry combined with Persian administration
The military success of the Saljuq Empire was built on the synergy between their nomadic Turkic roots and established sedentary governance models. Their highly mobile light cavalry provided a decisive tactical advantage on the battlefield, while their adoption of sophisticated Persian administrative practices ensured the stability of conquered lands. This combination allowed them to build and sustain a massive empire.

42. (A) Rudaki
The Samanid court in Bukhara served as a major center for the revival of Persian literature, attracting numerous talented writers. Among them, the poet Rudaki is celebrated as the father of New Persian poetry due to his influential style and mastery of the language. His work under Samanid patronage laid the foundation for the future development of Persian literary traditions.

43. (C) Statement I is correct but Statement II is incorrect.
The Fatimid Caliphate established a prosperous trade network that connected the Mediterranean world with the Indian Ocean, making Egypt a global commercial hub. Despite being an Ismaili Shia dynasty, they generally practiced a policy of religious tolerance rather than forcing their specific beliefs on the population. This approach helped maintain social stability in a region that remained predominantly Sunni.

44. (B) They did NOT adopt Persian culture.
The Khwarizmshahs were a Persianate dynasty that heavily embraced the cultural, administrative, and literary traditions of the regions they ruled. Like many Turkic dynasties of the era, they utilized Persian as the language of the court and administration. Their empire flourished briefly as a major cultural center before it was abruptly destroyed during the Mongol invasions of the thirteenth century.

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45. (C) Purchased slave-soldiers trained in the furusiyya curriculum
The military strength of the Mamluk Sultanate was based on a rigorous system of importing and training young male slaves, primarily of Turkic origin. These recruits underwent intensive physical, tactical, and religious instruction known as furusiyya. This professional training created a highly skilled and loyal elite cavalry force that was capable of defending the empire against both Crusaders and Mongols.

46. (D) Ibrahim I ibn al-Aghlab - Founder
The Aghlabid dynasty was established at the beginning of the ninth century by a governor who was granted hereditary rule over Ifriqiya by the Abbasid Caliph. This founder, Ibrahim I, secured the region and initiated a period of relative stability and expansion. Under his successors, the dynasty grew into a major Mediterranean power known for its naval strength and cultural contributions.

47. (A) A desire for a base near Byzantine borders for jihad and prestige.
The Hamadanid capture of Aleppo was a strategic move intended to establish a powerful frontier state capable of confronting the Byzantine Empire. By controlling this key city, the dynasty could lead campaigns against Christian forces, thereby gaining significant religious and political prestige in the Islamic world. Aleppo became the cultural and military heart of their resistance during a period of conflict.

48. (B) A confederation of Berber tribes under an Alid religious figure
The Idrisid state functioned as a loose alliance of various Berber tribes that recognized the spiritual and political leadership of an Alid descendant. Rather than a centralized bureaucracy, the state relied on the personal prestige of the ruling family and their ability to mediate between local groups. This structure facilitated the gradual Islamization and political unification of several regions within Morocco.

49. (B) They successfully conquered the Byzantine capital of Constantinople.
The Tulunid dynasty was the first independent local power to rule Islamic Egypt, significantly improving the regional economy and infrastructure. They were known for their military strength and architectural achievements, such as the Great Mosque in Cairo. However, their military campaigns were focused on Egypt and the Levant, and they never achieved a conquest of the distant Byzantine capital.

50. (A) Prince or ruler (of Iranian origin)
The title "Ikhshid" was an ancient Sogdian term used to denote a local prince or ruler in Central Asia. It was famously granted by the Abbasid Caliph to Muhammad ibn Tughj in recognition of his family's heritage and his own administrative success in Egypt. This title provided a unique historical legitimacy to the founder of the semi-autonomous Ikhshidid dynasty.

51. (C) The capture of Jerusalem by Muslim forces
The Battle of Hattin was a catastrophic defeat for the Crusader states, resulting in the destruction of their main field army. This decisive victory allowed Saladin to rapidly occupy most of the Latin Kingdom of Jerusalem and eventually re-enter the holy city itself. The event marked a permanent shift in the balance of power in the Levant in favor of Islam.

52. (A) Both A and R are true and R is the correct explanation of A.
During the nineteenth century, the Qachar dynasty faced significant military and diplomatic pressure from the expanding Russian Empire. The resulting treaties forced Iran to cede vast and strategic territories in the Caucasus region. These losses not only diminished the geographical size of the state but also severely weakened the central government's prestige and authority during a period of global change.

53. (A) Both Statement I and Statement II are correct.
The Ghaznavid era was characterized by significant military innovation and profound intellectual achievements. Their armies famously integrated war elephants from India, providing a powerful psychological and physical advantage on the battlefield. Simultaneously, the court patronized brilliant scholars like Al-Biruni, whose scientific and historical works, including his study of India, remain foundational texts in world history.

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54. (B) I, II, and III only
The Saljuq Empire's history is marked by several pivotal military engagements that shaped the Middle East and Central Asia. They secured their independence at Dandanaqan, opened Anatolia to Turkic settlement at Manzikert, and faced challenges from the east at the Battle of Katwan. These conflicts reflect the empire's vast geographic reach and its role in major regional power shifts.

55. (D) Decline - Defeated by the Ayyubids
The Samanid dynasty reached its height as a patron of Persian culture and a master of the Silk Road trade from its capital in Bukhara. While they built a sophisticated and prosperous state, their eventual decline was caused by the rise of Turkic powers in the region. They were ultimately overcome by the Qarakhanids and the Ghaznavids, rather than the distant Ayyubids.

56. (A) P-3, Q-1, R-4, S-2
The Fatimid Caliphate operated through a sophisticated hierarchy that combined religious mission with political administration. At the core were the spiritual leaders who claimed the imamate and the missionaries who spread their Ismaili Shia doctrine. This religious structure was supported by a secular administration led by chief ministers who managed the complex affairs of their vast and prosperous Mediterranean empire.

57. (C) They established a permanent alliance with Genghis Khan.
The Khwarizmshahs rose from provincial status to become the dominant power in the eastern Islamic world before their sudden collapse. Although they expanded rapidly and defeated local rivals, their leadership famously provoked the Mongol Empire through the mistreatment of trade envoys. This strategic blunder led to a relentless invasion by Genghis Khan's forces, resulting in the total destruction of the empire.

58. (A) IV, I, II, III
The Mamluk era began with a transition of power in Egypt that included the brief reign of a female sovereign. This was followed by the critical defense of the region against Mongol invaders at Ain Jalut and the eventual elimination of the final Crusader strongholds. Later, the administrative focus shifted with the rise of a new faction within the military elite.

59. (D) Rise of the Ismaili Fatimid movement among Kutama Berbers.
The decline of the Aghlabid dynasty was directly caused by the successful ideological and military campaign of the Ismaili Shia missionaries. By converting and mobilizing the powerful Kutama Berber tribes in North Africa, the Fatimids created a force that eventually overthrew the Aghlabid emirs. This event marked the end of Sunni Abbasid influence in the region and the start of a new caliphate.

60. (B) I, II, III, and V
The Hamadanids were an Arab dynasty that played a crucial role as a buffer against the Byzantine Empire while fostering a significant literary renaissance. They were practitioners of Shia Islam and maintained a court famous for its patronage of legendary poets and scholars. Their historical legacy is defined by their dual role as fierce frontier warriors and sophisticated supporters of Arabic high culture.

61. (C) Assertion of political sovereignty and facilitation of trade.
The widespread production and circulation of silver coinage by the Idrisids served as a powerful tool for establishing their independent authority in Morocco. By minting their own currency, the dynasty signaled its break from eastern caliphal control while providing a reliable medium for regional commerce. This economic policy helped integrate local markets and supported the growth of urban centers like Fez.

62. (D) Khumarawayh - Known for his extravagant lifestyle
The Tulunid period is often associated with the grandeur and wealth of its ruling family, particularly under its second leader. He was famous for his immense spending on palace gardens, art, and personal luxuries, which became legendary in historical accounts. This era of extravagance reflected the significant economic resources of Egypt during the height of the dynasty's independent power.

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Dandanaqan allowed the rising Saljuq Turks to seize control of the lucrative Khorasan region. This loss significantly weakened Ghaznavid authority in the west, forcing the dynasty to retreat and focus their remaining power on their eastern territories.

28. (C) Statement I is correct but Statement II is incorrect.
At its height, the Great Saljuq Empire controlled a massive territory stretching from the Anatolian borders to the edges of the Indian subcontinent. Despite their Turkic origins, the Saljuqs did not replace the existing administrative language with a Turkic script. Instead, they heavily patronized Persian culture and continued using Arabic and Persian for official governance and high intellectual life.

29. (C) I, II, and III only
The Samanid dynasty was founded by descendants of local nobility who claimed heritage from the ancient Sassanid line. They were instrumental in synthesizing Islamic beliefs with pre-Islamic Persian cultural traditions, creating a unique and influential identity. While they were a major power in Central Asia, their eventual decline was caused by internal strife and the rise of Turkic powers.

30. (D) Al-Mustansir - Defeated Saladin at Jerusalem
The Fatimid Caliphate saw the rise of many significant figures, including the general who founded Cairo and rulers who left a lasting mark on history. However, the timeline of the dynasty shows that Saladin was actually responsible for the eventual overthrow of the Fatimids in the late twelfth century. He did not face a defeat at the hands of earlier Fatimid caliphs.

31. (A) P-2, Q-4, R-1, S-3
The Khwarizmshahs evolved from provincial governors into masters of a vast empire through a series of ambitious leaders. Their history includes the foundation of the dynasty, the struggle for independence from the Saljuqs, and the eventual defeat of the last Great Saljuq sultan. The empire's zenith was tragically followed by a disastrous provocation that led to the Mongol invasion.

32. (B) Heavily centralized state with strict hereditary succession.
The Mamluk Sultanate was a unique political entity where the ruling class was composed of professional soldiers who were originally slaves. Unlike traditional monarchies, power was often seized by the most capable military commanders rather than through a strict hereditary line. This system fostered a highly competitive and martial environment that focused on military strength and defense of the realm.

33. (B) They were overthrown by the Fatimids.
The Aghlabid dynasty, which ruled Ifriqiya on behalf of the Abbasids, eventually succumbed to the rising power of the Ismaili Fatimid movement. The Fatimids utilized the support of local Berber tribes to dismantle Aghlabid authority in North Africa. This transition marked a major religious and political shift in the region as the new Shia caliphate established its initial base.

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34. (A) Exhaustion of resources leading to eventual decline.
The Hamadanids engaged in frequent and intense military conflicts with the resurgent Byzantine Empire along the northern frontiers. These constant battles for territory and prestige demanded immense financial and military investments over several decades. Ultimately, the strain of these continuous wars depleted the dynasty's wealth and manpower, facilitating their eventual collapse and absorption by neighboring powers.

35. (C) I, II, III, and V
The Idrisid dynasty is celebrated for establishing the foundations of a centralized Moroccan state from its capital in Fez. Claiming descent from the family of the Prophet, the rulers asserted their sovereignty by minting silver currency and providing a unique local leadership. Their reign helped consolidate a distinct Islamic identity in the region through the integration of Arab and Berber elements.

36. (D) Building an army of Turkic and African slaves.
To secure his autonomy from the central Abbasid authority, Ahmad ibn Tulun created a massive military force that was personally loyal to him. This army, composed largely of Turkic and

in their successful defense of the Middle East during the thirteenth century.

72. (A) A request by the rebel Byzantine commander Euphemius.
The Aghlabid invasion of Sicily was initiated following an internal conflict within the Byzantine administration on the island. A local commander, seeking support against the central imperial authority, invited the Aghlabid forces to intervene. This tactical opportunity allowed the North African dynasty to launch a long campaign that eventually resulted in the establishment of a lasting Islamic presence in Sicily.

73. (C) Pressure from rising Byzantine and Fatimid powers.
The Hamadanid dynasty found itself caught between the resurgent military might of the Byzantine Empire and the westward expansion of the Fatimid Caliphate. These powerful neighbors launched frequent campaigns that slowly eroded Hamadanid control over Northern Syria and Mesopotamia. Ultimately, the dynasty could not sustain the defensive effort required to survive the simultaneous pressure from these two major geopolitical rivals.

74. (A) Dominance in North Africa until the 15th century.
The Idrisid dynasty was instrumental in the early Islamization of Morocco and the foundation of the city of Fez. While they established an important Alid state with Berber support, their political dominance did not last until the fifteenth century. By the tenth century, their authority had fragmented and eventually succumbed to the rival pressures of the Fatimids and the Umayyads of Spain.

75. (D) Owned (slave)
The term Mamluk refers to a specific class of professional soldiers who were originally acquired as slaves through purchase or capture. These individuals were typically of Turkic or Caucasian origin and underwent intensive military training after being converted to Islam. Over time, this group evolved from a loyal servant class into a powerful political elite that eventually ruled their own sultanate.

76. (B) Ahmad ibn Tulun
The founder of the first independent dynasty in Islamic Egypt was a Turkic commander who demonstrated exceptional leadership and administrative vision. He successfully expanded his authority into Syria and the Levant, creating a large and prosperous regional empire. His rule is remembered for significant economic growth and the construction of massive public works, including his famous mosque and an innovative hospital.

77. (A) Both A and R are true and R is the correct explanation of A.
The Ikhshidid dynasty's stability was heavily dependent on the capable leadership of its long-serving regent. Following his death, the state was immediately beset by internal political strife and severe economic hardship caused by famine. These domestic crises significantly weakened the military defense of Egypt, allowing the Fatimid forces to conquer the region with relatively little resistance shortly thereafter.

78. (A) Both Statement I and Statement II are correct.
The Ayyubid military relied extensively on elite corps of Turkic slave-soldiers, who became the most effective fighting force in their realm. Over time, these professional soldiers gained significant political influence within the state. Eventually, the Mamluk commanders seized the opportunity to overthrow the final Ayyubid sultan, establishing their own independent sultanate that would rule Egypt and Syria for centuries.

79. (A) I and III only
The Qachar dynasty is defined by its transition toward a modern state and the establishment of Tehran as the permanent Iranian capital. During their later period, the country experienced the Constitutional Revolution, which sought to limit royal power and establish a parliamentary system. While they faced significant foreign challenges, they did not directly follow the Safavids or successfully halt Russian territorial expansion.

80. (B) Battle of Somnath - Led by Masud I
The Ghaznavid dynasty achieved its greatest fame and wealth through the military campaigns of Mahmud of Ghazni, who led numerous

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world involving Alid rebels. After facing a military defeat at the hands of the Abbasids near Mecca, the survivor fled westward to the Maghreb. His arrival and subsequent support from local Berber tribes enabled the establishment of the first autonomous Islamic state in Morocco.

10. (A) I, II, and IV only
The Tulunid dynasty was founded by a Turkic military figure who achieved significant autonomy from the Abbasid center. Ruling over Egypt and Syria, the dynasty is celebrated for its architectural contributions, most notably the iconic mosque that still stands in Cairo. While they asserted local control, they did not completely sever all nominal ties to the central caliphal authority.

11. (D) Regent rule supported by military loyalty
Following the death of the dynasty's founder, the administration faced a period of transition where power was consolidated by a capable regent. This leader, who rose from an enslaved background, maintained authority through his command over the military and effective governance of Egypt and Syria. This system allowed for a period of stability despite the lack of direct hereditary succession.

12. (B) Saladin - Re-captured Jerusalem in 1187
The Ayyubid dynasty reached its historical peak under the leadership of its founder, who successfully unified Muslim territories. His most significant achievement was the decisive victory at the Battle of Hattin, which paved the way for the recapture of Jerusalem from Crusader control. This event shifted the political landscape of the Levant and established the dynasty as a major power.

13. (C) A Turkoman tribe of the Oghuz branch
The Qachar dynasty emerged from a Turkoman tribal background belonging to the broader Oghuz ethnic group. This tribal confederation played a significant role in the political landscape of Iran following the collapse of the Safavid and Zand powers. They eventually unified the country and established a centralized monarchy that ruled from Tehran for over a century until the early 1900s.

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14. (D) The empire's administration was strictly decentralized.
The Ghaznavids established a highly centralized state that mirrored the sophisticated administrative structures of the earlier Samanids. They patronized the Persian language and culture extensively, turning their capital into a major intellectual center. While Mahmud of Ghazni conducted numerous military raids into the Indian subcontinent, the internal governance of the empire remained focused on a strong and hierarchical central authority.

15. (A) A territorial grant in exchange for military service
The Iqta system was a foundational administrative tool used by the Saljuqs to maintain their vast military forces. Under this arrangement, the state granted the right to collect land revenue to officers and soldiers instead of providing direct cash salaries. This system ensured the continuous availability of military personnel while decentralizing the responsibility for local agricultural management and tax collection.

16. (B) The revival and flourishing of New Persian literature
The Samanid court played a crucial role in the cultural evolution of the Islamic world by fostering a renaissance of Persian heritage. Their patronage of scholars and poets led to the development of New Persian as a major literary language. This era produced legendary figures and works that blended Islamic themes with traditional Persian forms, setting a lasting cultural standard.

17. (B) Ubayd Allah al-Mahdi
The Fatimid Caliphate was inaugurated in North Africa by a leader who claimed descent from the Prophet Muhammad's daughter. He established a new political and religious entity that directly challenged the legitimacy of the Abbasids. His rise to power marked the beginning of a powerful Ismaili state that would eventually expand its influence across North Africa and into Egypt.

18. (C) Statement I is correct but Statement II is incorrect.
The Khwarizmshahs were a prominent Sunni Muslim dynasty of Turkic origin that dominated much of Central Asia and Greater Iran. Although

new capital, built impressive structures, and reformed the regional economy, their political authority was short-lived. They were eventually re-absorbed by the Abbasid Caliphate after less than forty years of existence, failing to establish a long-lasting, multi-generational ruling house.

90. (A) Enslaved commanders reaching supreme political authority.
The career of Kafur illustrates the social mobility possible within medieval Islamic military systems. Despite starting his life as an enslaved person, his administrative and military talents allowed him to rise through the ranks to become the de facto ruler of Egypt. His long period of effective governance demonstrates how merit and military power could overcome social origins in the medieval era.

91. (D) Fragmentation from family rivalries and Mamluk reliance.
Following the death of Saladin, the Ayyubid state struggled to maintain its unity due to internal competition among various family members who ruled different provinces. This decentralization was compounded by an increasing dependence on elite Mamluk soldiers for military power. Eventually, these professional soldiers realized their own strength and overthrew the divided Ayyubid princes to establish their own centralized sultanate.

92. (B) Sovereignty struggle against British and Russian rivalry.
The Qachar era in Iran was profoundly shaped by the geopolitical competition between the British and Russian Empires, often referred to as the Great Game. The dynasty was forced to navigate a difficult diplomatic path while facing territorial losses and economic concessions to these European powers. This period was defined by the struggle to maintain Persian sovereignty amidst intense foreign imperial pressure.

93. (D) Statement I is incorrect but Statement II is correct.
Mahmud of Ghazni is a complex historical figure whose empire covered significant portions of modern-day Afghanistan, Iran, and Pakistan. While modern perspectives on his military raids vary, he is a celebrated hero in many early Islamic sources for his role as a frontier warrior. His historical legacy is defined by both his massive territorial conquests and his profound patronage of Persianate high culture.

94. (D) Use of large-scale naval armadas in the Indian Ocean.
The Saljuq military was primarily a land-based force that relied on the speed and mobility of its nomadic Turkic cavalry. While they built a massive land empire through effective field tactics and the implementation of the Iqta system, they never developed a significant naval presence. Their expansion remained focused on terrestrial conquests across the Middle East, Central Asia, and Anatolia.

95. (A) Role as the cradle of New Persian culture and literature.
The Samanid dynasty is most historically significant for its role in the preservation and development of Persian identity within an Islamic context. By patronizing the transition from Middle to New Persian, they fostered a golden age of literature and science in cities like Bukhara. This cultural legacy provided the foundational model for the Persianate civilizations that would dominate the region for centuries.

96. (B) Al-Qahira (Cairo) - Founded by Jawhar al-Siqilli
The Fatimid conquest of Egypt led to the creation of a magnificent new administrative and religious center. This city, known as Cairo, was established by the dynasty's most successful general to serve as the capital of their expanding caliphate. Its foundation marked a new era for Egypt as the heart of a powerful empire that challenged the intellectual and political dominance of Baghdad.

97. (B) Execution of Mongol envoys and merchants at Otrar.
The rapid and violent destruction of the Khwarizmian Empire was triggered by a disastrous diplomatic incident in the frontier city of Otrar. The local governor's decision to execute Mongol trade envoys and seize their goods provoked a massive retaliatory invasion by Genghis Khan. This strategic failure led to the systematic dismantling of the Khwarizmian state and the total devastation of its major urban centers.

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98. (A) Stone structures with complex domes and geometric patterns.
Mamluk architecture is characterized by its grand scale and sophisticated decorative techniques, utilizing high-quality stone construction. The style features intricate geometric designs, elaborate stucco work, and impressive dome structures that remain iconic elements of the Cairo skyline. These buildings were intended to project the power and religious devotion of the military elite, creating a lasting legacy of monumental Islamic art.

99. (C) They dismantled the Roman irrigation systems in Ifriqiya.
The Aghlabid dynasty presided over a period of significant economic prosperity and infrastructure development in North Africa. Rather than destroying existing systems, they effectively maintained and expanded hydraulic engineering works to support large-scale agriculture. This investment in irrigation allowed the region to thrive, supporting a dense population and funding the dynasty's ambitious military campaigns and grand architectural projects in Kairouan.

100. (D) A hospital and medical university
Throughout the medieval Islamic world, several dynasties established specialized institutions known as bimaristans. These facilities served both as hospitals for treating the sick and as medical schools for training future physicians. They represented the peak of contemporary scientific and social welfare efforts, providing advanced care and research that often surpassed similar institutions in other parts of the world at that time.

101. (C) Firdausi
The legendary poet Firdausi is best known for composing the Shahnameh, which celebrates ancient Persian history and kingship. He began his career during the cultural renaissance of the Samanid era before seeking the patronage of Mahmud of Ghazni. His work represents the pinnacle of the Persian literary revival that both dynasties supported, ensuring the preservation of pre-Islamic heritage within an Islamic framework.

102. (A) Both A and R are true and R is the correct explanation of A.
The Saljuq victory at the Battle of Manzikert in 1071 fundamentally altered the geopolitics of the Middle East. By defeating the Byzantine army and capturing the Emperor, the Saljuqs effectively shattered the defensive barrier protecting Asia Minor. This breakthrough allowed for the widespread settlement of Turkic tribes in Anatolia, leading to the region's gradual Turkification and Islamization over the following centuries.

103. (A) Both Statement I and Statement II are correct.
The Samanid Empire was a major economic power that sat at the heart of the Silk Road trade networks. Their silver coins were minted in such high quality and quantity that they became a standard international currency. Evidence of this extensive commercial reach is found in modern archaeological discoveries, where hoards of Samanid coins have been unearthed across Europe, including parts of Scandinavia.

104. (B) I, II, and IV only
The Fatimid Caliphate was a major Ismaili Shia power that once spanned from North Africa to the Levant. Its rule is marked by the influence of controversial leaders and its eventual downfall at the hands of Saladin. Unlike many neighboring states, the Fatimids did not establish a Sunni orthodoxy, as their state identity was built upon a rival branch of Islamic thought.

105. (D) Religion - Zaydi Shiism
The Khwarizmshahs were an ambitious Sunni Muslim dynasty that once ruled a massive empire in Central Asia and Iran. While they originated from Turkic origins and replaced the Saljuqs as regional masters, they did not follow the Zaydi branch of Shia Islam. Their history is defined by their rapid expansion and the eventual catastrophic collapse of their state during the Mongol invasions.

106. (A) P-2, Q-4, R-1, S-3
The Mamluk Sultanate was organized around a unique military and social structure that integrated professional commanders with a class of elite slave-soldiers. This system was supported by rigorous martial and equestrian training known as furusiyya. Additionally, the

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stability of the state and its institutions was often maintained through charitable endowments, which funded the construction and upkeep of mosques, schools, and social services.

107. (D) They did not establish an independent caliphate.
The Aghlabid dynasty ruled Ifriqiya with a significant degree of autonomy, managing their own military, economy, and foreign policy. However, they maintained a formal and nominal allegiance to the Abbasid Caliphs in Baghdad rather than claiming the caliphal title for themselves. Their legitimacy was derived from their role as official governors, even as they built a powerful Mediterranean state independently.

108. (A) I, V, III, II, IV
The history of Islamic Egypt is characterized by a series of autonomous and independent dynasties that rose to power as the central caliphate weakened. This progression began with the Tulunids, followed by the Ikhshidids, before the region was transformed by the Fatimid Caliphate. Later, the Ayyubids took control, eventually being replaced by the military elite of the Mamluk Sultanate in the thirteenth century.

109. (A) Sayf al-Dawla's desire for prestige and cultural brilliance.
The Hamadanid patronage of the arts was driven by the ruler's ambition to create a court that rivaled the greatest intellectual centers of the world. By hosting famous poets, philosophers, and scientists in Aleppo, the dynasty gained significant cultural prestige that compensated for their military challenges. This investment in high culture left a lasting legacy that outshone the dynasty's actual political and territorial power.

110. (A) I, II, III, and V
The Idrisid dynasty played a foundational role in Morocco by establishing the city of Fez and creating a state that blended Arab and Berber traditions. They provided a sanctuary for political exiles and asserted their sovereignty through coinage. Their eventual decline was caused by simultaneous pressure from the rising Fatimids and the powerful Umayyad Caliphate centered in Cordoba, Spain.

111. (A) Tulunids
The Tulunid dynasty originally emerged from within the Abbasid administrative framework, with its founder initially serving as a deputy governor. While they eventually asserted complete autonomy and retained Egyptian revenues for local use, their origins were rooted in their service to the central caliphate. This transition from a loyal representative to an independent ruler is a classic example of the regionalization of power.

112. (B) Kafur - Patronized the poet Al-Mutanabbi
The Ikhshidid period is historically significant for the rule of a capable regent who managed the state with considerable skill. During his tenure, the court became a center for intellectual activity, attracting prominent figures such as the legendary poet Al-Mutanabbi. This relationship between the de facto ruler and the poet became famous, highlighting the cultural ambitions and political complexities of the era.

113. (C) A frontier holy warrior
In the context of the medieval Islamic borderlands, the term Ghazi referred to an individual dedicated to the defense and expansion of the faith through military action. These warriors were especially prominent along the frontiers with the Byzantine Empire and the Indian subcontinent. Their presence provided a motivated and ideological force that both the Ghaznavids and Saljuqs utilized to legitimize and achieve their conquests.

114. (D) Total and permanent elimination of Crusaders in the Levant.
The Ayyubid dynasty, established by Saladin, was instrumental in uniting Muslim territories and successfully reclaiming the city of Jerusalem. While they won numerous battles and reduced the size of the Crusader states, they did not permanently eliminate all Christian strongholds in the Levant. Several coastal cities remained under Crusader control until they were finally cleared by the later Mamluk Sultanate.

115. (A) The granting of major concessions (like tobacco and oil) to foreign powers
During the Qachar period, the Iranian economy was significantly impacted by the government's policy of selling exclusive rights to foreign

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167. (A) Mozaffar ad-Din Shah
During the early twentieth century, the Qachar dynasty faced a massive popular movement that demanded political reform and a limit to absolute royal power. The ruler at the time was forced to sign the constitution, leading to the creation of the first Iranian parliament. This pivotal moment marked the beginning of a new political era for the nation during its late dynastic period.

168. (D) Statement I is incorrect but Statement II is correct.
The Ghaznavid Empire played a crucial role in the cultural history of South Asia by acting as a bridge for Persian Islamic traditions. Their court attracted many scholars and poets, and they established Lahore as a major cultural center. This influence introduced Persian literature, architecture, and administrative styles to the Indian subcontinent, leaving a lasting legacy on the region's development.

169. (C) They did not rely solely on Arab tribal laws for administration.
The Saljuq administration was characterized by its adoption of sophisticated Persian bureaucratic models rather than relying on nomadic or tribal traditions. Under the guidance of talented viziers, they established a centralized government that utilized the Persian language for official business. This administrative synthesis allowed the dynasty to effectively manage their vast and diverse territories across the Middle East and Central Asia.

170. (B) The trans-Eurasian Silk Road trade and the export of Turkic slaves.
The economic foundation of the Samanid Empire was built upon its strategic position at the center of global trade routes. They controlled the flow of goods along the Silk Road and profited immensely from the trade in Turkic slaves from the northern steppes. This immense wealth funded their grand architectural projects and their significant patronage of the arts and sciences in Bukhara.

171. (A) Dar al-Hikma - A major library and academy established in Cairo
The Fatimid Caliphate made significant contributions to the intellectual life of the Islamic world by establishing prestigious centers of learning. One of their most famous institutions was a grand academy and library that served as a hub for scientific and religious research. This facility reflected the dynasty's commitment to education and its ambition to rival the intellectual prestige of the Abbasid capital.

NODIA

172. (A) Constant warfare on multiple fronts against Mongols, Saljuqs of Rum, and Ayyubids
The final Khwarizmian leader struggled to restore his empire because he was caught in simultaneous conflicts with numerous powerful enemies. While attempting to evade the Mongol pursuit, he also clashed with neighboring Islamic states in the west. These continuous and draining wars on multiple fronts prevented him from ever consolidating his power or successfully rebuilding a stable state during his long flight.

173. (B) Purchasing young boys from the Kipchak steppe and later the Caucasus
The Mamluk military system was based on the systematic import of young male recruits from the northern steppes and mountainous regions. These individuals were purchased, converted to Islam, and then subjected to years of intensive physical and tactical training. This process created a loyal and highly skilled professional class that formed the elite core of the Egyptian and Syrian military for centuries.

174. (D) They peacefully surrendered their territory to the Fatimids.
The Aghlabid dynasty in Ifriqiya came to a violent end following a series of military defeats at the hands of the rising Fatimid movement. The Fatimids utilized the support of local Berber tribes to launch a successful offensive that dismantled the Aghlabid state. The final Aghlabid ruler was forced to flee, marking the end of Sunni Abbasid influence in that part of North Africa.

175. (B) An administrative government department or registry
Throughout various medieval Islamic dynasties, the term Diwan referred to a formal government office or administrative department. These institutions were responsible for tasks such as military payroll, tax collection, and official record-keeping. The development of a sophisticated Diwan system allowed regional states like the Hamadanids to manage their bureaucracies

124. (D) They successfully unified the entire Maghreb and Egypt.
The Idrisid dynasty founded the first independent Alid state in Morocco and significantly advanced the region's Islamization and urban development. While they built a powerful local authority and established Fez as a major center, they did not unify the entire Maghreb or reach Egypt. Their influence remained primarily focused on the western territories of North Africa before they eventually fragmented under external pressures.

125. (C) Al-Qata'i
To secure his administrative and military independence, Ahmad ibn Tulun founded a new capital city that functioned as an elite military center. This city was designed to house his massive army of professional slave-soldiers and included a grand palace and the iconic mosque that still bears his name. Its creation reflected the dynasty's focus on building a self-sufficient and powerful regional state in Egypt.

126. (B) Abyssinia (Ethiopia)
The most influential figure of the late Ikhshidid period was an individual of East African origin who rose through the ranks of the military and administration. Born in Abyssinia, he was originally an enslaved person who eventually became the de facto ruler of Egypt and Syria. His career is a notable example of the diverse social origins of the powerful military elite in the medieval era.

127. (A) Both A and R are true and R is the correct explanation of A.
The Ayyubid Sultanate was structured as a collection of semi-autonomous principalities governed by members of the ruling family. Saladin deliberately distributed major cities and regions to his relatives to ensure local defense and maintain family control over the empire. While this decentralized model provided flexibility, it also led to frequent internal rivalries among the princes after the death of the central authority.

128. (D) Statement I is incorrect but Statement II is correct.
The Qachar period in Iran was a time of significant social and religious upheaval, which saw the emergence of the Babi movement. While the dynasty attempted several military reforms, they generally struggled to create a modern and effective national army on par with contemporary European standards. This era was defined by the tension between traditional state structures and rising demands for social and political change.

129. (A) I, II, III, IV
The Ghaznavid dynasty developed through a clear sequence of leaders who expanded and then attempted to preserve their empire. Starting with the early foundation by Sabuktigin, the state reached its peak under Mahmud before facing challenges during the reign of Masud I. The final stages of their rule in India were overseen by later sultans like Khusrau Malik before the dynasty's collapse.

130. (D) Sanjar - Defeated the Mongols
The Saljuq Empire reached its zenith under a series of powerful sultans who controlled a vast territory and patronized a golden age of Persian culture. However, the later years were marked by significant military setbacks. Ahmad Sanjar, the last great ruler of the unified empire, was famously defeated by the Qara Khitai in the east, rather than achieving a victory over the Mongol forces.

NODIA

131. (A) P-1, Q-3, R-2, S-4
The Samanid era was a golden age of learning that produced some of history's most influential scholars. Brilliant minds achieved groundbreaking work in medicine, philosophy, mathematics, and poetry during this period. The court at Bukhara served as a major center for research and literature, attracting specialists whose medical encyclopedias, scientific observations, and artistic compositions remained foundational texts for many centuries throughout the world.

132. (C) Mosques completely devoid of minarets
Fatimid architecture is renowned for its distinctive style, which introduced keel-shaped arches and complex stucco decorations to Egypt. Their buildings frequently utilized minarets and other monumental features to project the dynasty's religious and political power. While their style evolved, it certainly included minarets as prominent structural elements in their major mosques, which served as essential landmarks in their newly founded capital city.

133. (B) Ala ad-Din Muhammad sought to replace the Abbasid Caliph with an Alid.
During the height of their power, the Khwarizmshahs experienced significant tension with the central caliphal authority in Baghdad. One of their most ambitious rulers openly challenged the legitimacy of the Abbasid Caliph and even planned to install a different spiritual leader from the Alid line. This move reflected the dynasty's desire to assert complete religious and political dominance over the entire Islamic world.

134. (B) Hulagu's withdrawal and Mamluk cavalry mastery.
The Mamluk victory at the Battle of Ain Jalut was made possible by a combination of strategic timing and superior battlefield tactics. The withdrawal of a large portion of the Mongol army due to internal succession issues in the east significantly weakened their forces in the region. The Mamluks utilized their elite training and mastery of cavalry tactics to deliver a decisive defeat to the remaining Mongols.

135. (A) I, II, III, and IV
The Aghlabid dynasty established a powerful and prosperous state in North Africa that became a major Mediterranean force. They founded their own local authority, developed a significant navy, and were instrumental in the introduction of Maliki law to the region. Their architectural contributions include major mosques in Tunisia, reflecting the economic and cultural strength of their rule during the ninth century.

136. (A) Fostering a golden age of classical Arabic poetry while defending Islamic borders
The Hamadanid dynasty is defined by its ability to merge high intellectual achievement with its role as a frontier military power. Their court in Aleppo became the most prestigious center for Arabic literature during a period of intense conflict with the Byzantine Empire. This unique synthesis allowed them to project an image of cultural brilliance and religious devotion as defenders of the Islamic faith.

137. (A) Idris I - Poisoned allegedly on the orders of Harun al-Rashid
The founder of the Idrisid dynasty faced immediate and lethal opposition from the established eastern powers. After successfully building an independent state in Morocco, he was targeted by an assassination plot that ended his life prematurely. This action was allegedly orchestrated by the Abbasid center to remove a charismatic Alid rival who had established a powerful and autonomous alternative to their authority.

138. (B) State-controlled manufacture of textiles bearing official inscriptions
Throughout several medieval Islamic dynasties, the Tiraz system was a vital part of the state economy and political ceremony. These specialized factories produced high-quality fabrics that were often inscribed with the ruler's name or religious slogans. Such textiles served as prestigious gifts and official uniforms, functioning as a visible symbol of authority and a state monopoly on luxury goods and religious propaganda.

139. (D) They heavily persecuted the Christian population of Egypt.
The Ikhshidid dynasty ruled Egypt and Syria during the mid-tenth century, maintaining a sophisticated military and administrative system. While they faced numerous external threats and internal crises, their government was generally noted for following established models of provincial administration. They did not engage in a policy of systemic persecution against the Christian population, allowing for a relatively stable social environment under their rule.

140. (B) Unifying the Muslim territories of Egypt and Syria to encircle the Crusader states
Saladin's most successful military strategy involved the political and administrative unification of the various Muslim lands surrounding the Crusader territories. By bringing Egypt and Syria under a single command, he was able to apply overwhelming pressure and coordinate campaigns from multiple fronts. This encirclement effectively isolated the Latin kingdoms and led to their eventual defeat at the Battle of Hattin.

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141. (B) Widespread discontent with Qachar despotism, foreign concessions, and economic stagnation
The Constitutional Revolution in Iran was driven by a deep sense of frustration with the central government's inability to modernize and protect the nation's interests. The monarchy's absolute power and its practice of granting lucrative concessions to European powers triggered broad opposition among intellectuals, clergy, and merchants. This movement sought to establish a representative government that could ensure national sovereignty and economic reform.

142. (B) Abu'l-Fadl al-Bayhaqi
A highly detailed and sophisticated account of the inner workings of the Ghaznavid court was provided by one of its own administrative officials. His historical work is famous for its literary quality and its intimate portrayal of the reigns of Mahmud and Masud I. This text remains one of the most important primary sources for understanding the politics and culture of the dynasty.

143. (A) Both Statement I and Statement II are correct.
The internal structure of the Saljuq Empire eventually contributed to its fragmentation and decline. The practice of appointing military tutors to guide young princes often led to these officials seizing power for themselves as independent rulers. This political instability and the resulting division of the empire into smaller states weakened the overall defense of the region, facilitating the success of the early Crusades.

144. (B) They did not rely entirely on Arab tribal levies.
The Samanid military was characterized by a transition toward a professional army composed of highly trained slave-soldiers of Turkic origin. This model provided the dynasty with a loyal and disciplined force that was superior to traditional tribal levies. This shift toward a centralized military structure was a key feature of the Samanid state and was later adopted by many subsequent Islamic dynasties.

145. (B) Establishing the Sulayhid dynasty in Yemen as Fatimid vassals
The Fatimid Caliphate's missionary network achieved a major success by expanding its political and religious influence into the southern Arabian Peninsula. By converting the local leadership, they established a loyal client state in Yemen that recognized Fatimid authority. This strategic alliance extended the caliphate's reach along the vital trade routes of the Red Sea and provided a valuable base of support.

146. (A) Inalchuq - Governor of Otrar who seized Mongol trade goods
A pivotal moment in world history was triggered by the actions of a local Khwarizmian official on the empire's eastern border. By seizing a Mongol trade caravan and executing its members, he provided Genghis Khan with the justification for a massive invasion. This incident at Otrar led directly to the rapid and total destruction of the Khwarizmian Empire by the Mongol armies.

147. (B) The Black Death weakening the Bahri power base and the rise of Circassian emirs
The shift in power within the Mamluk Sultanate was significantly influenced by the demographic and economic impact of the Black Death. The plague decimated the existing military elite, allowing new factions of Circassian origin to gain prominence within the administration. These emirs eventually seized control of the throne, marking the transition from the Bahri to the Burji phase of the sultanate.

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148. (B) A prosperous period marked by agricultural expansion and hydraulic engineering
Aghlabid rule in Ifriqiya is remembered as an era of significant economic and structural development. The dynasty invested heavily in irrigation systems and public works, which led to a major increase in agricultural production and regional wealth. This prosperity supported a vibrant urban culture and funded the dynasty's ambitious naval and architectural projects, transforming North Africa into a major Mediterranean power.

149. (D) They were staunch allies of the Byzantine Empire.
The Hamadanid dynasty is famous for its long and bitter conflict with the Byzantine Empire along the northern Islamic frontier. Far from being allies, they were the primary defenders against Byzantine efforts to reclaim territories in Syria and Mesopotamia. Their struggle was celebrated in contemporary literature, though

interests. These concessions, which covered industries such as tobacco and mineral resources, were often granted in exchange for quick cash to fund the royal court. This practice led to widespread domestic resentment and became a major catalyst for later political and social reforms.

116. (B) Plunder for military funds and to project a Ghazi image.
Mahmud of Ghazni's attack on Somnath was motivated by both financial necessity and ideological goals. The massive wealth obtained from the temple helped sustain his large professional army and supported his ambitious campaigns in other regions. Additionally, these actions reinforced his reputation as a powerful defender of the faith, enhancing his legitimacy and prestige throughout the broader Islamic world at the time.

117. (B) Nizam al-Mulk
The most influential statesman of the Saljuq era was a brilliant vizier who served as the administrative backbone of the empire for several decades. He was responsible for implementing major governmental and educational reforms that defined the state's character. His career ended abruptly when he was targeted and killed by members of the Nizari Ismaili group, an event that significantly impacted the dynasty's stability.

118. (D) Statement I is incorrect but Statement II is correct.
The Samanid dynasty was of local Iranian origin rather than Arab, and they were the primary architects of the Persian cultural revival. They actively supported the translation of scientific and religious texts into Persian, which helped elevate the language to a major intellectual status. Their patronage transformed their territories into a leading center for scholars and writers in the tenth-century Islamic world.

119. (D) The state strictly forbade private enterprise.
The Fatimid economy was highly developed and integrated into Mediterranean and Indian Ocean trade networks. While the state maintained control over key industries like textiles and monitored agricultural production along the Nile, it did not forbid private enterprise. Merchants and private traders thrived under the dynasty's relatively tolerant and commercially focused administration, contributing to the overall prosperity and wealth of the Fatimid Caliphate.

120. (B) Mobilizing large armies of Kipchak and other Turkic steppe nomads
The Khwarizmshahs were able to establish themselves as a dominant regional power by drawing upon the military strength of Turkic tribes from the Eurasian steppes. These highly skilled and numerous nomadic warriors provided the core of their expansive armies. This military capability allowed the dynasty to conquer vast territories across Central Asia and Greater Iran during their rapid rise in the late twelfth century.

121. (A) Shajar al-Durr - The only female ruler of the Mamluk era
At the transition between the Ayyubid and Mamluk periods, a remarkable woman held supreme power in Egypt. Originally an influential figure in the royal court, she was briefly recognized as the sovereign following the death of the last Ayyubid sultan. Her reign symbolizes the shifting political landscape that eventually led to the full establishment of military rule by the Mamluk elite in Cairo.

122. (B) The need to control rebellious Arab garrisons (jund) and conquer Sicily
The Aghlabid dynasty transitioned toward a more militarized administration to address internal instability and pursue external expansion. They faced frequent revolts from the established Arab military classes, which necessitated the development of new, loyal forces. Simultaneously, the ambition to conquer Sicily required a robust military and naval organization, leading the emirs to prioritize martial strength and centralized command during their reign.

123. (B) Their patronage of Arabic poetry, specifically Al-Mutanabbi and Abu Firas
The Hamadanid dynasty is historically celebrated for its role as a premier patron of Arabic high culture. Their court in Aleppo became a destination for legendary poets who composed some of the language's most enduring works. This investment in literary excellence, despite the dynasty's relatively small size and constant military challenges, ensured their lasting legacy as champions of the Arabic intellectual tradition.

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Cairo under later rulers. This era included both highly controversial reigns and periods of long administrative stability before the dynasty's eventual decline and overthrow.

159. (B) Ala ad-Din Muhammad's overextension and alienation of the Abbasid Caliph and religious classes
The collapse of the Khwarizmian Empire was accelerated by the internal political isolation of its leadership. By challenging the spiritual authority of the Abbasid Caliph and clashing with the religious establishment, the sultan lost critical support within his own realm. This domestic friction, combined with his rapid and overextended military expansions, left the empire fragile and unprepared for the Mongol onslaught.

160. (C) I, II, and V only
The Mamluk Sultanate was a powerful military state that successfully ended the Crusader presence in the Levant and developed a sophisticated administrative and postal system. Their strength was based on a professional elite trained in rigorous martial arts. Unlike traditional monarchies, they did not maintain a strict hereditary succession, and their artistic style remained distinct from contemporary European Gothic traditions.

161. (B) Holding a charter of investiture from the Abbasid Caliph
The Aghlabid emirs secured their right to rule Ifriqiya by maintaining a formal and nominal connection to the central caliphal authority in Baghdad. By holding an official appointment from the Abbasid Caliph, they gained the religious and political legitimacy needed to govern their local subjects. This official status allowed them to operate with significant autonomy while remaining part of the broader Sunni Islamic community.

162. (A) Abu Firas al-Hamdani - Famous warrior-poet captured by Byzantines
The Hamadanid dynasty produced one of the most celebrated figures in Arabic literature, known for his dual role as a military leader and a master poet. His life was defined by the frontier wars against the Byzantines, during which he was famously taken prisoner. His poetry, composed during his captivity and on the battlefield, remains a classic of the Hamadanid cultural golden age.

163. (A) It believes the Imam must be an active, fighting descendant of Ali and Fatima.
The Zaydi branch of Shia Islam, which was adopted by the Idrisid dynasty, is characterized by its specific requirements for leadership. Unlike other Shia groups that recognize a line of infallible Imams, Zaydis believe that any qualified descendant of the Prophet's family who actively fights for justice can be the Imam. This focus on militant leadership resonated with many autonomous communities in the Maghreb.

164. (B) They were heavily involved in Mediterranean naval warfare.
The Tulunid dynasty focused its resources on establishing a powerful and independent land empire based in Egypt and extending into Syria. They built a massive professional army and invested heavily in local infrastructure and agriculture. While they were a major regional power, their military activities were primarily terrestrial rather than centered on large-scale naval operations in the Mediterranean Sea.

165. (B) He was a black eunuch slave who rose to be the sovereign of Egypt and Syria.
The rule of Kafur represents an extraordinary instance of social mobility in the medieval Islamic world. Born in East Africa and starting his life in servitude, his administrative brilliance and military command allowed him to become the effective head of the Ikhshidid state. He successfully maintained regional stability and patronized the arts, demonstrating that merit could lead to the highest political authority.

166. (B) He restored Sunni orthodox rule and decisively checked the Crusader expansion.
Saladin is widely venerated for his success in unifying the Muslim world and his victory over the Crusader forces at the Battle of Hattin. By dismantling the Fatimid Caliphate, he restored Sunni dominance in Egypt and directed all regional resources toward the liberation of Jerusalem. His leadership and strategic vision permanently altered the course of history in the Levant.

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the continuous warfare eventually exhausted their resources and contributed to the dynasty's eventual decline.

150. (B) An Islamic religious school or monastery, often associated with Sufism
Throughout the Maghreb, institutions known as zawiyas became central to the region's social and religious life. These centers often originated around the tomb of a saintly figure and functioned as places of worship, learning, and hospitality. They played a crucial role in the spread of Sufi practices and the preservation of Islamic learning, often providing social services to the local population.

151. (D) Mosque of Ibn Tulun
One of Cairo's most iconic and ancient religious buildings was constructed during the ninth century by the founder of the Tulunid dynasty. Known for its unique spiral minaret and massive courtyard, the mosque remains a masterpiece of early Islamic architecture. Its grand design and enduring structure serve as a testament to the wealth and independence of Egypt during this significant historical period.

152. (A) Both A and R are true and R is the correct explanation of A.
The Ikhshidid dynasty maintained a precarious autonomy by navigating the complex rivalries between the surrounding powers. By effectively defending against early Fatimid invasions from the west while simultaneously containing the Hamadanid threat from the north, they secured their position in Egypt. This strategic balancing act allowed them to remain the dominant regional power until the eventual collapse caused by internal crises.

153. (C) Statement I is correct but Statement II is incorrect.
The Ayyubid dynasty was deeply committed to the restoration of Sunni orthodoxy in Egypt after replacing the Shia Fatimids. They heavily patronized the establishment of madrasas to promote the study of Sunni law and theology throughout their territories. Saladin and his successors did not appoint Shia officials but rather focused on strengthening the Sunni religious and educational infrastructure.

154. (D) I, II, III, and IV
The Qachar dynasty faced a series of internal and external challenges that significantly undermined its authority and territorial control. Disastrous treaties with the Russian Empire led to the loss of the Caucasus, while domestic protests against foreign concessions weakened royal prestige. These crises, combined with the later Constitutional Revolution, fundamentally transformed the political landscape and the power of the monarchy.

155. (D) Battle of Dandanaqan - Ghaznavid victory
The history of the Ghaznavid Empire was drastically changed by a major military engagement in 1040. In this battle, the heavily armored Ghaznavid forces were decisively defeated by the more mobile Saljuq Turks. This outcome was not a victory for the dynasty but rather a catastrophic failure that resulted in the permanent loss of their western territories, including the Khorasan region.

156. (A) P-3, Q-1, R-4, S-2
The Saljuq Empire was shaped by a succession of powerful leaders who expanded its borders and consolidated its administration. They were officially recognized by the caliphate, achieved historic victories against the Byzantines, and reached a cultural zenith under sophisticated viziers. The empire's later period was marked by the reign of its last major unified sultan before it eventually fragmented into smaller regional states.

157. (C) They actively repressed the Persian language.
The Samanid dynasty is most famously recognized as the primary patron of the Persian cultural renaissance. Rather than repressing the language, they actively encouraged its use in literature and administration, facilitating the emergence of New Persian as a major intellectual medium. Their support for Persian heritage within an Islamic framework defined the cultural identity of Central Asia for several centuries.

158. (A) II, I, III, IV
The Fatimid Caliphate developed through a clear sequence of leaders who expanded its reach from North Africa to the heart of Egypt. Starting with the dynasty's founder, the caliphate saw its major conquest of Egypt and the foundation of

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effectively and maintain control over their financial and military resources.

176. (A) Rashid (the regent) and then Idris II
Following the assassination of the Idrisid dynasty's founder, the young state was managed by a loyal regent until the heir reached maturity. This period of regency was critical for preserving the political gains made by the first Idrisid ruler. Once he took power, the second Idrisid sultan became the true consolidator of the empire, establishing the city of Fez as its permanent capital.

177. (A) Both A and R are true and R is the correct explanation of A.
Ahmad ibn Tulun achieved remarkable financial independence by retaining the immense tax revenues generated in Egypt. By discontinuing the practice of sending these funds to the Abbasid capital in Baghdad, he was able to invest in local infrastructure and a massive personal army. This economic policy transformed Egypt into a prosperous and powerful state, allowing for the construction of legendary public works.

178. (C) Statement I is correct but Statement II is incorrect.
The Ikhshidid dynasty was successful in protecting Egypt from several major military campaigns launched by the Fatimid Caliphate in North Africa. However, the end of their rule was not caused by the Crusaders, who were not a major presence in the region during the tenth century. Instead, the Ikhshidid state eventually succumbed to a final Fatimid conquest during a period of internal weakness.

179. (A) I, II, and III only
The Ayyubid dynasty left a lasting impact on Egypt and the Levant through its military conquests and architectural projects. They overthrew the Fatimids, developed strong trade links with European maritime states, and fortified Cairo with a massive citadel. While they were major regional powers, their struggle against the Mongols was primarily managed by their successors, the Mamluks, during the mid-thirteenth century.

180. (D) Capital - Isfahan
The Qachar dynasty is known for establishing a new political and administrative center that has remained the capital of Iran to this day. This relocation of the capital to Tehran in the late eighteenth century reflected a shift in the country's strategic focus. Earlier dynasties, such as the Safavids, had ruled from Isfahan, but that city was not the Qachar capital.

181. (A) P-2, Q-1, R-4, S-3
Many powerful medieval Islamic dynasties are closely identified with the major cities that served as their administrative and cultural hubs. These capitals, such as Ghazni, Bukhara, Cairo, and Aleppo, became famous for their grand palaces, prestigious madrasas, and vibrant intellectual life. The location of these centers reflected the geographic reach and cultural focus of each dynasty during their period of greatest influence.

182. (B) The permanent conversion of the entirety of India to Islam
Mahmud of Ghazni's numerous military campaigns had a profound effect on the Indian subcontinent, leading to the weakening of local kingdoms and the accumulation of immense wealth. While these raids established a permanent Ghaznavid presence in the northwest and introduced Persian culture to the region, they did not lead to the total conversion of the entire subcontinent to Islam during his reign.

183. (B) It fractured into smaller regional states such as the Saljuqs of Rum, Kerman, and Syria.
The decline of the Great Saljuq Empire was marked by a process of internal fragmentation rather than an immediate conquest by a single foreign power. As central authority weakened, various branches of the family and local military commanders established autonomous states in Anatolia, Syria, and different parts of Iran. This division into smaller sultanates permanently ended the unity of the Great Saljuq state.

184. (B) State patronage that actively encouraged the revival of Persian language and Sassanid heritage within an Islamic framework
The cultural blooming under the Samanid dynasty was the result of a deliberate policy to foster a Persian identity. By supporting poets and scholars who wrote in New Persian and claimed

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descent from ancient Iranian kings, the court at Bukhara created a unique and influential cultural synthesis. This state-led patronage ensured the preservation and modernization of Persian heritage for future generations.

185. (B) I, II, IV, and V
The Fatimid Caliphate's history began in North Africa with the support of powerful Berber tribes and the foundation of a new capital in Tunisia. Their rule was marked by significant religious schisms and reached its end in Egypt during the late twelfth century. Throughout their existence, they were the primary rivals of the Abbasids, rather than their allies, challenging their religious and political authority.

186. (B) The Mongols under Genghis Khan
The Mongol invasion of the Khwarizmian Empire was characterized by the systematic destruction of urban centers and agricultural infrastructure. These invaders utilized a strategy of extreme violence and devastation to crush any potential for future resistance. This scorched-earth approach led to the permanent decline of many historic cities in Central Asia and the total collapse of the Khwarizmian state during the early thirteenth century.

187. (A) Ain Jalut - Decisive battle where Mamluks defeated Mongols
The Mamluk Sultanate achieved one of its most famous military victories in 1060 at a site in the Galilee. This battle was a historic turning point, as it represented the first major setback for the expanding Mongol Empire in the Middle East. The Mamluk success preserved Egypt and the Levant from Mongol conquest and established the dynasty as the preeminent power in the region.

188. (B) Tunisia, eastern Algeria, and western Libya
The region known as Ifriqiya in the medieval period covered a significant portion of central North Africa. It served as the heart of several powerful dynasties, most notably the Aghlabids, who ruled from Tunisia and expanded their influence into neighboring territories. This geographic area was a vital hub for Mediterranean trade and served as a base for many early Islamic cultural and military developments.

189. (D) Sayf al-Dawla managed to conquer Constantinople.
The Hamadanid dynasty is most famous for its role as a frontier power that consistently challenged the Byzantine Empire. While they won several significant battles and their court in Aleppo was a major cultural center, they never achieved the conquest of the Byzantine capital. Their military efforts were primarily focused on defending Northern Syria and Upper Mesopotamia from a resurgent Byzantine military.

190. (B) Established the first autonomous state in Morocco, separate from eastern Caliphates.
The Idrisid dynasty is considered pivotal in Moroccan history because it created an independent political entity that was free from the control of the eastern caliphates. By establishing their own capital and providing a local Alid leadership, they laid the foundation for a distinct Moroccan national and religious identity. This autonomy marked the beginning of Morocco's history as a sovereign Islamic power.

191. (A) The introduction of minarets with a spiral outer staircase in Egypt, influenced by Samarra
The Tulunid dynasty introduced a unique architectural style to Egypt that reflected their Turkic origins and connections to the Abbasid court. Their most famous mosque in Cairo features a distinctive spiral minaret that was inspired by the Great Mosque of Samarra in Iraq. This structural innovation remains one of the most recognizable and historically significant features of early Islamic architecture in the region.

192. (A) Al-Kindi (the historian) and Ibn Sa'id
Our understanding of the Ikhshidid period is primarily derived from the works of several contemporary and later historians who documented the dynasty's political and administrative history. These scholars provided detailed accounts of the military campaigns, economic conditions, and the influential role of the regent Kafur. Their writings remain the essential primary sources for reconstructing the history of tenth-century Egypt and Syria under Ikhshidid rule.

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193. (C) Statement I is correct but Statement II is incorrect.
The Ayyubid dynasty promoted active trade networks that connected their territories with major European commercial centers, particularly through Italian maritime republics. While the ruling family was of Kurdish origin, their military was a diverse force that included various Turkic groups and later an increasing number of Mamluk slave-soldiers. This multi-ethnic military structure was essential for their defense of the realm against multiple external threats.

194. (D) They did not lose their capital, Tehran, permanently to foreign powers.
The Qachar dynasty faced numerous external pressures, including significant military defeats and the occupation of parts of Iran by foreign armies during international conflicts. However, throughout their reign, they managed to retain control of their primary political center, Tehran. This city remained the seat of their government until the dynasty was eventually replaced in the early twentieth century by a new military leadership.

195. (B) A combination of highly mobile Turkic cavalry and war elephants
The Ghaznavid military was a powerful and versatile force that integrated different types of elite units. They utilized highly mobile Turkic cavalry for rapid maneuvers while also incorporating massive war elephants obtained from their Indian campaigns. This combination provided a significant tactical and psychological advantage, allowing the dynasty to dominate both the plains of Central Asia and the diverse terrains of the Indian subcontinent.

196. (A) Toghrul Beg - Defeated the Buyids in Baghdad
The Saljuq Empire's rise to prominence was marked by a series of decisive military and political actions. One of its most significant achievements was the capture of Baghdad in 1055, which ended the influence of the Buyid dynasty over the Abbasid Caliph. This event established the Saljuqs as the supreme political authority and the primary protectors of Sunni orthodoxy in the Islamic world.

197. (B) Simultaneous pressure from the Qarakhanids in the north and the Ghaznavids in the south
The Samanid dynasty eventually collapsed under the simultaneous pressure from two rising Turkic powers. While the Qarakhanids launched invasions from the north into Transoxiana, the Ghaznavids seized Samanid territories in the south, including Khorasan. This two-front struggle, combined with internal instability, brought an end to Samanid rule and the era of their cultural and political dominance in Central Asia.

198. (B) The belief by some followers that the Caliph Al-Hakim was a divine incarnation or had entered occultation
The Druze faith emerged from a specific religious crisis within the Fatimid Caliphate during the eleventh century. A group of followers began to view the reigning caliph as a divine figure rather than just a spiritual leader. Following his mysterious disappearance, these believers developed a unique and separate set of doctrines that evolved into a distinct religious community that persists to this day.

199. (C) The empire reached its greatest territorial extent under Atsiz.
The Khwarizmian Empire experienced a rapid and dramatic rise, reaching its historical zenith under its later sultans rather than its founder. While early rulers established the dynasty's independence, it was during the late twelfth and early thirteenth centuries that they controlled a massive territory spanning from Central Asia to Iran. This expansion was halted only by the overwhelming and destructive Mongol invasion.

200. (B) A comprehensive curriculum of martial arts, horsemanship, and military tactics
The Mamluk military elite was defined by a rigorous training system known as furusiyya. This curriculum went beyond simple combat and included advanced horsemanship, tactical maneuvers, and the use of various weapons like the bow and lance. This professionalized training ensured that Mamluk soldiers were among the most skilled and effective fighters in the medieval world, capable of defending their empire.

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250. (A) The Arabic script with a few modified letters
The development of New Persian during the Samanid era was a pivotal cultural event that utilized the Arabic alphabet for writing the Persian language. To accommodate sounds specific to Persian, a few modified letters were added to the standard script. This adaptation allowed for the flourishing of a sophisticated literary tradition that blended ancient Iranian heritage with Islamic themes, defining the intellectual life of the region.

251. (B) Reliance on borderland military contingents
The Samanid dynasty established a foundational administrative paradigm in the eastern domains using centralized bureaucratic systems. However, its structural integrity was compromised by a heavy reliance on military contingents drawn from borderland populations. This dependency created a specific vulnerability that eventually allowed military commanders within their own hierarchy to transition toward establishing independent sovereign power.

252. (A) As military commanders within the Samanid systemic hierarchy
Before establishing their own sovereign presence, the Ghaznavids functioned as integral components of the Samanid administrative framework. They initially operated as military commanders within the established systemic hierarchy of the Samanids. This position allowed them to eventually transform the existing military apparatus into a robust expansionist mechanism, facilitating their rise as a centralized and independent power.

253. (C) A highly centralized military autocracy focused on expansion
Under the Ghaznavids, the foundational basis of state authority underwent a significant transformation. They shifted away from the traditional landholding elites favored by their predecessors, instead establishing a highly centralized military autocracy. This model focused on consolidation and expansion, where direct resource extraction and military loyalty became the primary pillars of governance, setting a precedent for subsequent dynasties.

254. (D) The concentration of central military authority
The Ghaznavid structural model represented a crucial paradigm shift in the governance of eastern dynasties. It explicitly prioritized the concentration of military authority over the traditional methods of bureaucratic delegation seen in earlier systems. By emphasizing military loyalty and direct resource extraction, the state moved toward a centralized model that effectively superseded the decentralized provincial administration of the past.

255. (C) Through centralized bureaucracy and local landholding elites
In managing their vast eastern territories, the Samanids utilized a foundational administrative system that combined centralized bureaucracy with the cultivation of local landholding elites. This approach allowed for the management of diverse regions through established social structures. However, this decentralized provincial administration eventually faced challenges due to the dynasty's reliance on military forces drawn from the empire's borderland populations.

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256. (B) Using distinct doctrinal authority
The Fatimids challenged the established eastern power centers by implementing a comprehensive counter-structure. This challenge was primarily based on a distinct doctrinal authority and rigorous administrative centralization. By situating their core authority in new urban centers, they moved away from nominal subordination and created an independent sovereign entity supported by sophisticated economic networks and a meritocratic administrative bureaucracy.

257. (D) A dependence on meritocratic appointments and fiscal oversight
The Fatimid administrative framework was characterized by a sophisticated bureaucracy that moved beyond traditional tribal alliances. This system focused on meritocratic appointments and stringent fiscal oversight, which provided the state with the necessary resources to project influence across vast territories. Such a structure allowed the dynasty to control vital trade routes while maintaining a resilient and inclusive state apparatus.

and eventually defeat the Ghaznavid forces, leading to a permanent shift in regional power.

210. (A) I, II, III, and IV
The Saljuq Empire was a powerful Turkic state that played a decisive role in defending Sunni Islam through both military action and the creation of major educational institutions. They were instrumental in the early Crusader wars and the promotion of Persian culture. While they ruled a vast area, they never extended their military conquest to the Fatimid capital of Cairo, which remained outside their control.

211. (B) Reviving Persian language and identity within a Sunni Islamic context
The Samanid dynasty is historically significant for its role as the primary architect of the Persian cultural renaissance. By patronizing the emergence of New Persian and supporting the preservation of ancient Iranian heritage, they created a unique cultural model. This synthesis of Persian identity with Sunni Islam provided the foundational framework for the sophisticated civilizations that would dominate the eastern Islamic world for centuries.

212. (A) Al-Hakim bi-Amr Allah - Ordered the destruction of the Church of the Holy Sepulchre
The Fatimid Caliphate's history included the reign of a highly controversial ruler who issued several radical and disruptive decrees. One of his most historically significant actions was the order to dismantle a major Christian holy site in Jerusalem. This event had far-reaching consequences, impacting regional religious relations and eventually serving as a catalyst for the mobilization of the early Crusader movements in Europe.

213. (B) Holder of secular/political power and authority
In the medieval Islamic world, the title Sultan was used to distinguish a ruler who held actual political and military power from the caliph, who was the theoretical spiritual head of the community. This division of authority allowed regional leaders to manage their states with complete independence while maintaining a symbolic connection to Islamic unity. The title became a standard designation for most major autonomous rulers.

214. (D) They easily defeated the Ottoman Empire in 1517.
The Mamluk Sultanate was a major power that successfully defended the Middle East against both Mongols and Crusaders while fostering a period of significant cultural and architectural achievement. However, their military dominance eventually faltered due to economic decline and the rising power of the Ottomans. Their rule came to a definitive end after being defeated by the technologically superior Ottoman military in the early sixteenth century.

215. (B) The presence of Arab standing armies (jund) alongside Black African slave soldiers
The military structure of the Aghlabid dynasty was characterized by a diverse composition of forces. They relied on traditional Arab military units that had settled in North Africa, as well as an increasing number of professional slave-soldiers of African origin. This combination allowed the emirs to maintain control over their territories and pursue an active naval policy, while also helping to balance the power of rival local factions.

216. (B) Acting as a buffer state and championing jihad against the Byzantine reconquest
The Hamadanid dynasty carved out a significant role for itself by serving as the primary defensive barrier against the Byzantine Empire's efforts to reclaim Islamic territories. By positioning themselves as the champions of religious war, they gained immense prestige throughout the Islamic world. Their resistance in Northern Syria and Mesopotamia was a defining feature of the regional political landscape during the tenth century.

217. (B) Idris II
While the Idrisid dynasty was founded by an Alid exile, it was his son and successor who truly transformed the state into a centralized and urban power. He established the city of Fez, which became the administrative and cultural heart of the kingdom. His long reign was characterized by the consolidation of Berber support and the formalization of the dynasty's authority throughout the western Maghreb.

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218. (C) Statement I is correct but Statement II is incorrect.
The Tulunid economy flourished because of the state's careful management of Egypt's agricultural resources, including the restoration of the Nilometer to monitor flood levels. Ahmad ibn Tulun presided over a period of prosperity and was generally known for his religious tolerance rather than persecution. His administration focused on building a stable and wealthy state that supported diverse communities while asserting its independence.

219. (D) They did not pay any tribute to the Abbasids.
The Ikhshidid dynasty ruled Egypt and Syria as a semi-autonomous power while maintaining a formal and nominal relationship with the central caliphate. Unlike some contemporary rulers who completely severed ties, the Ikhshidids continued to provide symbolic and financial tribute to the Abbasid Caliphs. This policy helped them retain the religious and political legitimacy needed to govern their territories while managing their own regional affairs.

220. (A) Unifying Muslim states through diplomacy and marriage.
Beyond his legendary military successes, Saladin's longevity and influence were the result of his remarkable diplomatic skills. He worked tirelessly to bring the often-warring Muslim factions together through complex negotiations and strategic family alliances. This unification of Egypt, Syria, and Mesopotamia under a single vision was his greatest achievement, providing the necessary foundation for the eventual recapture of Jerusalem from the Crusaders.

221. (A) Abbas Mirza - Led military reforms and fought against Russia
During the Qachar era, a prominent crown prince recognized the need to modernize the Iranian military after facing defeats by the Russian Empire. He initiated significant reforms, including the adoption of European-style tactics and weapons, and led the defense of the nation's northern borders. His efforts represent an early and important attempt to address the technological and organizational gaps between Iran and European powers.

222. (B) Mahmud's policy of demanding scholars and artisans from conquered cities like Rayy and Khwarazm as tribute
The cultural brilliance of the Ghaznavid court was significantly enhanced by a deliberate policy of intellectual acquisition. Mahmud of Ghazni often demanded that prominent scholars and skilled artisans from newly conquered territories be sent to his capital. This forced relocation brought legendary thinkers to Ghazni, turning the city into a major center of learning and science that rivaled the greatest intellectual hubs of the era.

223. (B) Authored the 'Siyasatnama' and established the Nizamiyyah education network.
The legacy of the Saljuq vizier Nizam al-Mulk is defined by his profound influence on the administration and intellectual life of the Islamic world. He established a network of prestigious religious schools that standardized Sunni education and authored a famous treatise on statecraft. His work provided the organizational framework for the Great Saljuq Empire, ensuring its stability and ideological coherence for several decades.

224. (D) They were eventually conquered by the Fatimids.
The Samanid dynasty reached its peak as a prosperous center of Persian culture and Silk Road trade from its capital in Bukhara. They were staunch supporters of Sunni Islam and established a sophisticated administrative system. Their decline was caused by the rise of neighboring Turkic powers, specifically the Qarakhanids and the Ghaznavids, rather than by the distant Fatimid Caliphate in North Africa.

225. (B) The belief in an unbroken line of Imams descending from Ismail ibn Jafar
The state religion of the Fatimid Caliphate was based on a specific branch of Shia Islam that recognized a distinct line of spiritual succession. They believed that the religious and political authority of the community rested with the descendants of Ismail, the eldest son of the sixth Imam. This doctrine provided the ideological foundation for their caliphate and its mission to challenge the legitimacy of the Abbasid center.

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226. (C) Jalal ad-Din Mingburnu
The final years of the Khwarizmian Empire were defined by the heroic and desperate resistance of its last sultan against the overwhelming Mongol invasion. He led his forces in numerous battles across Central Asia and into the Indian subcontinent, pursued relentlessly by Genghis Khan's armies. His life became a symbol of defiance against the Mongol onslaught, though he was ultimately unable to rebuild his lost empire.

227. (A) Both A and R are true and R is the correct explanation of A.
The Mamluk Sultanate experienced a frequent turnover of rulers because the throne was often seized by the most powerful military commanders. Rather than relying on a strict hereditary principle, succession was determined through a competitive system of factional struggles and martial prowess. This environment fostered a state where political authority was closely tied to the ability to command the loyalty and respect of the military elite.

228. (C) Statement I is correct but Statement II is incorrect.
The Aghlabid emirs operated with significant autonomy in North Africa, managing their own military campaigns and regional administration. However, they maintained a nominal allegiance to the Abbasid Caliphs in Baghdad, recognizing them as the symbolic heads of the Sunni world. Unlike the later Fatimids, the Aghlabids did not claim the caliphal title for themselves, deriving their legitimacy from their official role as caliphal governors.

229. (D) I, II, and III and IV
The Hamadanid dynasty established a powerful regional authority in Upper Mesopotamia and Northern Syria, which became a major cultural and military hub. They were known for their staunch resistance against the Byzantine Empire and their vibrant court life in Aleppo. Additionally, their identity was shaped by their adherence to Twelver Shia Islam, making them a unique political entity in the medieval Middle Eastern landscape.

230. (D) Capital - Marrakech
The Idrisid dynasty is celebrated for establishing the foundations of the first independent Islamic state in Morocco, centered at their historic capital of Fez. Supported by local Berber tribes, they presided over a period of urban and cultural development. While they were instrumental in the history of the western Maghreb, they did not rule from Marrakech, which was founded by a later dynasty.

231. (D) P-3, Q-1, R-4, S-2
The history of Egypt, Syria, and Iran was shaped by a series of powerful dynasties, each founded by charismatic military or tribal leaders. These individuals established their authority during periods of transition, often moving from regional governorships to independent sultanates. Their foundational actions created new capitals, reformed administrations, and initiated eras of cultural and military expansion that defined the history of their respective regions for centuries.

232. (D) Defeat and expulsion of all Fatimid forces permanently
The Ikhshidid dynasty provided a period of stability in Egypt and Syria through their administrative skill and military defense. While they successfully resisted early invasions and fostered a vibrant cultural life in Fustat, they did not permanently eliminate the Fatimid threat. Their rule eventually came to an end when the Fatimids launched a final and successful conquest, leading to the establishment of the new Cairo-based caliphate.

233. (B) Predominantly Kurdish cavalry, later shifting to purchased Turkic Mamluks
The Ayyubid military reflected the evolving social and political landscape of the Middle East during the era of the Crusades. Originally centered on loyal Kurdish cavalry units from the ruling family's own background, the state increasingly relied on professional slave-soldiers of Turkic origin. This shift toward a Mamluk-dominated military eventually led to the professional soldiers seizing political power and founding their own sultanate after the Ayyubid decline.

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234. (B) The Shah granting a monopoly on tobacco production and sale to a British citizen
A major turning point in Iranian history was triggered by a royal decree that granted exclusive control over the tobacco industry to a foreign businessman. This concession sparked widespread anger among merchants, intellectuals, and the clergy, leading to a massive national boycott and the first major successful popular protest against the Qachar monarchy. This event demonstrated the growing power of organized domestic opposition to absolute royal authority.

235. (A) I, II, IV, and V
The Ghaznavid dynasty emerged from a background of professional slave-soldiers and grew into a major Persianate empire known for its cultural patronage and military raids. While they were instrumental in the history of Afghanistan and India, they did not construct the Minaret of Jam, which was built by their successors. Their rule is remembered for its support of literature and its eventually collapse under the pressure of rising regional powers.

236. (B) Maintain a large standing cavalry without a massive cash treasury by granting land revenues
The Saljuqs utilized the Iqta system as a pragmatic solution for supporting their extensive military needs in a decentralized empire. By granting the rights to collect local land revenues to military officers, the state ensured that its forces were supported and motivated without requiring direct cash payments. This arrangement also decentralized local administration, as officers became responsible for maintaining order and productivity in their assigned territories.

237. (A) Transoxiana - Core region of the Samanid Empire
The Samanid dynasty was centered in the northeastern territories of the Islamic world, with its cultural and political heart located in the fertile region of Transoxiana. From their capital in Bukhara, they controlled a vast and prosperous empire that served as the primary center for the Persian cultural renaissance. Their geographic location allowed them to dominate the Silk Road trade and project influence across Central Asia.

238. (B) A highly organized missionary network designed to spread Ismaili Shiism
The Fatimid Caliphate's power was built upon a sophisticated and secretive organization that worked to convert the population and undermine rival states. These trained missionaries operated throughout the Islamic world, spreading Ismaili Shia doctrine and establishing pockets of support for the Fatimid cause. This religious mission was a central part of the dynasty's identity and was essential for their rapid rise and long-term political success.

239. (D) The empire reached its greatest territorial extent under Atsiz.
The Khwarizmshahs rose from provincial status to become the dominant masters of Central Asia and Greater Iran through a sequence of ambitious sultans. While early rulers established the dynasty's independence and military strength, the empire's peak expansion occurred during its later years. This period of maximum territorial reach was followed by a catastrophic and sudden collapse when the state was dismantled by the Mongol invasion.

240. (B) Controlling and taxing the spice trade route between the Indian Ocean and the Mediterranean
The Mamluk Sultanate's immense wealth and military strength were heavily supported by its strategic control over international commerce. By dominating the routes that carried valuable spices and goods from the east to Europe, the state was able to collect significant customs duties. This commercial revenue funded their massive architectural projects, their professional military training, and the overall prosperity of their Egyptian and Syrian domains.

241. (B) The construction/expansion of the Great Mosque of Kairouan and the ribats of Sousse and Monastir
The Aghlabid dynasty left a profound architectural legacy in North Africa through their monumental building projects and military fortifications. They were responsible for the grand expansion of the main mosque in Kairouan, which became a masterpiece of early Islamic design. Additionally, they constructed numerous ribats along the coast, which served as combined religious and defensive structures, reflecting the dynasty's naval power and devotion.

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242. (B) Al-Mutanabbi
The Hamadanid court in Aleppo was a prestigious cultural center that attracted the most talented intellectuals of the tenth century. Among them, the poet Al-Mutanabbi is celebrated for his unparalleled mastery of the Arabic language and his influential compositions under the patronage of Sayf al-Dawla. His relationship with the Hamadanid ruler remains one of the most famous and culturally significant associations in Islamic literary history.

243. (C) Statement I is correct but Statement II is incorrect.
The Idrisid dynasty was instrumental in establishing the city of Fez as a premier hub for Islamic learning and culture in the western Maghreb. Their state provided the necessary stability and patronage for the growth of prestigious religious and educational institutions. While they founded an influential local kingdom, their political reach did not extend across the entire North African coast or into Egypt during their reign.

244. (B) They did not establish an enduring, centuries-long dynasty.
The Tulunids were the first independent local dynasty to rule Islamic Egypt, significantly improving the regional economy and leaving a lasting architectural mark. However, despite their military strength and significant wealth, their political authority was relatively short-lived. They were eventually re-absorbed by the central Abbasid Caliphate after only a few decades, failing to create a long-lasting and multi-generational ruling house in the region.

245. (B) Maintaining the stability and independence of the Ikhshidid state against various threats for over two decades
The most significant achievement of the late Ikhshidid era was the capable and stable rule of its regent, who successfully navigated numerous internal and external crises. He defended Egypt and Syria from Fatimid and Hamadanid attacks while patronizing a vibrant cultural life in Fustat. His ability to maintain the state's independence and prosperity for over twenty years remains a remarkable example of effective medieval governance.

246. (B) Citadel of Cairo - Fortified by Saladin
The Ayyubid dynasty significantly enhanced the defensive infrastructure of Egypt by constructing a massive military and administrative complex overlooking the capital. This project was initiated by Saladin to protect the city from potential Crusader threats and to provide a secure seat for the government. The citadel remained the heart of Egyptian political power for centuries, serving as a lasting monument to Ayyubid strategic vision.

247. (B) Selling national assets and concessions to European powers.
During the Qachar period, the Iranian government faced increasing domestic opposition due to its policy of selling exclusive economic rights to foreign interests. The practice of granting concessions for industries like tobacco, minerals, and banking in exchange for royal funds led to widespread anger among the clergy, merchants, and common people. This policy undermined the nation's sovereignty and became a major catalyst for subsequent popular protest movements.

248. (A) Ethnically Turkic but culturally and linguistically Persianized
The Ghaznavid elite represented a unique cultural synthesis that became a model for many subsequent Islamic dynasties. While they were of Turkic ethnic origin and maintained their martial traditions, they heavily embraced Persian language, literature, and administrative practices. This Persianized Turkic identity allowed them to effectively govern their diverse territories and patronize the significant cultural golden age that flourished under their rule in the east.

249. (D) They established their permanent, unified capital in Mecca.
The Saljuq Empire was a massive Sunni state that dominated the Middle East and Central Asia through its military strength and cultural patronage. While they were staunch defenders of the faith and promoted Persian high culture, their political structure often suffered from family divisions. They ruled from several major administrative centers throughout their history, but they did not establish a unified or permanent capital in the city of Mecca.

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201. (C) Ziyadat Allah I
The Aghlabid invasion of Sicily was launched in the early ninth century during the reign of an ambitious emir who sought to expand Islamic influence in the Mediterranean. This long and difficult military campaign was initiated after a request for intervention from a local Byzantine rebel. The eventual conquest established a significant Islamic presence on the island that lasted for over two centuries, impacting regional history.

202. (A) Both A and R are true and R is the correct explanation of A.
The Hamadanid dynasty is most remembered for its extraordinary patronage of the arts during a period of intense military conflict. While their celebrated ruler, Sayf al-Dawla, spent much of his reign fighting the Byzantines, his court in Aleppo became a premier destination for the era's greatest intellectuals. This cultural brilliance ensured that the dynasty's historical legacy focused on their sophistication rather than their military setbacks.

203. (C) Statement I is correct but Statement II is incorrect.
The Idrisid dynasty introduced centralized administrative and taxation models to Morocco, helping to organize the newly established Alid state. While they were instrumental in the development of cities like Fez and the spread of Islamic learning, they did not expand their military control into the Iberian Peninsula. Their influence remained primarily focused on the unification and Islamization of the Moroccan Maghreb and its various tribes.

204. (A) I, II, and III only
The Tulunid dynasty was characterized by its early administrative success, its multi-ethnic military force, and its significant investment in maritime capabilities. They founded their own local authority and ruled over Egypt and Syria with considerable independence. While they were eventually replaced by a return of direct Abbasid control, their downfall was not caused by a conflict with the later Saljuq Empire.

205. (D) Overthrow - By the Ayyubid general Saladin
The Ikhshidid dynasty ruled Egypt and Syria as semi-autonomous governors during a period of regional political transition. While they were a significant Turkic power, their rule eventually came to an end due to the expansion of the Fatimid Caliphate from North Africa. The dynasty was overthrown by Fatimid forces in 969, a period that predates the arrival and rise of Saladin by nearly two centuries.

206. (A) P-2, Q-4, R-1, S-3
The Ayyubid dynasty was shaped by a succession of leaders who each addressed specific military and political challenges. This included the unification of Muslim lands to recapture Jerusalem, the diplomatic return of the city through a treaty, and the consolidation of the empire after periods of division. Later rulers introduced the elite Mamluk corps, which eventually became the primary military and political force in Egypt.

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207. (D) The complete secularization of the Iranian state.
Qachar rule in Iran was marked by significant territorial losses, the introduction of modern educational institutions like the Dar ul-Funun, and major public protests against foreign economic influence. While the dynasty oversaw early modernization efforts, it did not implement a policy of complete secularization. The religious establishment remained highly influential throughout the Qachar period, and the state continued to be defined by its Islamic character.

208. (A) I, II, III, IV
The eastern Islamic world saw the rise of several major dynasties in a clear chronological progression. The era began with the cultural renaissance under the Samanids, followed by the military expansion of the Ghaznavids. Later, the Great Saljuqs established a massive empire across the Middle East, which was eventually succeeded in the east by the rapid but short-lived power of the Khwarizmshahs.

209. (B) The Saljuqs' superior mobility and hit-and-run tactics draining the heavy Ghaznavid army
The Ghaznavid military eventually lost its dominance in the west due to the tactical advantage held by the rising Saljuq Turks. While the Ghaznavids relied on large, heavy armies that were slow to move, the Saljuqs utilized the superior mobility of their light cavalry. These nomadic tactics allowed the Saljuqs to exhaust

258. (A) Creating an inclusive state apparatus to absorb diverse populations
A key priority of the Fatimid dynastic model was the creation of an inclusive state apparatus. This system was designed to absorb diverse local populations into a broader ideological and administrative structure. By synthesizing doctrinal legitimacy with economic centralization, the Fatimids established a resilient institutional model that fostered regional dominance and fundamentally altered the geopolitical balance of the era.

259. (C) In new urban administrative centers
To support their vast dynastic ambitions, the Fatimids systematically reorganized economic networks by situating their core authority within newly developed urban centers. These urban administrative hubs served as the foundation for their centralized governance and fiscal oversight. This strategic placement allowed the dynasty to control essential maritime and overland trade routes while projecting power across their western territories.

260. (A) Synthesis of doctrine and economic control
The geopolitical balance between eastern and western administrative traditions was fundamentally altered by the Fatimids' strategic synthesis of doctrinal legitimacy and economic centralization. By creating a resilient institutional model that integrated religious authority with rigorous fiscal management, the dynasty solidified its dominance. This approach allowed for the projection of immense influence and the creation of a stable state.

261. (D) Integrating nomadic military and bureaucracy
The emergence of the Saljuqs marked a critical phase in eastern dynastic organization through the integration of nomadic military traditions with sedentary administrative systems. Instead of dismantling existing structures, the leadership adopted pre-existing bureaucratic protocols to govern their expanding territories. This synthesis allowed the dynasty to maintain a loyal military core while utilizing established methods for long-term territorial governance.

262. (B) They initiated a strategic synthesis by adopting necessary sedentary protocols
Upon encountering a sophisticated pre-existing bureaucratic apparatus, the Saljuq leadership opted for a strategic synthesis rather than destruction. They maintained their mobile military core while adopting the sedentary administrative protocols required for managing vast territories. This adaptation was essential for sustaining their expansive empire, as it allowed the dynasty to bridge the gap between nomadic roots and governance.

263. (C) Compensating commanders and ensuring productivity
The Saljuqs implemented localized land-grant systems to serve two primary administrative purposes. These grants functioned as a means of compensating military commanders for their service while simultaneously ensuring provincial agricultural productivity. This model allowed the dynasty to maintain a robust military presence and territorial stability without placing an unsustainable financial burden on the central state treasury.

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264. (D) Negotiating central rule and local military landholders
The Saljuq administrative model was defined by a delicate balance of power that required constant negotiation. This process took place between the central dynastic authority and the increasing autonomy of regional military landholders. As the system of land grants expanded, managing the relationship between central rule and decentralized provincial power became a defining feature of the dynasty's political geography.

265. (A) The need for profound institutional adaptation
The Saljuq paradigm left an enduring legacy on subsequent eastern states by demonstrating the necessity of profound institutional adaptation. Although the dynasty achieved rapid consolidation through military superiority, sustaining long-term governance required integrating nomadic traditions with sedentary systems. This case study highlights how successful territorial acquisition ultimately depends on the development of stable and adaptable administrative infrastructures.

266. (B) Familial confederations and decentralized provincial governance
The Ayyubid dynastic framework was initially built upon familial confederations and decentralized provincial governance. To achieve their military objectives, they integrated specialized military cohorts into the core of the state apparatus. This structural dependency created a foundation for regional control but also established the conditions for a significant political shift when central authority began to fracture internally.

267. (B) Internal fractures from succession disputes
Specialized military elites, known as the Mamluks, transcended their subordinate status when the Ayyubid central authority began to fracture. This decline was primarily caused by internal succession disputes within the Ayyubid family. These conflicts allowed the military cohorts, who were already integrated into the state apparatus, to seize direct sovereign control and establish their own unique dynastic model.

268. (A) Non-hereditary military selection
The Mamluk dynastic model diverged significantly from the Ayyubid system by completely abandoning the principle of hereditary succession. Instead, the Mamluks implemented an intra-military competitive selection process. This institutionalized transition ensured that leadership was determined by military capability and consensus among elite factions, rather than traditional dynastic lineage, transforming the state into a permanent military aristocracy.

269. (C) Maintaining solidarity among elite military factions
Within the Mamluk military aristocracy, effective governance was entirely contingent upon maintaining solidarity among elite factions. Since the system relied on competitive selection rather than hereditary rights, the stability of the state depended on the collective agreement and cooperation of the military leadership. This shift ensured that military strength and internal unity remained the primary foundations of sovereign authority.

270. (D) Military over dynastic lineage
A major consequence of the Mamluk consolidation of power was the fundamental restructuring of the state's ideological and administrative foundations. This transition ensured that military capability permanently superseded traditional dynastic lineage as the basis for authority. While the Mamluks preserved the territorial integrity inherited from the Ayyubids, they transformed the government into an aristocracy defined by military prowess.

271. (C) Filling regional power vacuums
The Khwarizmshahs originally established their independent sovereign authority by capitalizing on regional power vacuums. Starting as provincial administrators, they leveraged the absence of strong central control to assert independence and rapidly transform their territory into a massive empire. Their strategy involved the aggressive absorption of neighboring lands and the quick mobilization of various military contingents to expand.

272. (B) A highly centralized yet administratively superficial structure
During their rapid territorial expansion, the Khwarizmshahs maintained a governance mode that was highly centralized but administratively superficial. This approach lacked the deep institutional integration found in other dynasties, as the central authority struggled to impose uniform fiscal or legal structures. Consequently, the state relied more on military coercion than on bureaucratic loyalty or the support of local elites.

273. (D) It lacked the ability to impose uniform fiscal or legal structures
The Khwarizmshah central authority faced significant challenges in managing its newly acquired domains because it could not impose uniform fiscal or legal structures. The rapid pace of conquest resulted in a state that governed culturally disparate regions without establishing a deep administrative presence. This lack of institutional depth made it difficult for the central government to foster long-term internal cohesion.

274. (A) Coercion
Due to a lack of bureaucratic integration and institutional loyalty, the Khwarizmshah state apparatus remained heavily reliant on coercion to maintain control. The dynasty's administrative framework was too superficial to cultivate stable

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relationships with local elites or populations. This reliance on force highlighted a structural instability where military dynamism significantly outpaced the development of a sustainable and resilient administrative infrastructure.

275. (C) Military dynamism often outpaces sustainable administrative infrastructure
The fragility of the Khwarizmshah model demonstrates a broader paradigm where military dynamism outpaces the development of sustainable administrative infrastructure. Rapid territorial acquisition without robust institutional synthesis or localized depth compromises the internal cohesion of a dynastic state. This case study emphasizes that extensive empires require more than just military expansion; they need resilient administrative systems to ensure long-term stability.

276. (A) They balanced nominal deference with complete practical independence
The Aghlabids managed their relationship with external eastern authorities by skillfully balancing nominal deference with complete practical independence. This diplomatic strategy allowed them to solidify their regional legitimacy without surrendering their autonomy. By maintaining this ambiguity, the dynasty successfully insulated its territories from direct imperial intervention while continuing to develop its own centralized military and significant civic infrastructure projects.

277. (D) Centralized military and infrastructure
The Aghlabid dynasty developed a sophisticated administrative structure characterized by a strong centralized military and substantial investments in civic and agricultural infrastructure. This model focused on localizing power and generating independent economic networks. By strengthening their domestic capabilities, the Aghlabids were able to maintain practical independence from larger imperial structures while fostering a stable and prosperous regional state.

278. (B) Tribal integration and urban centers
The Idrisids constructed their dynastic authority through the integration of local tribal confederations and the establishment of new urban political centers. Unlike dynasties that relied heavily on standing armies, the Idrisids focused on creating a cohesive regional identity that could transcend pre-existing tribal divisions. This approach allowed them to build a stable administrative framework and foster a distinct sovereignty.

279. (C) Creating a cohesive regional identity
The Idrisid state apparatus was highly dependent on creating a cohesive regional identity that transcended traditional tribal divisions. By focusing on tribal integration and the development of urban centers, the dynasty aimed to unify diverse groups under a singular political structure. This strategy provided a foundation for localized power that was less reliant on a large permanent military force.

280. (D) The localization of administrative power and generation of distinct identities
Both the Aghlabids and the Idrisids successfully insulated their territories from direct imperial intervention through the localization of administrative power and the generation of distinct regional identities. By establishing independent economic networks and solidifying their local legitimacy, these dynasties created resilient structures. Their success demonstrates a broader paradigm of western dynastic evolution characterized by regional autonomy and institutional self-sufficiency.

281. (A) To secure provincial revenues for a distant central authority
The Tulunids and Ikhshidids originated from administrative appointments that were initially intended to secure provincial revenues for a distant central authority. These roles were designed to ensure the steady flow of agricultural and fiscal resources to the empire's core. However, this administrative framework inadvertently provided local governors with the opportunity to monopolize these resources and pursue independent dynastic goals.

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282. (B) Redirecting agricultural wealth
The Tulunids transformed their dependent province into an autonomous state by deliberately redirecting agricultural wealth that was intended for the central authority. Instead of sending these fiscal resources away, they invested them into localized military development and monumental

299. (B) Centralizing resources in urban centers
The western dynastic approach projected regional dominance by concentrating fiscal and military resources within singular urban centers. This centralization was supported by rigorous bureaucratic oversight, which allowed the state to maintain direct control over its assets. By avoiding the decentralized land-grant systems of the east, these dynasties cultivated profound institutional resilience and established a strong base for power.

300. (A) Profound institutional resilience and ideological cohesion
Through direct resource monopolization and administrative centralization, the western model of dynastic governance cultivated profound institutional resilience and ideological cohesion. This approach allowed dynasties to maintain stability and project power more effectively than decentralized systems. By concentrating authority and assets, western states created a resilient structure that could withstand external pressures and ensure the longevity of the dynasty.

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dynasties can sustain their sovereignty within highly contested regional borderlands.

291. (C) Consolidated tribal factions
The foundational phase of the Qachar dynasty was defined by the rigorous consolidation of disparate tribal factions under a singular, authoritative leadership structure. Initially, the Qachars utilized traditional kinship networks and mobile military tactics to secure their hegemony over vast eastern territories. This process of unification was a necessary precursor to their later efforts at establishing a more institutionalized state.

292. (A) Lack of tribal system stability
The Qachar leadership initiated administrative centralization after recognizing the inherent limitations and lack of stability in a purely tribal governance system. To ensure long-term statehood, they shifted away from decentralized tribal autonomy. This transition involved subordinating regional leaders to a royal bureaucracy and establishing a fixed capital, reflecting the evolutionary requirements for maintaining permanent control over diverse eastern territories.

293. (D) Standard taxes and state-funded military
The Qachar administrative model required the implementation of a standardized taxation system and the creation of a loyal, state-funded military apparatus. These mechanisms were essential to counterbalance the autonomy of traditional tribal levies and to support the newly established royal bureaucracy. This shift toward institutional rigidities was necessary for the transition from a tribal confederation to a centralized state.

294. (B) Resistance to central encroachment
A direct consequence of the Qachar systemic shift toward central administrative control was intense internal friction and resistance. Provincial elites and regional tribal leaders often opposed the encroachment of the central government on their traditional autonomy. This conflict highlighted the contentious nature of transitioning from a decentralized tribal structure to a centralized bureaucracy required for permanent territorial statehood.

295. (C) The contentious shift necessary to achieve permanent territorial statehood
The Qachar case study demonstrates that the evolution of eastern dynasties involves a complex and often contentious shift from decentralized tribal autonomy to institutionalized statehood. This transition requires the subordination of regional leaders and the creation of standardized administrative structures. Ultimately, achieving permanent territorial statehood necessitates moving beyond tribal governance toward the rigidities of a centralized royal bureaucracy.

296. (D) Land grants and local command
Eastern governance models, such as those of the Saljuqs and Ghaznavids, frequently utilized decentralized land-grant systems and autonomous provincial military commands to manage their vast territories. By integrating nomadic military traditions with sedentary bureaucracies, these dynasties achieved rapid expansion. This structural reliance on delegated authority allowed for administrative flexibility but also introduced risks of eventual systemic fragmentation.

297. (A) Systemic fragmentation
The structural reliance on delegated military authority and decentralized land-grant systems in eastern dynasties inherently carried the risk of systemic fragmentation. While these methods facilitated the rapid absorption of diverse territories, they also empowered regional commanders. This delegation of power could eventually lead to the breakdown of central authority if the balance between the center and the provinces failed.

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298. (B) Exclusive non-landed military elites
Western regional dynasties, like the Fatimids and Mamluks, prioritized the formation of exclusive, highly specialized military elites that were independent of local landholding traditions. Unlike the eastern model of delegated commands, the western approach focused on maintaining a centralized and professional military force. This organization was designed to project regional dominance while ensuring the loyalty of the core military apparatus.

(B) A massive rebellion organized by the Janissary infantry
(C) A sudden and unexpected naval invasion by the Venetian fleet
(D) The complete lack of gunpowder weapons among Ottoman forces

9. Consider the following statements regarding the Ottoman Interregnum (1402-1413):
1. It was caused by the capture of Sultan Bayezid I.
2. It involved a civil war among the sons of Bayezid I.
3. Mehmed I eventually emerged victorious and reunited the empire.
4. The period saw a massive territorial expansion into Persia.

Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

10. Which of the following pairs concerning early Ottoman history is correctly matched?
(A) Battle of Kosovo - A major Ottoman victory over Serbian forces
(B) Edirne - The first capital established by Osman I
(C) Bursa - The final capital of the Ottoman Empire
(D) Anatolia - A region located in the Balkans

11. Which among the following was the most appropriate reason for the Ottomans to move their capital to Edirne in the 14th century?
(A) To escape the threat of the invading Mongol tribal armies
(B) To establish closer trade relations with Safavid Persia
(C) To abandon Anatolia due to the impact of severe famines
(D) To secure a strategic base for Balkan military conquests

12. Arrange the following Ottoman rulers in correct chronological order of their reign:
1. Murad I
2. Mehmed II
3. Bayezid I
4. Orhan

(A) 4, 1, 3, 2
(B) 1, 4, 2, 3
(C) 4, 3, 1, 2
(D) 1, 2, 3, 4

13. Which concept explains the rapid assimilation of conquered Balkan territories by the Ottomans?
(A) The mass deportation of the indigenous population
(B) The strict imposition of forced religious conversion on all citizens
(C) The Istimalet policy, which involved religious tolerance and tax concessions
(D) The complete destruction of local administrative structures

14. Which of the following is an incorrect pair of an Ottoman sultan and his prominent title?
(A) Bayezid I - Yildirim (The Thunderbolt)
(B) Mehmed II - Fatih (The Conqueror)
(C) Suleiman I - Kanuni (The Lawgiver)
(D) Selim I - The Builder

15. Consider the following statements about Sultan Mehmed II:
1. He conquered Constantinople in 1453.
2. He transformed the Hagia Sophia into a mosque.
3. He patronized both Islamic and Western Renaissance scholars.
4. He codified secular laws into the Kanun-name.
5. He was completely defeated by the Safavids.

Which of the statements given above are correct?
(A) 1, 2, 3, and 4
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

16. In the context of the Siege of Constantinople, which military innovation is primarily credited for breaching the Theodosian Walls?
(A) The use of advanced and persistent naval blockades alone
(B) The deployment of massive bronze cannons like the Basilica
(C) The introduction of Greek Fire into the Ottoman field troops
(D) The exclusive use of highly trained Janissary archer units

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CHAPTER 06
The Ottoman and Safavid Empire

1. Who is recognized as the principal founder of the Ottoman Empire in northwestern Anatolia?
(A) Selim I
(B) Osman I
(C) Orhan
(D) Bayezid I

2. Which of the following statements is incorrect regarding the early Ottoman expansion?
(A) The Ottomans strictly avoided using any Christian mercenaries in their early conquests.
(B) The Ottomans expanded initially at the expense of the declining Byzantine Empire.
(C) The early Ottoman fighters were often referred to as Ghazis.
(D) The capture of Bursa provided the Ottomans with their first major capital.

3. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Ottoman state rapidly grew from a small principality into a powerful empire.
Reason (R): The geopolitical location of the Ottomans on the Byzantine frontier allowed them to harness the Ghazi spirit for continuous expansion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. What is the precise definition of the term 'Ghazi' in the context of the early Ottoman state?
(A) An official responsible for collecting taxes for the central treasury
(B) A religious scholar focused on interpreting Islamic jurisprudence
(C) A governor appointed to rule a newly conquered European province
(D) A warrior fighting to expand the frontiers of the Islamic state

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5. Given below are two statements.
Statement I: Orhan, the son of Osman I, captured the city of Gallipoli, marking the first Ottoman foothold in Europe.
Statement II: The conquest of Gallipoli occurred only after the fall of Constantinople in 1453.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

6. Match List I with List II.
List I: (Ruler)
P. Osman I
Q. Orhan
R. Murad I
S. Bayezid I
List II: (Achievement/Event)
1. Defeated at the Battle of Ankara
2. Captured Bursa
3. Initiated the Devshirme system
4. Founder of the dynasty
(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

7. All of the following factors contributed to the early success of the Ottoman Empire, except:
(A) The strategic weakness of the Byzantine Empire
(B) The implementation of gunpowder weaponry
(C) The administrative inclusion of conquered populations
(D) The immediate support of the Safavid Empire

8. Which of the following best explains the primary cause of the Ottoman defeat at the Battle of Ankara (1402)?
(A) The tactical brilliance and military superiority of Timur

(C) 1, 2, and 4
(D) 2, 3, and 4

26. Which of the following correctly pairs an Ottoman administrative term with its meaning?
(A) Timar - Land grant given in exchange for military service
(B) Divan - The central imperial council for state affairs
(C) Beylerbey - The supreme governor of a provincial territory
(D) Sanjak - A district-level administrative and military unit

27. Which of the following is the most appropriate description of the 'Timariot' system?
(A) A method of naval conscription used to staff the imperial fleet
(B) A religious institution dedicated to interpreting the Sharia law
(C) A system of succession favoring the eldest son of the Sultan
(D) A land system used to maintain cavalry without direct payment

28. Arrange the following levels of Ottoman provincial administration in hierarchical order, from largest to smallest:
1. Eyalet
2. Kaza
3. Sanjak
4. Nahiye

(A) 1, 3, 2, 4
(B) 3, 1, 4, 2
(C) 1, 2, 3, 4
(D) 4, 3, 2, 1

29. In the civil administration of the Ottoman Empire, which official was identified as the absolute deputy of the Sultan?
(A) The Grand Mufti
(B) The Agha of the Janissaries
(C) The Grand Vizier
(D) The Chief Eunuch

30. Which of the following is an incorrect pair regarding Ottoman military structure?
(A) Sipahis - Provincial cavalry
(B) Janissaries - Elite household infantry
(C) Topcu - Artillery corps
(D) Levent - Elite mountain archers

31. Consider the following statements regarding the socio-religious conditions in the Ottoman Empire:
1. The society was broadly divided into the Askari and Reaya.
2. The Ulema held significant influence over education and justice.
3. Sufi orders like the Mevlevi and Bektashi were heavily suppressed and banned.
4. The Millet system allowed religious minorities autonomy in personal law.
5. Sharia law was applied to non-Muslims in matters of internal community disputes.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 5
(C) 2, 4, and 5
(D) 1, 2, 3, and 4

32. In the context of Ottoman society, how does the term 'Reaya' apply?
(A) It applies exclusively to the ruling military elite.
(B) It denotes the tax-paying lower class, regardless of religion.
(C) It refers specifically to Christian clergy.
(D) It means the highest-ranking religious scholars.

33. Which of the following statements about the Millet system is correct?
(A) It forced all minorities to follow Islamic jurisprudence
(B) It allowed religious groups to manage their own affairs
(C) It was applied only to foreign merchants living in cities
(D) It aimed at the complete cultural assimilation of others

34. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Bektashi Sufi order had a strong and unique relationship with the Janissary corps.
Reason (R): The Bektashi order served as the spiritual guides and chaplains to the Janissaries, blending mystic Islam with military discipline.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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17. Which statement is correct regarding the conquest of Egypt by the Ottomans?
(A) It was achieved during the reign of Suleiman the Magnificent.
(B) It resulted in the destruction of the Mamluk Sultanate by Selim I.
(C) It led to the immediate collapse of the Ottoman economy.
(D) It was accomplished without any significant military engagement.

18. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): Selim I's conquest of the Mamluk territories significantly increased the religious prestige of the Ottoman Empire.
Reason (R): The conquest gave the Ottomans control over the holy cities of Mecca and Medina.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

19. What was the primary effect of Suleiman the Magnificent's reign on the Ottoman legal system?
(A) The replacement of traditional Sharia with common law
(B) The abolition of religious courts throughout the empire
(C) The compilation of secular laws alongside religious law
(D) The decentralization of judicial power to local tribes

20. Which prominent Ottoman ruler is famously known in the Islamic world as 'Kanuni'?
(A) Osman I
(B) Selim I
(C) Mehmed II
(D) Suleiman I

21. Given below are two statements.
Statement I: The Battle of Mohács (1526) resulted in a decisive victory for Suleiman the Magnificent over the Kingdom of Hungary.
Statement II: Following the Battle of Mohács, the Ottoman Empire entirely lost its influence in Central Europe.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

22. Match List I with List II.
List I: (Battles)
P. Battle of Chaldiran
Q. Battle of Mohács
R. Siege of Vienna (1529)
S. Battle of Lepanto
List II: (Opponents of the Ottomans)
1. Safavids
2. Hungarians
3. Habsburgs
4. Holy League
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

23. All of the following were military forces or branches within the Ottoman Empire, except:
(A) Janissaries
(B) Sipahis
(C) Akinjis
(D) Qizilbash

24. What was the primary purpose of the Devshirme system in the Ottoman administration?
(A) To recruit Christian boys for state and military service
(B) To collect agricultural taxes from the local Muslim peasantry
(C) To regulate maritime trade routes in the eastern Mediterranean
(D) To manage the distribution of lands to the religious Ulema

25. Consider the following statements about the Janissaries:
1. They formed the elite infantry of the Ottoman army.
2. They were originally recruited through the Devshirme system.
3. They strictly served as cavalry troops.
4. They were heavily armed with firearms by the 15th century.
Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4

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urban expansion. This strategy allowed the dynasty to build an independent power base and ensure regional stability through economic reinvestment.

283. (B) Localized reinvestment and military
The Tulunid model of governance prioritized localized economic reinvestment and the cultivation of an independent military apparatus. By withholding provincial revenues from the distant central authority, the dynasty was able to fund urban expansion and state security. This focus on internal development ensured regional stability and allowed the Tulunids to establish a definitive typology of resource-driven dynastic autonomy.

284. (A) They replicated and refined the exact administrative model of the Tulunids
Following the eventual dissolution of the Tulunid system, the Ikhshidids replicated and refined the exact administrative model established by their predecessors. They leveraged local economic prosperity and agricultural wealth to maintain a robust defensive posture against regional competitors. This repetitive pattern underscores how local administrators could achieve autonomy by successfully monopolizing fiscal and military resources within their specific provinces.

285. (C) Autonomy through resource control
The historical pattern of the Tulunid and Ikhshidid dynasties emphasizes the structural reality that autonomy can be achieved through the control of regional resources. When local administrators successfully monopolize fiscal and military assets, the formation of an autonomous dynasty becomes highly likely. This case highlights the inherent fragility of distant central oversight when provincial leaders prioritize localized economic reinvestment.

286. (D) Strategic position and kin-based military
The Hamadanid dynasty was fundamentally characterized by its strategic geographic positioning as a buffer state and its reliance on mobile, kin-based military structures. Unlike larger empires, they did not depend on complex sedentary bureaucracies. Instead, their structural foundation rested on familial cohesion and tactical military agility, which allowed them to navigate the constant political pressures from neighboring powers.

287. (C) The direct taxation of agricultural hinterlands and transit routes
The primary focus of the Hamadanid economic administration was the direct taxation of agricultural hinterlands and transit routes. This localized fiscal approach was designed to support their military endeavors and maintain regional sovereignty. However, by prioritizing these immediate revenue sources over the development of integrated urban commerce, the dynasty limited its ability to build a more permanent state apparatus.

288. (B) Restricted permanent institutions
The Hamadanids' localized fiscal approach, which prioritized direct taxation of hinterlands and transit routes, had a significant impact on their state structure. While it supported their tactical military needs, it simultaneously restricted the development of a permanent, institutionalized state apparatus. This lack of administrative depth made the dynasty reliant on diplomatic flexibility and mobile military forces for its survival.

289. (D) Shifting alliances alternatively with eastern or western powers
To preserve their regional sovereignty, the Hamadanid leadership frequently employed a diplomatic strategy of shifting alliances. They aligned alternatively with dominant eastern or western powers depending on the immediate geopolitical environment. This flexibility allowed the buffer state to survive in a highly contested region by using acute tactical responsiveness rather than attempting to achieve overwhelming military or territorial superiority.

290. (A) Through diplomatic flexibility and acute tactical responsiveness
Regional buffer dynasties, such as the Hamadanids, primarily survive through diplomatic flexibility and acute tactical responsiveness. Their survival is not based on vast territorial control or massive bureaucracies, but on the ability to navigate pressures from larger neighbors. By maintaining mobile military structures and using shifting alliances, these

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

35. What defines the term 'Ulema' in Ottoman socio-religious life?
(A) A guild of secular craftsmen working in major urban centers
(B) The financial advisors responsible to the Grand Vizier
(C) The Muslim scholars who interpreted law and guided society
(D) The non-Muslim subjects living within the Ottoman Empire

36. Given below are two statements.
Statement I: Education in the Ottoman Empire was entirely secularized by the 16th century.
Statement II: Madrasas were the primary institutions of higher learning, focusing on Islamic theology, law, and sometimes medicine and astronomy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

37. Match List I with List II.
List I: (Social Term)
P. Askari
Q. Reaya
R. Seyfiye
S. Ilmiye
List II: (Description)
1. Men of the sword (military)
2. Tax-paying subjects
3. Ruling class (tax-exempt)
4. Men of religion/learning
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

38. All of the following were recognized Millets in the classical Ottoman Empire, except:
(A) Orthodox Christian Millet
(B) Buddhist Millet
(C) Jewish Millet
(D) Armenian Apostolic Millet

39. Which of the following was a major social consequence of the Askari-Reaya divide?
(A) Social mobility was restricted under most legal circumstances
(B) The Reaya class maintained control over military leadership
(C) The Askari were legally bound to perform agricultural labor
(D) The tax burden fell on Reaya, as the Askari were tax-exempt

40. Consider the following statements about Ottoman relations with the West:
1. The Ottomans established the Capitulations system to encourage European trade.
2. The French were among the first to receive extensive Capitulations in the 16th century.
3. The Ottomans completely blockaded all European trade after the fall of Constantinople.
4. The Battle of Lepanto (1571) was a major naval defeat for the Ottomans by Western powers.
Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

41. Which of the following correct pairs represents a significant Ottoman-Western treaty?
(A) Treaty of Tordesillas - A pact that divided non-European lands
(B) Treaty of Westphalia - A treaty that granted control over Italy
(C) Treaty of Karlowitz - Marked a major territorial loss in Europe
(D) Treaty of Sevres - Signed during the peak of Suleiman's power

42. Which among the following events is considered a psychological turning point demonstrating that the Ottoman military was no longer invincible against the West?
(A) The failed second Siege of Vienna in 1683
(B) The conquest of Constantinople in 1453
(C) The Battle of Mohács in 1526
(D) The capture of Rhodes in 1522

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59. Which correctly matches an institution with its role in the Ottoman decline?
(A) Ulema - Advocated for secular scientific education
(B) Sipahis - Led the industrial revolution in the Balkans
(C) Grand Viziers - Permanently abolished all state taxation
(D) Janissaries - Opposed necessary military modernization

60. Consider the following statements regarding the origin of the Safavid Empire:
1. It originated as a Sunni mystical order in Ardabil.
2. It was founded by Shah Ismail I.
3. The Safavid order was militarized with the help of the Qizilbash.
4. The Empire established its initial capital at Isfahan.
5. Twelver Shi'ism was declared the official state religion.

Which of the statements given above are correct?
(A) 2, 3, and 5
(B) 1, 2, 3, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

61. Who is considered the eponymous founder of the Safaviya Sufi order from which the Safavid dynasty originated?
(A) Shah Abbas I
(B) Shah Ismail I
(C) Safi-ad-din
(D) Tahmasp I

62. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid Empire established Twelver Shi'ism as the official state religion.
Reason (R): Shah Ismail I sought to create a distinct political and religious identity to unite his subjects and counter the Sunni Ottoman threat.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

63. The term 'Qizilbash' in Safavid history literally translates to:
(A) Red Heads
(B) Men of the Pen
(C) Sacred Warriors
(D) Golden Swords

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64. Given below are two statements.
Statement I: The Qizilbash were purely composed of Persian urban bureaucrats who administered the Safavid state.
Statement II: The Qizilbash were originally a coalition of mainly Turkoman militant tribes who wore distinctive red headgear and fought for the Safavids.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

65. Match List I with List II.
List I: (Safavid Figure/Term)
P. Safi-ad-din
Q. Ismail I
R. Qizilbash
S. Chaldiran
List II: (Description)
1. Turkoman tribal warriors
2. Eponymous founder of the Sufi order
3. Battle where Safavids were defeated by Ottomans
4. Founder of the Safavid state
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-1, R-4, S-3

66. All of the following statements about Shah Ismail I are true, except:
(A) He strictly maintained Sunni Islam as the dominant religion of Iran.
(B) He crowned himself Shah in Tabriz in 1501.
(C) He was a prolific poet who wrote under the pen name Khatai.
(D) He claimed descent from the Shi'a Imams.

67. The conversion of Iran to Twelver Shi'ism under Shah Ismail led directly to which of the following geopolitical consequences?
(A) The immediate unification of the Islamic world

Q. Topkapi
R. Mehter
S. Nakkashane

List II: (Significance)
1. Military band of the Ottomans
2. Center of ceramic tile production
3. Imperial palace and administrative center
4. Royal painting atelier

(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

52. All of the following are generally cited as internal causes for the decline of the Ottoman Empire, except:
(A) The corruption and inefficiency of the Timar system
(B) The frequent rebellions of the increasingly undisciplined Janissaries
(C) The deterioration in the quality of the Sultans' leadership
(D) The rapid industrialization of Anatolia in the 17th century

53. How did the discovery of new maritime trade routes to India by Europeans affect the Ottoman economy?
(A) It enriched the treasury by taxing the new sea routes
(B) It had no impact as the economy was strictly agrarian
(C) It caused decline by bypassing traditional trade routes
(D) It led directly to the Ottoman colonization of America

54. Consider the following statements about the causes of Ottoman decline:
1. Massive inflation caused by the influx of New World silver.
2. The cessation of major territorial expansion, drying up war booty.
3. The abolition of the Capitation tax on non-Muslims.
4. Technological stagnation relative to rapidly advancing European armies.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

55. Which of the following is an incorrect pair regarding the period of Ottoman stagnation/ decline?
(A) Celali Rebellions - Widespread rural uprisings in Anatolia due to economic hardship
(B) Kafes (The Cage) system - A system of imprisoning potential heirs to prevent fratricide, leading to inexperienced rulers
(C) New World Silver - Caused severe price revolutions and inflation in Ottoman markets
(D) Treaty of Karlowitz - A treaty that expanded Ottoman territories into Central Europe

56. Which of the following was a direct consequence of the breakdown of the Devshirme system?
(A) Admission of freeborn Muslims into the Janissary corps
(B) The immediate and total collapse of the Ottoman Empire
(C) The rapid conversion of all Balkan Christians to Islam
(D) The complete and final dissolution of the Ottoman navy

57. Arrange the following systemic changes or events associated with Ottoman decline in chronological order:
1. Cessation of the Devshirme system
2. The influx of New World silver causing inflation
3. Defeat at the Second Siege of Vienna
4. Signing of the Treaty of Karlowitz

(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 3, 4, 1, 2
(D) 2, 3, 4, 1

58. What negative impact did the 'Kafes' (Cage) system have on the Ottoman Empire?
(A) The accession of inexperienced and unstable sultans
(B) The promotion of aggressive military expansionism
(C) The creation of an over-reliance on the state navy
(D) The adoption of a European-style parliamentary system

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encouraged trade by building caravanserais and signing Capitulation treaties.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

93. Match List I with List II.
List I: (Ottoman Tax/Term)
P. Jizya
Q. Cift-hane
R. Avariz
S. Iltizam
List II: (Description)
1. Tax farming system
2. Poll tax on non-Muslims
3. Emergency or extraordinary taxes
4. Basic unit of agricultural taxation
(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

94. All of the following correctly represent the religious landscape of the Ottoman Empire, except:
(A) The state officially supported Sunni Islam of the Hanafi school.
(B) Sufi orders played a prominent role in popular religion.
(C) The Grand Mufti of Istanbul was a supreme religious authority.
(D) Non-Muslims were completely barred from any form of legal representation.

95. What was a fundamental consequence of the Ottoman tax-farming (Iltizam) system as it expanded in the 17th century?
(A) It led to peasant oppression and local agrarian decline
(B) It permanently eliminated rural poverty for the peasants
(C) It transformed the empire into a highly industrial state
(D) It removed all tax burdens from non-Muslim populations

96. Consider the following statements about the Safavid military:
1. Originally, the Safavid army relied almost exclusively on Qizilbash cavalry.
2. Shah Abbas I created an elite corps of musketeers (Tofangchis).
3. Safavid armies never adopted gunpowder weaponry, relying purely on traditional methods.
4. The Ghulam system served as a counterweight to tribal Qizilbash power.
Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

97. Which of the following incorrectly pairs an empire with its predominant official ideology during the 16th century?
(A) Ottoman Empire - Sunni Islam
(B) Mamluk Sultanate - Twelver Shi'a Islam
(C) Safavid Empire - Twelver Shi'a Islam
(D) Mughal Empire - Sunni Islam

98. Which of the following most accurately describes Ottoman-Safavid relations?
(A) Intermittent wars over territory fueled by ideology
(B) An era of peaceful trade and joint military ventures
(C) Relations that were nonexistent until the 19th century
(D) Diplomatic treaties managed without any armed conflict

99. Arrange the following major treaties between the Ottomans and Safavids in chronological order:
1. Treaty of Zuhab (Kasr-ı Şirin)
2. Treaty of Amasya
3. Treaty of Ferhat Pasha
(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 1, 3

100. The Treaty of Zuhab (1639) is historically significant because it:
(A) It caused the destruction of the Safavid Empire
(B) It granted Safavids control over Constantinople
(C) It abolished the elite Janissary infantry corps

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(B) An alliance with the Mamluks against the West
(C) Persistent conflicts with the Sunni Ottoman Empire
(D) The complete isolation of Iran from western trade

68. Consider the following statements regarding the Battle of Chaldiran (1514):
1. It was fought between the Safavids and the Ottomans.
2. The Safavids won a decisive victory.
3. The Ottomans effectively used artillery and Janissary musketeers.
4. It resulted in the Safavid loss of eastern Anatolia.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

69. Which pair correctly identifies the adversaries at the Battle of Chaldiran?
(A) Shah Ismail I and Sultan Suleiman I
(B) Shah Tahmasp I and Sultan Mehmed II
(C) Shah Ismail I and Sultan Selim I
(D) Shah Abbas I and Sultan Murad IV

70. What was the most significant domestic political impact of the Safavid defeat at Chaldiran on Shah Ismail I?
(A) He was forced to abdicate his throne immediately
(B) His aura of invincibility was permanently shattered
(C) He decided to convert the state back to Sunni Islam
(D) He ordered the complete disbanding of the military

71. Arrange the capitals of the Safavid Empire in chronological order of their establishment:
1. Isfahan
2. Tabriz
3. Qazvin

(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 1, 3

72. During the reign of Shah Tahmasp I, which European power began establishing diplomatic and trade contacts with the Safavids through the Muscovy Company?
(A) England
(B) France
(C) Spain
(D) Portugal

73. Which of the following is an incorrect statement concerning Shah Abbas I?
(A) He relocated the Safavid capital to Isfahan.
(B) He introduced a new standing army composed of Caucasian Ghulams.
(C) He heavily relied exclusively on the Qizilbash tribes for his military strength.
(D) He actively promoted trade and commerce, particularly in silk.

74. Consider the following statements about Shah Abbas I's administrative and military reforms:
1. He created a standing army to reduce reliance on the unruly Qizilbash.
2. The new army included units of artillerymen (Tupchis) and musketeers (Tofangchis).
3. He funded the new military by converting tribal state lands (Mamalik) into crown lands (Khassa).
4. He completely expelled all foreign merchants from the empire.
5. He centralized the administrative bureaucracy.

Which of the statements given above are correct?
(A) 1, 2, 3, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 3, 4, and 5

75. In Safavid military terminology, what did the term 'Ghulam' refer to?
(A) Elite native Persian cavalry serving the central state
(B) Religious scholars who acted as the chief military judges
(C) Turkoman tribal chiefs providing troops for the Safavids
(D) Slave-soldiers of Caucasian origin loyal only to the Shah

76. Given below are two statements: an Assertion (A) and a Reason (R).

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(D) 2, 3, and 4

109. Which correctly identifies an aspect of Safavid religious policy?
(A) Complete religious freedom without state interference
(B) The establishment of Sunni madrasas as the sole educational centers
(C) Forcible conversion of the Iranian plateau's population to Twelver Shi'ism
(D) The adoption of Christianity as a minority state religion

110. Which of the following statements best describes the socio-religious dynamic between the Safavid Shah and his followers?
(A) The Shah was seen as a secular collector of royal taxes
(B) The Shah rejected spiritual titles to focus on commerce
(C) The Qizilbash viewed the Shah as an illegitimate ruler
(D) The Shah was revered as both a monarch and spiritual guide

111. Arrange the following Ottoman administrative offices in order of their typical rank or power, from highest to lowest:
1. Grand Vizier
2. Sultan
3. Sanjak-bey
4. Beylerbey

(A) 2, 1, 4, 3
(B) 1, 2, 3, 4
(C) 2, 4, 1, 3
(D) 2, 1, 3, 4

112. The historical term 'Koprulu Era' in the 17th-century Ottoman Empire refers to:
(A) A period defined by rapid and massive industrialization
(B) A brief period of revival led by capable Grand Viziers
(C) The era when the Ottomans lost Iraq to the Safavid state
(D) The introduction of a modern parliamentary democracy

113. Which of the following correctly pairs an Ottoman institution with its primary dysfunction during the decline period?
(A) Ulema - Advocated too strongly for European scientific ideas
(B) Janissaries - Became a hereditary caste protecting their privileges rather than a disciplined fighting force
(C) Timar system - Overproduced agricultural goods, leading to deflation
(D) Divan - Transferred all its power voluntarily to local peasants

114. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid Empire lacked a powerful, oceanic navy compared to European powers or the Ottomans.
Reason (R): Safavid geography and military tradition heavily favored land-based cavalry and localized trade over maritime expansion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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115. In terms of economic history, why were the Armenians of New Julfa so vital to the Safavid state?
(A) They formed the elite infantry units of the Shah's army
(B) They served as the primary agricultural laborers for Iran
(C) They managed international silk trade networks for the Shah
(D) They constructed the major religious mosques in Isfahan

116. Given below are two statements.
Statement I: Safavid art is renowned for its large-scale mural painting and illustrated manuscripts, such as the Shahnameh of Shah Tahmasp.
Statement II: Calligraphy and bookbinding were considered lower-class crafts in Safavid society.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

117. Match List I with List II.

84. What was the principal motivation for Shah Abbas I to ally with the English East India Company in 1622?
(A) To initiate a conquest of the neighboring Mughal Empire
(B) To establish a permanent English colony within Isfahan
(C) To import massive quantities of cheap English textiles
(D) To capture the strategic island of Hormuz from Portugal

85. Arrange the following events related to Safavid history in chronological order:
1. The founding of the Safavid dynasty by Shah Ismail I
2. The recapture of Hormuz from the Portuguese
3. The Battle of Chaldiran
4. The transfer of the capital to Isfahan
(A) 1, 3, 4, 2
(B) 1, 4, 3, 2
(C) 3, 1, 4, 2
(D) 1, 3, 2, 4

86. Who among the following is considered one of the greatest masters of Persian miniature painting during the reign of Shah Abbas I?
(A) Kamaleddin Behzad
(B) Reza Abbasi
(C) Mimar Sinan
(D) Fuzuli

87. Which of the following correctly describes the relationship between the Safavid state and the Shi'a clergy (Ulema)?
(A) The clergy were independent and constantly overthrew Shahs
(B) The Shahs separated religious law from state operations
(C) The clergy were banned from accumulating wealth or property
(D) The state imported scholars to enforce Twelver doctrine

88. Consider the following statements about the decline of the Safavid Empire:
1. It was accelerated by weak and secluded rulers after Shah Abbas I.
2. The decline of the silk trade significantly reduced state revenue.
3. The siege and capture of Isfahan by Hotaki Afghan forces in 1722 marked its effective end.
4. The Ottomans actively supported the Safavids during the Afghan invasion.
5. The army had become severely neglected and ineffective by the 18th century.
Which of the statements given above are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

89. Which military event practically terminated Safavid rule in Iran?
(A) The Battle of Chaldiran in 1514
(B) The invasion by Timur
(C) The Siege of Isfahan by rebellious Afghans in 1722
(D) The conquest of Baghdad by the Ottomans in 1638

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90. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid economy faced a severe crisis in the late 17th century.
Reason (R): The flow of silver reversed out of Iran to India, and global trade dynamics shifted, weakening the Safavid monopoly.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

91. In Ottoman legal terms, what was the 'Kanun'?
(A) The body of purely Islamic jurisprudence known as Sharia
(B) A special tax exclusively levied on the elite Askari class
(C) The decree enforcing military conscription of all Muslims
(D) Secular, dynastic law used to supplement religious law

92. Given below are two statements.
Statement I: The Ottoman economy was entirely closed, prohibiting any foreign merchants from operating within its borders.
Statement II: The Ottomans actively

43. Arrange the following events regarding Ottoman-Western relations in chronological order:
1. Fall of Constantinople
2. Second Siege of Vienna
3. Battle of Lepanto
4. Treaty of Karlowitz

(A) 1, 3, 2, 4
(B) 1, 2, 3, 4
(C) 3, 1, 2, 4
(D) 1, 4, 3, 2

44. In Ottoman diplomacy, the 'Capitulations' were primarily:
(A) Formal military surrenders to the various European armies
(B) Legal and economic privileges granted to foreign merchants
(C) Treaties ceding large parts of territory to the Russians
(D) Agreements forcing European nations to pay annual tributes

45. Which of the following is an incorrect statement about Ottoman art and architecture?
(A) Calligraphy was highly developed and esteemed.
(B) Iznik pottery became famous for its vibrant blue and red tiles.
(C) Mimar Sinan was the chief architect for Mehmed II.
(D) The Suleymaniye Mosque is a masterpiece of classical Ottoman architecture.

46. Consider the following statements regarding Mimar Sinan:
1. He was the most celebrated architect of the classical Ottoman period.
2. He designed the Selimiye Mosque in Edirne.
3. He was a contemporary of Suleiman the Magnificent.
4. He completely rejected the architectural influence of the Hagia Sophia.
5. He designed over 300 structures across the empire.

Which of the statements given above are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

47. What structural element is widely considered the defining characteristic of classical Ottoman mosques?
(A) A vast central dome supported by semi-domes, creating a unified interior space
(B) Massive multi-tiered pagodas
(C) The absolute exclusion of minarets
(D) The extensive use of external flying buttresses as seen in Gothic cathedrals

48. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): Topkapi Palace served not just as a royal residence but as the administrative nerve center of the Ottoman Empire.
Reason (R): The palace complex housed the Imperial Council (Divan) and the Enderun school for administrators.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

49. What 'Tughra' in the context of Ottoman art and administration?
(A) A specialized musical instrument used by Janissary bands
(B) The elaborate, calligraphic monogram or signature of a Sultan
(C) A type of highly decorated ceramic tile
(D) A geometric architectural pattern

50. Given below are two statements.
Statement I: The Ottoman miniature painting tradition heavily emphasized highly realistic, three-dimensional perspective similar to the Italian Renaissance.
Statement II: Ottoman miniatures often depicted court ceremonies, military campaigns, and historical events without using deep vanishing-point perspective.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

51. Match List I with List II.
List I: (Cultural Item/Place)
P. Iznik

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(D) It established a lasting and stable border region

101. Who was the Ottoman Sultan that conquered Baghdad in 1638, leading to the Treaty of Zuhab?
(A) Suleiman the Magnificent
(B) Selim II
(C) Murad IV
(D) Mehmed IV

102. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid Empire actively courted European alliances in the 16th and 17th centuries.
Reason (R): The Safavids sought a two-front war strategy to relieve constant military pressure from their primary rival, the Ottoman Empire.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

103. The concept of the 'Circle of Justice' (Daire-i Adliye) in Ottoman political thought emphasized that:
(A) Justice is entirely separate from the survival of the state
(B) Only the religious Ulema have the right to govern the state
(C) Military expansion is the sole justification for the Sultan
(D) Authority requires military power supported by peasant justice

104. Given below are two statements.
Statement I: The Ottoman economy was severely damaged by the shifting of international trade from the Mediterranean to the Atlantic routes.
Statement II: Safavid Iran remained completely unaffected by global trade shifts because of its isolationist policies.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

105. Match List I with List II.
List I: (Social Role/Title)
P. Seyhulislam
Q. Beylerbeyi
R. Qadi
S. Defterdar
List II: (Function)
1. Chief of Finance
2. Provincial Governor-General
3. Supreme Religious Authority (Grand Mufti)
4. Islamic Judge
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

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106. All of the following were specific consequences of the Ottoman victory at the Battle of Mohács (1526), except:
(A) The immediate Ottoman capture and permanent retention of Vienna
(B) The death of King Louis II of Hungary
(C) The partition of Hungary
(D) The expansion of Ottoman influence deeply into Central Europe

107. By what administrative mechanism did the Ottoman Empire incorporate the North African states like Algiers and Tunis?
(A) They were ruled as central provinces similar to Anatolia
(B) They were completely ignored by the center in Istanbul
(C) They were granted full independence without any tribute
(D) They were made semi-autonomous under local commanders

108. Consider the following statements about the Safavid capital, Isfahan:
1. It was designated as the capital by Shah Abbas I.
2. It featured the Chahar Bagh, a grand avenue flanked by gardens.
3. It was situated to move the capital further away from the vulnerable Ottoman frontier.
4. It was entirely built in a Gothic architectural style.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 1, 2, and 3

Assertion (A): Shah Abbas I transferred large amounts of land from the Qizilbash leaders to the royal domain (Khassa).
Reason (R): He needed direct revenues to finance his newly formed, loyal standing army of Ghulams and musketeers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

77. Which English adventuring brothers were notably involved in advising Shah Abbas I on military modernization and artillery?
(A) The Wright brothers
(B) The Smith brothers
(C) The Shirley brothers (Anthony and Robert)
(D) The Polo brothers

78. Given below are two statements.
Statement I: Under Shah Abbas I, Isfahan was transformed into a magnificent capital city, renowned globally for its architecture.
Statement II: The centerpiece of Isfahan's urban design was the small, purely functional marketplace without any public squares.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

79. Match List I with List II.
List I: (Safavid Monument in Isfahan)
P. Naqsh-e Jahan Square
Q. Shah Mosque
R. Ali Qapu
S. Sheikh Lotfollah Mosque
List II: (Feature/Description)
1. Royal palace pavilion overlooking the square
2. Private mosque for the royal court without minarets
3. Massive public plaza for polo and ceremonies
4. Grand congregational mosque with vast blue tilework
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

80. All of the following are distinct features of Safavid art and architecture, except:
(A) Extensive use of intricate polychrome and mosaic tilework
(B) Complete prohibition of painting and book illumination
(C) Prominent use of the four-iwan courtyard layout
(D) Masterful weaving of silk and large-scale carpets

81. How did Shah Abbas I directly stimulate the Safavid economy through his demographic policies?
(A) By exiling all artisans to the peripheral provinces
(B) By relocating Armenian merchants to manage silk trade
(C) By replacing all Persian merchants with Ottoman traders
(D) By banning the export of silk to any foreign countries

82. Consider the following statements about Safavid trade and commerce:
1. Silk was the most crucial export commodity.
2. The Dutch East India Company (VOC) and English East India Company (EIC) competed for Safavid trade.
3. Shah Abbas maintained a strict state monopoly over the silk trade.
4. The Persian Gulf port of Hormuz was captured from the Portuguese with English naval assistance.
Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

83. Which pair regarding Safavid economic history is incorrectly matched?
(A) Bandar Abbas - Port city named after Shah Abbas after driving out the Portuguese
(B) New Julfa - Armenian commercial district in Isfahan
(C) East India Company - A major enemy that blockaded Safavid ports continuously
(D) Silk - The primary export good of the Safavid Empire

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List I: (Term)
P. Sadr
Q. Waqf
R. Khassa
S. Mamalik
List II: (Context)
1. Crown lands
2. Religious endowment
3. State/Tribal lands
4. Head of the religious institution in Safavid administration
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

118. All of the following were critical to the Safavid economic structure, except:
(A) The royal monopoly on silk exports
(B) A heavy reliance on vast gold mines discovered in central Iran
(C) State patronage of carpet weaving and textiles
(D) Control of overland caravan routes linking India and the Levant

119. What was the central ideological cause of conflict between the Ottomans and Safavids?
(A) A dispute over the right to trade directly with China
(B) Safavid attempts to impose a Latin-based script system
(C) Ottoman refusal to accept Safavid architectural styles
(D) Conflicting claims over the leadership of the Islamic world

120. Consider the following statements about the 'Tulip Period' (Lale Devri) in early 18th-century Ottoman history:
1. It was an era of relative peace and cultural orientation toward Europe.
2. The period saw the introduction of the first Islamic printing press in the empire by Ibrahim Muteferrika.
3. It was marked by extreme religious fundamentalism and book burning.
4. It ended violently with the Patrona Halil rebellion.
5. It focused heavily on extravagant court life and gardens.

Which of the statements given above are correct?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 5

121. Who was the influential Grand Vizier during the Ottoman Tulip Period?
(A) Sokollu Mehmed Pasha
(B) Koprulu Mehmed Pasha
(C) Nevsehirli Damat Ibrahim Pasha
(D) Kara Mustafa Pasha

122. Which is an incorrect statement concerning the introduction of the printing press in the Ottoman Empire?
(A) The Ulema immediately permitted the printing of the Quran and all religious texts.
(B) It was established by Ibrahim Muteferrika in 1727.
(C) It faced significant opposition from traditional scribes and calligraphers.
(D) The initial press mostly printed dictionaries, historical texts, and maps.

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123. Arrange the following Ottoman architectural developments in chronological order:
1. Building of the Blue Mosque (Sultan Ahmed Mosque)
2. Completion of the Suleymaniye Mosque
3. Construction of the Hagia Sophia (Byzantine, converted)
4. Construction of the Selimiye Mosque in Edirne
(A) 3, 2, 4, 1
(B) 3, 4, 2, 1
(C) 2, 3, 4, 1
(D) 1, 2, 3, 4

124. In Ottoman society, what was the function of the 'Surgun' policy?
(A) The systematic execution of potential political rivals
(B) The state-directed migration to secure or develop lands
(C) A mandatory tax imposed on all unmarried adult males
(D) The restriction of peasants from leaving their birthplace

List I: (Ottoman/Safavid Figure)
P. Hurrem Sultan
Q. Mimar Sinan
R. Shah Sultan Husayn
S. Tahmasp I
List II: (Role/Achievement)
1. Ruled the Safavids during their final collapse
2. Influential wife of Suleiman I
3. Architect of the Suleymaniye
4. Patronized the longest reign in Safavid history
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

176. All of the following were major administrative centers or capitals of the Ottoman Empire throughout its history, except:
(A) Bursa
(B) Tehran
(C) Edirne
(D) Istanbul

177. The term 'Enderun' in Ottoman administration is best described as:
(A) The outer courtyard where public executions occurred
(B) The palace school educating elite Devshirme recruits
(C) The treasury department responsible for the Jizya tax
(D) The naval dockyards situated in the Golden Horn area

178. Consider the following statements about the 'Celali Rebellions':
1. They occurred primarily in Anatolia in the late 16th and early 17th centuries.
2. They were led by disenfranchised provincial leaders, disgruntled Sipahis, and peasants.
3. They were motivated purely by the desire to convert the Ottoman Empire to Shi'ism.
4. They caused widespread economic devastation and a flight of peasants to the cities.
5. They were successfully suppressed, but revealed deep systemic flaws.

Which of the statements given above are correct?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 5

179. Which is an incorrect statement about Safavid trade?
(A) Shah Abbas promoted security on roads by building numerous caravanserais.
(B) The English and Dutch effectively pushed out the Portuguese from the Persian Gulf trade during the Safavid era.
(C) Safavid Iran heavily exported manufactured steel machinery to Europe.
(D) Raw silk was primarily produced in the northern provinces like Gilan and Mazandaran.

180. The administrative reform by Shah Abbas I known as the 'Khassa' transformation involved:
(A) Abolishing all taxes on the merchant class
(B) Handing over the royal treasury to Ulema
(C) Distributing royal lands to the peasants
(D) Converting state lands into crown lands

181. Arrange the following events concerning European interaction with the Ottomans and Safavids in chronological order:
1. Ottoman capture of Constantinople
2. Vasco da Gama discovers the sea route to India
3. Battle of Lepanto
4. Safavids capture Hormuz from the Portuguese
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 1, 2, 4, 3

182. What was the primary focus of the standard Madrasa curriculum in the Ottoman Empire?
(A) Ancient Greek philosophy and modern physics
(B) Jurisprudence, theology, and Arabic grammar
(C) European naval navigation and ship building
(D) Traditional Renaissance painting techniques

183. Which accurately pairs an Ottoman cultural feature with its context?
(A) Tekke - A military barracks for the Janissaries

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(A) Chronic weakness and seclusion of the later Shahs
(B) The debilitating Afghan invasion led by Mahmud Hotaki
(C) The overwhelming military superiority of a unified India attacking Iran
(D) Economic decline exacerbated by a drop in silver influx

134. Which of the following is a correct statement regarding the impact of the Capitulations on the late Ottoman Empire?
(A) They strengthened the Ottoman industrial manufacturing sector
(B) They became unequal treaties compromising economic sovereignty
(C) They resulted in Ottomans colonizing parts of Western Europe
(D) They exclusively benefited Ottoman traders over Europeans

135. Arrange the reigns of the following Safavid Shahs in chronological order:
1. Shah Abbas I
2. Shah Ismail I
3. Shah Tahmasp I
4. Shah Sultan Husayn
(A) 2, 3, 1, 4
(B) 2, 1, 3, 4
(C) 3, 2, 1, 4
(D) 1, 2, 3, 4

136. Which structural problem directly caused the decline in the quality of the Ottoman military command in the 17th century?
(A) The widespread practice of purchasing state military offices
(B) The mandatory military service required of all non-Muslims
(C) The total and permanent elimination of the standing army
(D) The adoption of purely defensive tactics without cavalry

137. Which correctly links an Ottoman socio-economic group with its primary characteristic?
(A) Ayan - The landless peasants living as migratory nomads
(B) Ulema - Foreign merchants holding royal Capitulation rights
(C) Esnaf - Urban guilds that controlled production and quality
(D) Sipahi - Elite scholars responsible for interpreting laws

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138. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Battle of Lepanto (1571) did not permanently cripple the Ottoman naval presence in the Mediterranean.
Reason (R): The Ottoman state possessed immense resources and rebuilt the entire fleet within a single year following the defeat.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

139. In the context of Ottoman history, who were the 'Ayan'?
(A) The enslaved rowers serving on the Ottoman naval galleys
(B) The personal elite bodyguards of the reigning Sultan
(C) The lowest rank of agricultural laborers in the empire
(D) Provincial notables who gained power during decentralization

140. Given below are two statements.
Statement I: The Safavids maintained highly cordial and peaceful relations with the Uzbeks to their east.
Statement II: The Safavids were frequently at war with the Sunni Uzbeks over control of the strategic region of Khorasan.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

141. Match List I with List II.
List I: (Empire/Region)
P. Ottoman Empire
Q. Safavid Empire
R. Mamluk Sultanate
S. Russian Empire
List II: (Associated Elite Force)
1. Qizilbash/Ghulams
2. Streltsy

125. Which pair properly identifies an Ottoman social or military class with its description?
(A) Azab - Elite heavy cavalry composed entirely of the Sultan's sons
(B) Levend - Religious judges in rural areas
(C) Akinji - Irregular light cavalry used for raiding and scouting
(D) Dervish - Tax collectors of the central treasury

126. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Ottoman Empire is often characterized as a 'Gunpowder Empire'.
Reason (R): The Ottomans successfully integrated firearms and artillery into their core military strategy, which was decisive in their early expansion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

127. Under Shah Abbas I, how was the Safavid bureaucracy fundamentally transformed?
(A) It used converts in high posts to offset tribal power
(B) It was decentralized completely to regional tribal leaders
(C) It was handed over to the administration of the Portuguese
(D) It relied entirely on the import of Ottoman bureaucrats

128. Given below are two statements.
Statement I: The Safavids patronized the shrine of Imam Reza in Mashhad, making it a major center of Shi'a pilgrimage.
Statement II: The Safavids banned pilgrimage to Mecca entirely.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

129. Match List I with List II.
List I: (Safavid Title)
P. Shahanshah
Q. Vakil
R. Amir al-Umara
S. Qurchibashi
List II: (Meaning)
1. Commander-in-chief of the army
2. King of Kings
3. Commander of the royal bodyguard
4. Viceroy or chief minister
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

130. All of the following were major intellectual or philosophical figures during the Safavid era, except:
(A) Al-Ghazali
(B) Mulla Sadra
(C) Mir Damad
(D) Sheikh Baha'i

131. Which of the following is the most appropriate description of the 'School of Isfahan' during the Safavid period?
(A) A military academy training elite Ghulam slave soldiers
(B) A school dedicated to translating European scientific works
(C) A movement integrating theology, mysticism, and philosophy
(D) An architectural guild that built the central Topkapi Palace

132. Consider the following statements regarding the economic policies of the Ottoman Empire:
1. Provisionism (ensuring plentiful supply of goods in the domestic market) was a core economic principle.
2. The state strictly regulated prices via the 'Narh' system.
3. Exports of strategic materials like grain and lead were completely unrestricted.
4. Guilds (Esnaf) played a crucial role in urban manufacturing and trade.
Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

133. Which is an incorrectly stated cause of the Safavid Empire's collapse?

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reigned for over 50 years, making his rule one of the longest in Iranian history.
Statement II: Shah Tahmasp I was entirely successful in preventing the Ottomans from capturing any Safavid territory.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

151. Match List I with List II.
List I: (Safavid Art/Culture)
P. Shahnama of Tahmasp
Q. Isfahan carpets
R. Chahar Bagh
S. Allahverdi Khan Bridge
List II: (Detail)
1. Iconic architectural bridge over the Zayandeh River
2. A grand boulevard in Isfahan
3. One of the most famous illustrated manuscripts in Persian art
4. Highly prized luxury export goods
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-2

152. All of the following were distinct social groups in the Safavid Empire, except:
(A) Samurai (Elite hereditary warriors)
(B) Tajiks (Persian urban bureaucrats and Ulema)
(C) Qizilbash (Turkoman military tribes)
(D) Ghulams (Caucasian military slaves)

153. What socio-political tension frequently destabilized the early Safavid state?
(A) Massive uprisings of the enslaved industrial working class
(B) Constant rebellions led by the senior naval commanders
(C) Rivalry between Persian bureaucrats and Turkoman commanders
(D) The push for a democratic parliament by the religious Ulema

154. Consider the following statements about the 'Timar' system's decline:
1. Firearm proliferation made traditional Sipahi cavalry less effective.
2. The state began confiscating Timar lands and converting them to tax farms (Iltizam) to raise cash.
3. Dispossessed Sipahis often joined the Celali rebellions.
4. The system was completely replaced by modern banks in the 16th century.
Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

155. Which of the following is an incorrect pair regarding the socio-economic terms of the Ottoman Empire?
(A) Vakif (Waqf) - Pious endowment for public services
(B) Mukataa - State-owned revenue source often leased out to tax farmers
(C) Kadi (Qadi) - Judge administering Islamic law
(D) Narh - Free market principle allowing unrestricted price fluctuations

156. In analyzing the Ottoman military machine, what was the function of the 'Cebeci' corps?
(A) They were the elite naval captains of the fleet
(B) They manufactured and maintained weapons and armor
(C) They served exclusively as the royal palace chefs
(D) They were the primary tax collectors in the Balkans

157. Arrange the following major territorial acquisitions of the Ottoman Empire in chronological order:
1. Conquest of Constantinople
2. Conquest of Egypt and the Hejaz
3. Capture of Baghdad by Murad IV
4. Conquest of Crete
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 1, 2, 4, 3

158. Which prominent Ottoman intellectual and historian wrote the 'Risale' (treatise) advising

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3. Janissaries
4. Mamluk cavalry

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

142. All of the following highlight similarities between the Ottoman and Safavid Empires, except:
(A) Both relied on slave/conscript elite military units (Janissaries/Ghulams).
(B) Both experienced a 'Gunpowder Empire' phase.
(C) Both utilized Islam to legitimize their rule.
(D) Both adopted Twelver Shi'ism as their state religion.

143. Which of the following consequences arose from the Ottoman practice of fratricide during successions?
(A) It stabilized succession by preventing prolonged civil wars
(B) It led immediately to the democratic election of the Sultan
(C) It caused the empire to split into separate states every age
(D) It resulted in continuous control of the empire by Ulema

144. Consider the following statements about the 'Kafes' (Cage) system:
1. It replaced the tradition of fratricide.
2. Princes were kept confined to the harem with no administrative experience.
3. It ensured highly competent and battle-hardened rulers.
4. It contributed significantly to the weakness of the central authority.
5. It was established by Osman I.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 5
(C) 2, 3, and 4
(D) 1, 2, 4, and 5

145. Which of the following correctly pairs an Ottoman title with its Safavid equivalent regarding the chief minister?
(A) Seyhulislam (Ottoman) - Ghulam (Safavid)
(B) Grand Vizier (Ottoman) - Vakil (Safavid)
(C) Beylerbey (Ottoman) - Sadr (Safavid)
(D) Qadi (Ottoman) - Shah (Safavid)

146. A major economic consequence of the Ottoman-Safavid wars for the global market was:
(A) Disruptions encouraging search for maritime trade routes
(B) The complete collapse of the modern European economy
(C) The flooding of Middle Eastern markets with silver
(D) The establishment of a unified Middle Eastern currency

147. Arrange the following historical events concerning the Mediterranean and the Ottomans in chronological order:
1. Conquest of Egypt
2. Siege of Malta
3. Battle of Preveza
4. Battle of Lepanto

(A) 1, 3, 2, 4
(B) 1, 2, 3, 4
(C) 3, 1, 4, 2
(D) 1, 4, 3, 2

148. Which famous Ottoman admiral commanded the fleet during the victorious Battle of Preveza (1538)?
(A) Piri Reis
(B) Turgut Reis
(C) Kılıç Ali Pasha
(D) Hayreddin Barbarossa

149. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): Piri Reis is a highly celebrated figure in Ottoman history.
Reason (R): He compiled the 'Kitab-ı Bahriye' (Book of Navigation) and drew an incredibly accurate world map including parts of the Americas in 1513.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

150. Given below are two statements.
Statement I: The Safavid ruler Shah Tahmasp I

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4. It involved women directly commanding armies on the battlefield.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 1, 2, and 3
(D) 2, 3, and 4

167. Which of the following is an incorrect statement regarding the Ottoman economy in the 18th century?
(A) The empire increasingly became an exporter of raw materials to Europe.
(B) European merchants dominated trade via the Capitulations.
(C) Tax farming (Malikane) became a life-long lease, creating powerful local elites.
(D) Local Ottoman industries experienced a massive boom, outcompeting European manufactured goods.

168. To address military decline, which Ottoman Sultan formed the 'Nizam-i Cedid' (New Order) army at the end of the 18th century?
(A) Selim III
(B) Mahmud II
(C) Abdulhamid I
(D) Osman II

169. Arrange the following Ottoman socio-political transitions in chronological order:
1. Establishment of the classical Devshirme-Janissary system
2. The Sultanate of Women
3. The Koprulu Era of reforms
4. The creation of the Nizam-i Cedid army

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

170. Which internal factor played the most decisive role in the Safavid imperial collapse immediately preceding the Afghan invasion?
(A) The incompetence and fanaticism of the last Shah
(B) A massive rebellion by the Ghulam slave soldiers
(C) The total exhaustion of the imperial gold mines
(D) The sudden conversion of the Shah to Sunni Islam

171. Which correctly pairs a Safavid socio-economic term with its meaning?
(A) Qizilbash - The enslaved agricultural laborers
(B) Ulema - The Turkoman tribal cavalry
(C) Ghulams - The supreme religious judges
(D) Bazaaris - The powerful merchant and artisan class in urban centers

172. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): Shah Ismail's poetry under the pen name Khatai was instrumental in Safavid propaganda.
Reason (R): He wrote in a Turkic dialect accessible to his primary supporters, the Turkoman tribes, spreading his religious and political claims.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

173. What role did 'Tariqa' play in the origin of the Safavid Empire?
(A) It was the official military code of the state
(B) It was the primary tax collected from non-Muslims
(C) It was the Sufi order at the core of the state
(D) It was the exclusive trade agreement with Venice

174. Given below are two statements.
Statement I: The Ottoman 'Millet' system fostered an inclusive society where interfaith marriages and conversions were legally encouraged.
Statement II: The Millet system legally separated communities based on religion, maintaining distinct boundaries while granting autonomy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

175. Match List I with List II.

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(C) It encompassed significant Christian minorities like Armenians and Georgians.
(D) The urban centers were dominated by Persian-speaking Tajiks.

192. In Safavid military restructuring, what was the role of the 'Tupchis'?
(A) Elite swordsmen
(B) The artillery corps
(C) Naval commanders
(D) Religious chaplains

193. Arrange the following events concerning the Safavid Empire's decline in chronological order:
1. Death of Shah Abbas I
2. The reversal of the silver flow out of Iran
3. Afghan siege of Isfahan
4. The brief usurpation by Nader Shah (ending Safavid dynasty entirely)

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

194. In Ottoman land tenure, what the primary distinction between 'Miri' and 'Mulk' lands?
(A) Miri lands belonged to the state; Mulk lands were privately owned.
(B) Miri lands belonged to non-Muslims; Mulk lands were belonged to Muslims.
(C) Miri lands were exempt from taxes; Mulk lands were heavily taxed.
(D) Miri lands were purely urban; Mulk lands were purely agricultural.

195. Which accurately pairs a prominent figure with his cultural contribution?
(A) Baki - A Safavid architect who designed the Shah Mosque
(B) Mulla Sadra - A Grand Vizier who conquered Central Vienna
(C) Fuzuli - A classical poet who wrote in three languages
(D) Katip Celebi - The founder of the elite Safavid army

196. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Ottoman Empire experienced severe demographic and agricultural crises in the late 16th and 17th centuries.
Reason (R): Rapid population growth led to land shortages, which combined with the Little Ice Age to cause devastating famines.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

197. The term 'Sipahi' in the Ottoman context primarily referred to:
(A) The elite infantry units equipped with firearms
(B) The conscripted sailors serving in the Ottoman fleet
(C) Provincial cavalrymen holding land grants for service
(D) Senior eunuchs who managed the imperial palace harem

198. Given below are two statements.
Statement I: Safavid art strictly forbade the depiction of humans and animals in all forms, including miniature paintings.
Statement II: Safavid miniatures vividly depicted royal hunts, court scenes, and lovers, reflecting a rich tradition of secular and poetic illustration.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

199. Match List I with List II.
List I: (Location)
P. Chaldiran
Q. Mohács
R. Lepanto
S. Karlowitz
List II: (Historical Significance)
1. Major Ottoman victory in Hungary
2. First major treaty ceding Ottoman land in Europe
3. Safavid defeat by Ottomans
4. Major Ottoman naval defeat

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

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(B) Bedesten - A religious school for women
(C) Hamam - The imperial council chamber
(D) Karagoz - Traditional shadow puppet theater popular in urban society

184. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Treaty of Karlowitz (1699) fundamentally changed Ottoman diplomacy.
Reason (R): For the first time, the Ottomans had to negotiate as equals with European powers and permanently cede large European territories.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. In Ottoman provincial administration, a 'Beylerbey' was the governor of a large province known as a(n):
(A) Sanjak
(B) Kaza
(C) Eyalet (or Vilayet)
(D) Nahiye

186. Given below are two statements.
Statement I: The Safavids utilized the title 'Shadow of God on Earth' to legitimize their rule.
Statement II: The Ottoman Sultans rejected any religious titles, referring to themselves only as secular kings.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

187. Match List I with List II.
List I: (Book/Document)
P. Kanun-name
Q. Seyahatname
R. Kitab-i Bahriye
S. Shahnameh (Safavid era manuscript)
List II: (Description)
1. Piri Reis's book of navigation
2. Book of travels by Evliya Celebi
3. Mehmed II's book of dynastic laws
4. Illustrated epic of Persian kings
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

188. All of the following highlight cultural achievements of the Safavids, except:
(A) Diplomatic embassies sent to European courts to seek alliances against the Ottomans
(B) A total blockade of Russian trade through the Caspian Sea
(C) Wars against the Mughals over the city of Qandahar
(D) Wars against the Uzbeks to secure Khorasan

189. Which structural vulnerability contributed heavily to the Safavid economic collapse?
(A) The total lack of any agricultural land in Iran
(B) The massive overpopulation causing urban famines
(C) The over-reliance on a single export commodity
(D) The complete refusal to use any coined money

190. Consider the following statements about Ottoman women in the classical period:
1. Elite women wielded considerable influence through the Harem.
2. Royal women actively endowed massive Waqfs (charitable foundations), funding mosques and hospitals.
3. Ordinary women had property rights and could use Islamic courts to seek divorce or inherit wealth.
4. Women were strictly barred from appearing in any court of law under any circumstance.
Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

191. Which is an incorrect statement regarding the demographic composition of the Safavid Empire?
(A) It was highly ethnically homogeneous, consisting solely of ethnic Persians.
(B) It included large populations of Turkoman nomads.

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Sultan Murad IV on the causes of state decline and how to return to the classical system?
(A) Evliya Celebi
(B) Katip Celebi
(C) Piri Reis
(D) Koci Bey

159. Which statement is correct regarding the famous Ottoman traveler Evliya Celebi?
(A) He authored the Seyahatname on Ottoman geography
(B) He was a Grand Vizier who conquered Venice
(C) He was executed for leading a Janissary revolt
(D) He was a Safavid spy operating within Istanbul

160. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid Empire heavily centralized silk production under Shah Abbas I.
Reason (R): Shah Abbas established a state monopoly on the purchase and export of silk to maximize revenue for his standing army.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

161. What primary role did the 'Sadr' play in the early Safavid administration?
(A) He was the chief commander of the royal artillery
(B) He oversaw religious affairs and ensured conformity
(C) He was appointed as the chief merchant of the empire
(D) He was the executive head of the royal palace harem

162. Given below are two statements.
Statement I: The Safavids frequently allowed complete religious freedom to the Sunni population of Iran.
Statement II: Safavid religious scholars often cursed the first three Sunni Caliphs in public as a test of Shi'a loyalty.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

163. Match List I with List II.
List I: (Architectural Element)
P. Pencil-shaped minarets
Q. Large central dome with cascading semi-domes
R. Polychrome tile revetment on massive iwans
S. Chahar Bagh layout
List II: (Empire/Context)
1. Characteristic of Safavid architecture
2. Characteristic of classical Ottoman mosques
3. Characteristic of Ottoman minarets
4. Characteristic of Safavid urban/garden design
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

164. All of the following characterize the reign of Suleiman the Magnificent, except:
(A) The peak of Ottoman naval dominance in the Mediterranean
(B) The codification of secular laws (Kanun)
(C) Extensive architectural patronage under Mimar Sinan
(D) The permanent loss of the Holy Cities (Mecca and Medina) to local rebels

165. The term 'Haseki Sultan' in the Ottoman imperial harem refers to:
(A) The mother of the currently reigning Sultan
(B) The chief eunuch responsible for the harem
(C) The chief consort or favorite of the Sultan
(D) The female religious scholar of the palace

166. Consider the following statements about the 'Sultanate of Women' (Kadinlar Saltanati) in the Ottoman Empire:
1. It was a period when female members of the harem exerted extraordinary political influence.
2. It began roughly during the reign of Suleiman the Magnificent with Hurrem Sultan.
3. Kosem Sultan and Turhan Sultan were prominent figures of this era.

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200. All of the following were distinct features of the classical Ottoman administration, except:
(A) The principle that all agricultural land was absolutely privately owned by peasants
(B) A highly centralized bureaucracy managed by the Divan
(C) The systematic recruitment of elite administrators via the Devshirme
(D) A sophisticated system of scribes and record-keeping (Defterdars)

201. Which historical concept best explains the survival of the Greek Orthodox Patriarchate under Ottoman rule?
(A) The Capitulations
(B) The Devshirme
(C) The Dhimmi status and the Millet system
(D) The Iltizam system

202. Consider the following statements about the Safavid religious institution:
1. The Shah claimed legitimacy as the representative of the Hidden Imam.
2. The Safavids imported prominent Shi'a scholars from Mount Lebanon (Amil) to teach and enforce Twelver theology.
3. The religious scholars (Ulema) eventually gained immense independent financial and political power by the late Safavid period.
4. The Ulema actively supported the conversion of Iran back to Sunni Islam in the 17th century.

Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

203. Which is an incorrectly matched pair of a trade good and its primary exporting empire in the 16th/17th century?
(A) Raw Silk - Safavid Empire
(B) Mohair (Angora wool) - Ottoman Empire
(C) Coffee (via Yemen) - Ottoman Empire
(D) Porcelain - Safavid Empire

204. By capturing the Mamluk Sultanate in 1517, the Ottoman Empire acquired all of the following, except:
(A) Control over the immensely wealthy province of Egypt
(B) Immediate dominion over Safavid Persia
(C) Guardianship of the Holy Cities of Mecca and Medina
(D) Control of the Red Sea spice trade routes

205. Arrange the following major battles in the order they occurred:
1. Battle of Ankara
2. Conquest of Constantinople
3. Battle of Chaldiran
4. Battle of Lepanto

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 1, 2, 4, 3

206. A key consequence of the Ottoman 'Capitulations' in the 18th and 19th centuries was that they:
(A) Provided a massive surplus of gold to the treasury
(B) Prevented any European goods from entering the land
(C) Forced European nations to adopt the Islamic law
(D) Created a class of privileged foreign merchant elites

207. Which pair correctly characterizes a Safavid architectural masterpiece with its patron?
(A) Shah Mosque (Masjed-e Shah) - Shah Abbas I
(B) Suleymaniye Mosque - Shah Tahmasp I
(C) Topkapi Palace - Shah Ismail I
(D) Taj Mahal - Shah Sultan Husayn

208. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid state successfully integrated its diverse ethnic populations into a unified national identity early on.
Reason (R): The shared adherence to Twelver Shi'ism acted as a powerful unifying force against Sunni neighbors.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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267. Why did Western powers form temporary coalitions according to the source?
(A) To negotiate peaceful technological exchanges
(B) To halt the Ottoman imperial advance
(C) To build commercial infrastructure in Ottoman lands
(D) To exploit rivalries among different Ottoman provinces

268. How did the Ottoman state strategically utilize formal commercial treaties?
(A) To exploit rivalries among Western nations and prevent a unified front
(B) To completely replace their military forces with European mercenaries
(C) To surrender vital strategic zones to Western expansionist ambitions
(D) To isolate themselves entirely from technological and military knowledge

269. What was the defining characteristic of the interactions between the Ottomans and the West despite diplomatic treaties?
(A) Unconditional mutual trust
(B) Complete cultural assimilation
(C) Mutual suspicion
(D) Unrestricted military alliance

270. How did the Western states perceive the Ottoman Empire?
(A) As a fragmented but persistent threat to their internal stability
(B) As a subordinate state reliant on European economic aid
(C) As a unified European front dedicated to technological progress
(D) As an imposing barrier to their expansionist ambitions

Direction : Please read the following source carefully.

Ottoman art and architecture functioned as powerful visual representations of the empire's political authority and cultural synthesis. The development of imperial architecture was characterized by the extensive patronage of monumental structures, particularly grand state-sponsored religious complexes. These architectural marvels integrated expansive central domes and towering minarets, creating a distinct skyline that visually dominated the urban landscape. The design principles emphasized spatial harmony, geometric precision, and an abundance of natural light within the interiors, reflecting a highly sophisticated engineering capability. Beyond structural achievements, Ottoman art flourished through the meticulous decoration of these buildings. Artisans heavily utilized intricate ceramic tile work, featuring elaborate floral and geometric motifs, to adorn the interior walls of both secular and religious spaces. Furthermore, the art of calligraphy was elevated to a premier artistic form, prominently displayed in public monuments and official manuscripts. The deliberate fusion of varied regional artistic traditions into a cohesive imperial style allowed the Ottoman state to project an image of universal sovereignty. This architectural and artistic legacy served not only an aesthetic purpose but also as an enduring ideological tool to legitimize imperial dominance.

Based on the above source, attempt the following five questions.

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271. What did Ottoman art and architecture primarily function as?
(A) Tools solely for military defense and administrative taxation
(B) Exact replicas of Western European structural engineering works
(C) Representations of political authority and synthesis
(D) Modest structures designed to hide the empire's immense wealth

272. Which architectural elements were integrated to create a distinct skyline in Ottoman urban landscapes?
(A) Flat roofs and hidden subterranean chambers in the cities
(B) Expansive central domes and towering minarets
(C) Unadorned concrete walls and narrow windows in large buildings
(D) Temporary wooden facades and thatched roofing for local homes

273. What characterized the interior design principles of Ottoman architectural marvels?
(A) Deliberate asymmetry and a lack of natural illumination

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Square
4. The fall of Isfahan to the Afghans
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

218. External factors contributing to Ottoman inflation in the 16th century primarily included:
(A) The influx of cheap silver from the Spanish Americas
(B) The destruction of local crops by the Safavids
(C) The minting of gold coins by the Mughal Empire
(D) The discovery of massive gold mines in Anatolia

219. Which correctly matches an empire with its famous military-administrative land system?
(A) Safavid - Devshirme system
(B) Ottoman - Ghulam system
(C) Safavid - Millet system
(D) Ottoman - Timar system

220. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): The Safavid Empire is often considered a crucial bridge in the history of Iranian national identity.
Reason (R): It consolidated the geographical borders of modern Iran and deeply embedded Shi'a Islam into the cultural consciousness of the populace.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

221. What was 'Ahi' brotherhood in early Ottoman society?
(A) Elite palace guards serving the central administration
(B) The formal organization representing the state Ulema
(C) Guilds of craftsmen that provided order and hospitality
(D) The naval commanders operating in the Aegean Sea area

222. Given below are two statements.
Statement I: Safavid carpets were exclusively woven for local use and were strictly banned from export.
Statement II: Safavid carpets, particularly those from centers like Kashan and Kerman, were highly prized luxury items in European courts.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

223. Match List I with List II.
List I: (Term)
P. Reaya
Q. Tofangchi
R. Grand Mufti
S. Avariz
List II: (Definition/Context)
1. Safavid musketeer
2. Highest Islamic legal authority in the Ottoman Empire
3. Ottoman tax-paying subject
4. Extraordinary or emergency Ottoman tax
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

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224. All of the following highlight cultural achievements of the Safavids, except:
(A) The zenith of Persian carpet weaving
(B) The widespread translation of European Enlightenment literature
(C) Exquisite miniature painting and calligraphy
(D) The flourishing of the Isfahan School of philosophy

225. A major reason for the Ottoman failure at the Second Siege of Vienna (1683) was:
(A) The sudden death of the Sultan during the siege
(B) The arrival of a powerful relief army led by the Polish King Jan III Sobieski
(C) A massive earthquake that destroyed the Ottoman camp
(D) The immediate surrender of the Janissaries to the Austrians

(C) Reaya - The ruling, tax-exempt elite
(D) Kalemiye - Men of the pen (bureaucrats)

244. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): By the late 17th century, the Ottoman Empire began to lag technologically and militarily behind Western Europe.
Reason (R): European powers rapidly advanced through the Scientific Revolution and military drill reforms, while Ottoman institutions like the Janissaries resisted modernization.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

245. In Safavid trade, who were the primary competitors vying for the privilege of exporting Persian silk via the Persian Gulf in the 1600s?
(A) The Spanish and the French
(B) The Ottomans and the Venetians
(C) The English East India Company and the Dutch VOC
(D) The Russians and the Ming Chinese

246. Given below are two statements.
Statement I: The Ottoman Empire successfully established a massive colonial empire in the Americas.
Statement II: The Safavid Empire conquered vast territories in Sub-Saharan Africa.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

247. Match List I with List II.
List I: (Term)
P. Devshirme
Q. Ghulam
R. Iltizam
S. Qizilbash
List II: (Empire/Context)
1. Safavid slave-soldier
2. Ottoman child levy
3. Safavid Turkoman warrior
4. Ottoman tax farming
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-3, R-4, S-1

248. All of the following were factors in the Safavid decline, except:
(A) The successful conquest of Istanbul by the Safavids
(B) Ineffective leadership following Shah Abbas I
(C) A decline in international silk trade revenues
(D) The rampant expansion of religious orthodoxy alienating minorities

249. Which of the following correctly describes the socio-political impact of Shah Abbas's 'New Julfa' policy?
(A) It strictly forbade Christians from entering the capital
(B) It led to the immediate destruction of the Armenian Church
(C) It created an autonomous suburb for global silk management
(D) It transformed Isfahan into an exclusively military fort

250. Evaluating the legacy of the Ottoman and Safavid empires, which of the following outcomes was shared by both states by the end of the 18th century?
(A) Both faced decentralization and economic trade shifts
(B) Both had successfully transitioned into democracies
(C) Both were conquered entirely by the British Empire
(D) Both abandoned Islam in favor of state secularism

Direction : Please read the following source carefully.

The origin and development of the Ottoman Empire represent a remarkable trajectory of territorial expansion and political consolidation. Initially emerging as a small Anatolian principality, the empire rapidly expanded its frontiers through strategic military campaigns and diplomatic alliances. The structural foundation of this vast imperial entity was significantly strengthened by prominent Ottoman rulers who implemented

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(D) Statement I is true but Statement II is false.

235. Match List I with List II.
List I: (Safavid Economic Term)
P. Toman
Q. Bazaari
R. New Julfa
S. Caravanserai
List II: (Context)
1. Roadside inn for merchants
2. Merchant/artisan class
3. Safavid unit of currency
4. Armenian commercial center in Isfahan
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

236. All of the following were major consequences of Shah Abbas I's centralization policies, except:
(A) The creation of a loyal standing army
(B) The complete extermination of the Qizilbash tribes
(C) The vast increase of crown lands (Khassa)
(D) The promotion of the silk trade as a state monopoly

237. Which of the following best explains the military weakness that led to the fall of Isfahan in the Safavid Empire?
(A) The Safavids intentionally disbanded the field army
(B) The Safavids possessed no firearms or field artillery
(C) The standing army was neglected by late rulers
(D) The Safavid military was entirely deployed to Europe

238. Consider the following statements about Ottoman art:
1. Iznik tiles famously featured the 'Saz' style and tomato-red colors.
2. Ottoman miniature painting frequently recorded historical and military events realistically.
3. Calligraphy was considered the highest form of Islamic art.
4. Mosques were devoid of any geometric or floral patterns.
5. The 'Tughra' was the calligraphic seal of the Sultan.
Which of the statements given above are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

239. Which correctly identifies a key Safavid export that dominated European markets in the 17th century?
(A) Raw Silk
(B) Cotton
(C) Coffee
(D) Gunpowder

240. What was the central purpose of the 'Shahnameh' of Shah Tahmasp?
(A) A textbook on mathematics for the royal schools
(B) An illustrated manuscript of the national epic
(C) A theological treatise attacking the Sunni branch
(D) A detailed map of the entire Mediterranean Sea

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241. Arrange the following figures of the Ottoman Empire in chronological order of their prominence:
1. Osman I
2. Mehmed the Conqueror
3. Suleiman the Magnificent
4. Koprulu Mehmed Pasha
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

242. The establishment of Twelver Shi'ism as the state religion in the Safavid Empire directly caused:
(A) A rift with Sunni neighbors defining boundaries
(B) Absolute peace with the Ottoman Empire
(C) The total cessation of trade with India
(D) The adoption of Arabic as the court language

243. Which of the following is an incorrectly matched pair regarding Ottoman society?
(A) Ulema - Men of learning
(B) Seyfiye - Men of the sword

226. Consider the following statements about Ottoman decline:
1. It was a rapid, sudden collapse spanning only one decade.
2. It involved a slow decentralization of power from the Sultan to provincial notables (Ayan).
3. The military suffered due to technological lag compared to Europe.
4. Economic self-sufficiency was undermined by global trade shifts.

Which of the statements given above are correct?
(A) 2, 3, and 4
(B) 1, 3, and 4
(C) 1, 2, and 3
(D) 1, 2, 3, and 4

227. Which is an incorrectly paired term regarding the Ottoman military and society?
(A) Akinji - Light cavalry raiders
(B) Mehter - Ottoman military band
(C) Seyfiye - The class of religious scholars
(D) Kapi Kulu - Slaves of the Porte (central army/bureaucracy)

228. Which factor most heavily restricted Safavid expansion to the east?
(A) The impenetrable Himalayan mountain ranges to the east
(B) The total lack of trade routes throughout Central Asia
(C) A defensive alliance between China and the Ottomans
(D) The presence of Mughals and resistance of the Uzbeks

229. Arrange the following in the history of the Safavid state from earliest to latest:
1. Founding of the Safaviya Sufi order
2. Battle of Chaldiran
3. Recapture of Hormuz
4. Fall of Isfahan to the Hotaki Afghans

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

230. In the Ottoman economic system, the term 'Gedik' refers to:
(A) The system of forced military recruitment
(B) The license to practice a trade in a guild
(C) The tax imposed on all foreign merchants
(D) The imperial central government treasury

231. Which of the following accurately describes a political competency of the Ottoman Grand Vizier?
(A) He could independently alter the Islamic laws
(B) He was elected by the Reaya every five years
(C) He was strictly barred from commanding the army
(D) He wielded executive authority and held the seal

232. Given below are two statements: an Assertion (A) and a Reason (R).
Assertion (A): Safavid Iran established significant diplomatic and trade relations with European nations in the 17th century.
Reason (R): European nations sought Persian silk, and the Safavids needed European naval assistance and military technology against common enemies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

233. What was the defining characteristic of the Ottoman 'Malikane' system introduced in the late 17th century?
(A) It was a strict code of classical criminal law
(B) It was a formal naval blockade military strategy
(C) It transitioned tax farms to lifetime lease terms
(D) It completely abolished all taxes on the peasants

234. Given below are two statements.
Statement I: The Safavid Empire heavily relied on the silver trade from the New World to sustain its economy.
Statement II: Safavid Iran served as a crucial transit zone for the overland trade of spices and textiles between India and Europe.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.

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rigorous centralization policies. For instance, a critical phase of administrative formalization occurred when imperial decrees were codified to manage the diverse newly acquired territories. These prominent rulers not only led armies into pivotal battles but also focused on establishing a cohesive legal framework that integrated varied regional traditions under a unified imperial authority. By transforming a localized tribal coalition into a formidable transcontinental power, these rulers fundamentally altered the geopolitical dynamics of their era. The state's development relied heavily on the sovereign's ability to balance military aggression with bureaucratic efficiency. Consequently, the early rulers laid down the ideological and institutional cornerstones that ensured the empire's longevity. This systemic evolution underscores how strategic leadership during the empire's formative years facilitated a stable transition from a nomadic frontier state to a highly structured imperial administration.

Based on the above source, attempt the following five questions.

251. How did the Ottoman Empire initially expand its frontiers according to the passage?
(A) By relying solely on maritime exploration and overseas trade
(B) Through strategic military campaigns and diplomatic alliances
(C) By purchasing territories from neighboring transcontinental powers
(D) Through the peaceful integration of nomadic frontier tribes

252. What was the primary purpose of codifying imperial decrees during the empire's development?
(A) To manage diverse territories unifiedly
(B) To abolish the use of military force in restless border regions
(C) To grant absolute administrative autonomy to newly acquired lands
(D) To replace the sovereign's power with a local democratic council

253. According to the passage, the state's development relied heavily on balancing military aggression with what other factor?
(A) Agricultural innovation
(B) Nomadic traditions
(C) Bureaucratic efficiency
(D) Geopolitical isolation

254. How are the prominent Ottoman rulers described in terms of their geopolitical impact?
(A) They maintained the status quo of localized tribal boundaries and limits
(B) They isolated the empire from transcontinental interactions and trade
(C) They delegated military leadership to regional mercenary forces and tribes
(D) They altered the geopolitical dynamics of their era

255. What transition does the passage say was facilitated by the strategic leadership of early rulers?
(A) From a structured administration to a fragmented republic and local rule
(B) From a vast imperial entity to a localized Anatolian principality and state
(C) From a nomadic frontier state to a structured administration
(D) From a military dictatorship to a religiously diverse and secular democracy

Direction : Please read the following source carefully.

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The Ottoman administration and army were intricately linked, functioning as the dual pillars of imperial stability. Central to this military-administrative complex was the establishment of a specialized standing army, which operated directly under the Sultan's command. This elite military corps was sustained through a unique recruitment system that drafted personnel from specific imperial domains, subsequently training them rigorously in martial and administrative duties. These recruits eventually populated the highest echelons of both the military and the state bureaucracy. The broader Ottoman administration was characterized by a strict hierarchical structure, where provincial governors served as both military commanders and chief administrators, ensuring that tax collection and law enforcement were efficiently executed. To prevent the concentration of regional power, the central administration frequently rotated these officials and maintained a robust network of imperial inspectors. The synergy between

the civilian bureaucracy and the armed forces facilitated rapid mobilization during wartime and effective governance during peacetime. By institutionalizing an administration where military prowess and bureaucratic acumen were heavily intertwined, the Ottoman state maintained tight control over its vast territories, effectively neutralizing internal rebellions and projecting immense power outward.

Based on the above source, attempt the following five questions.

256. What functioned as the dual pillars of imperial stability in the Ottoman state?
(A) The central administration and the rural provincial peasantry
(B) The administration and the specialized army
(C) The civilian bureaucracy and the local agricultural institutions
(D) The network of inspectors and the traditional religious scholars

257. How were the recruits for the specialized standing army utilized after their rigorous training?
(A) They were confined to strictly guarding the sovereign's imperial palace
(B) They were sent back to their original domains as independent tribal rulers
(C) They functioned exclusively as tax collectors in rural frontier territories
(D) They populated the military and bureaucracy echelons

258. What dual roles did the provincial governors play within the Ottoman administration?
(A) Military commanders and chief administrators
(B) Judicial scholars and imperial inspectors
(C) Bureaucratic recruiters and foreign diplomats
(D) Tax exempt civilians and religious leaders

259. How did the central administration prevent the concentration of regional power?
(A) By abolishing the collection of taxes in wealthy provinces
(B) By granting provincial governors permanent territorial rights
(C) By rotating officials and utilizing a network of inspectors
(D) By separating the civilian bureaucracy from the armed forces

260. What was the outcome of the synergy between the civilian bureaucracy and the armed forces?
(A) Rapid mobilization and effective peacetime governance
(B) The complete eradication of the state's strict hierarchical structure
(C) Frequent internal rebellions due to overlapping provincial authorities
(D) The decentralization of imperial control over many vast territories

Direction : Please read the following source carefully.

Ottoman society was characterized by a complex socio-religious framework that systematically accommodated its diverse population. The state employed a distinct administrative mechanism that organized communities based on their religious affiliations rather than ethnic origins. Each of these recognized socio-religious groups was granted significant autonomy to manage its own internal affairs, including legal disputes, marriage, and wealth distribution, under the supervision of their respective religious leaders. Parallel to this societal organization, the educational conditions within the empire were deeply intertwined with religious institutions. Formal education was predominantly conducted through endowed foundations that funded schools and higher learning academies. These educational centers were responsible for producing the empire's scholarly, legal, and bureaucratic elites, emphasizing theological studies, jurisprudence, and classical literature. The societal structure remained highly stratified, with a clear distinction between the tax-paying subjects and the tax-exempt military-bureaucratic class. Upward mobility within Ottoman society was often heavily dependent on navigating these educational pathways. Ultimately, the careful management of socio-religious diversity, combined with an institutionalized educational system, allowed the Ottoman society to maintain a delicate internal equilibrium while sustaining its complex imperial bureaucracy over several centuries.

Based on the above source, attempt the following five questions.

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261. On what basis did the Ottoman state organize its communities within the socio-religious framework?
(A) Specific geographic location and their local trade professions
(B) Diverse ethnic origins and their specific linguistic backgrounds
(C) Military ranks and their assigned bureaucratic state positions
(D) Religious affiliations rather than ethnic origins

262. What level of authority was granted to the recognized socio-religious groups?
(A) Complete independence to form separate sovereign military states
(B) Autonomy to manage affairs under religious leaders
(C) Absolute control over the empire's central tax collection system
(D) No autonomy, with all internal affairs managed by the military

263. How was formal education predominantly funded in the Ottoman Empire according to the passage?
(A) Through mandatory taxes levied on the military-bureaucratic class
(B) Through direct contributions from foreign merchants and diplomats
(C) Through endowed foundations that funded schools and academies
(D) Through the personal wealth of the provincial peasant populations

264. What distinction characterized the high stratification of Ottoman society?
(A) A distinction between religious scholars and classical literary authors
(B) A distinction between rural farmers and urban industrial labor workers
(C) A distinction between endowed foundations and higher learning academies
(D) A distinction between subjects and the tax-exempt class

265. What was a primary mechanism for upward mobility within this societal structure?
(A) Navigating the deeply intertwined educational pathways
(B) Organizing ethnic rebellions against the central state
(C) Purchasing ranks directly from the tax-exempt military class
(D) Relocating to autonomous regions to avoid tax obligations

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Direction : Please read the following source carefully.

The relationship between the Ottomans and the West was defined by a volatile mixture of military confrontation, diplomatic engagement, and economic negotiation. Initially, the Ottomans engaged the West primarily through aggressive territorial expansion, capturing vital strategic zones that directly threatened European commercial and political interests. These military campaigns forced Western powers to form various temporary coalitions to halt the imperial advance. However, as the geopolitical landscape evolved, the interaction transitioned from pure military antagonism to pragmatic diplomacy. The Ottomans and the West began negotiating formal treaties that granted specific commercial privileges to European merchants within Ottoman territories. These diplomatic agreements were strategically utilized by the Ottoman state to exploit rivalries among Western nations, preventing the formation of a unified European front. The diplomatic exchanges also facilitated a gradual, albeit cautious, flow of technological and military knowledge. Despite these treaties, mutual suspicion remained the defining characteristic of their interactions. The Ottomans viewed the West as a fragmented but persistent threat, while Western states perceived the empire as an imposing barrier to their expansionist ambitions. This complex dynamic deeply influenced the broader geopolitical stability of the era.

Based on the above source, attempt the following five questions.

266. How did the Ottomans initially interact with the West?
(A) Through immediate economic negotiations and technology sharing
(B) Through aggressive expansion in strategic zones
(C) By forming permanent military coalitions with European powers
(D) By granting unrestricted commercial privileges to all merchants

209. What was 'Divan-i Humayun' in the Ottoman government?
(A) The supreme military council on the battlefield
(B) The central government council and highest court
(C) The official central association of merchants
(D) The private poetry collection of the Sultan

210. Given below are two statements.
Statement I: The Janissaries were permitted to marry and engage in trade during the classical era of Suleiman the Magnificent.
Statement II: The relaxation of strict Janissary rules in the 17th century led to the loss of their military discipline and effectiveness.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

211. Match List I with List II.
List I: (Safavid/Ottoman Concept)
P. Dhimmi
Q. Qizilbash
R. Ulema
S. Devshirme
List II: (Definition)
1. Protected non-Muslim subjects
2. Turkoman followers of the Safavid order
3. System of child levy
4. Body of religious scholars
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

212. All of the following were major Safavid exports, except:
(A) Persian carpets
(B) Raw silk
(C) Ceramics and textiles
(D) Heavy artillery

213. What geopolitical objective drove Ottoman campaigns into the Indian Ocean in the 16th century?
(A) To conquer India and replace the existing Mughals
(B) To establish settler colonies in mainland Australia
(C) To counter Portuguese naval and trade monopolies
(D) To trade directly with the Safavids by sea routes

214. Consider the following statements about the Safavid Shah Abbas I:
1. He is known for signing the Treaty of Amasya to secure peace.
2. He systematically promoted the silk trade and resettled Armenian merchants to New Julfa.
3. He ruthlessly eliminated potential rivals within his own family.
4. He successfully expelled the Portuguese from the Persian Gulf.
5. He entirely abandoned Shi'ism to ally with the Ottomans.
Which of the statements given above are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, and 4
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

215. Which incorrectly states an aspect of Ottoman society?
(A) Coffeehouses emerged in the 16th century as major hubs of male socialization.
(B) Guilds controlled the quality and price of urban manufactured goods.
(C) The society was highly stratified, but merit-based mobility existed within the Askari class.
(D) Slavery was completely abolished by Mehmed II.

216. What defines the architectural form known as an 'Iwan', prominently used in Safavid mosques?
(A) A vaulted space that opens on one side to a courtyard
(B) A tall, slender tower used for the call to prayer
(C) A large central dome covered in gold leaf
(D) A defensive wall surrounding a city

217. Arrange the following in correct chronological order of Safavid historical events:
1. Declaration of Twelver Shi'ism as the state religion
2. The relocation of the capital to Qazvin
3. The construction of the Naqsh-e Jahan

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(B) Heavy reliance on imported Western European furniture sets
(C) The exclusion of all decorative tile work to emphasize stone
(D) Spatial harmony, precision, and natural light

274. Which art form was elevated to a premier status and displayed in public monuments and official manuscripts?
(A) Calligraphy
(B) Portrait painting
(C) Bronze sculpture
(D) Landscape sketching

275. What was the ideological purpose of fusing varied regional artistic traditions into a cohesive imperial style?
(A) To encourage regional provinces to assert cultural independence
(B) To conceal the empire's lack of sophisticated engineering skill
(C) To project sovereignty and legitimize dominance
(D) To separate secular governance from religious artistic expression

Direction : Please read the following source carefully.

The causes of the Ottoman decline were inherently multidimensional, rooted in a combination of internal systemic failures and external pressures. A primary internal factor was the gradual deterioration of the centralized administrative and military structures that had previously guaranteed imperial stability. The once-elite military corps became increasingly involved in political factionalism, resisting essential modernizing reforms and draining the state treasury. Concurrently, the bureaucratic administration suffered from rampant corruption and a breakdown in the meritocratic system, leading to inefficient provincial governance and widespread agrarian discontent. Economically, the empire faced severe inflation and revenue shortfalls, exacerbated by shifts in global trade routes that bypassed Ottoman commercial hubs. Externally, the empire struggled to keep pace with the rapid technological and tactical advancements of its rival powers. The inability to adapt militarily resulted in a series of devastating territorial losses, which further diminished state revenues and international prestige. As central authority weakened, regional governors began asserting autonomy, fragmenting the empire's internal cohesion. Ultimately, this confluence of military stagnation, administrative decay, and severe economic distress created an irreversible downward trajectory that fundamentally compromised the empire's structural integrity.

Based on the above source, attempt the following five questions.

276. What was a primary internal factor contributing to the Ottoman decline?
(A) Deteriorated administration and military structures
(B) The sudden integration of rival technological advancements
(C) The expansion of global trade routes through the empire
(D) The immediate abolition of the provincial governance system

277. How did the once-elite military corps negatively impact the state?
(A) By completely abandoning political involvement to focus on training
(B) By conquering new territories that overextended the bureaucratic staff
(C) By enforcing a strict meritocratic system that alienated governors
(D) By joining factionalism and resisting reforms

278. What economic challenge exacerbated the empire's inflation and revenue shortfalls?
(A) The overproduction of agricultural goods in provincial territories
(B) Shifts in global trade routes that bypassed Ottoman commercial hubs
(C) The excessive taxation of the newly modernized military corps
(D) The widespread adoption of foreign silver currencies by the peasantry

279. What consequence arose from the empire's inability to adapt militarily to rival powers?
(A) A rapid increase in international prestige and diplomatic alliances
(B) The successful centralization of regional governors' authority

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35. (C) The Muslim scholars who interpreted law and guided society
The Ulema were an essential social and intellectual class consisting of highly trained Muslim scholars and legal experts. They were responsible for interpreting Islamic law, managing the education system through madrasas, and serving as judges in the courts. Their influence extended deep into the daily lives of the population, as they provided both religious guidance and essential administrative and judicial services.

36. (D) Statement I is false but Statement II is true.
Education in the Ottoman Empire remained deeply rooted in religious institutions rather than becoming entirely secular. Madrasas served as the primary centers for higher learning, where students studied Islamic theology and jurisprudence alongside subjects like medicine, mathematics, and astronomy. These institutions were vital for training the Ulema and ensuring the continuity of Islamic intellectual traditions throughout the empire's classical and later periods.

37. (A) P-3, Q-2, R-1, S-4
Ottoman social structure was categorized into functional groups with specific roles. The Askari represented the tax-exempt ruling elite, while the Reaya comprised the tax-paying subject population. Within the ruling class, the Seyfiye were the men of the sword involved in military affairs, and the Ilmiye were the scholars and officials dedicated to religious learning, law, and education.

38. (B) Buddhist Millet
The Ottoman Millet system formally recognized several major religious communities, providing them with legal and social autonomy. These included the Orthodox Christian, Jewish, and Armenian Apostolic millets. However, there was no Buddhist millet because Buddhism was not a significant religion within the empire's territories. The system was specifically designed to manage the Abrahamic faiths that were prevalent in the Mediterranean and Balkan regions.

39. (D) The tax burden fell on Reaya, as the Askari were tax-exempt
The division between the Askari and Reaya was the most fundamental social and economic distinction in the Ottoman Empire. The Askari, as the ruling military and administrative class, were exempt from paying taxes as a reward for their service to the Sultan. Consequently, the entire financial burden of the state fell on the Reaya, whose agricultural and commercial taxes funded the government.

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40. (A) 1, 2, and 4
Ottoman relations with Western Europe were characterized by both economic cooperation and military conflict. The state introduced the Capitulations system to foster international trade, with France being an early and prominent recipient of these privileges. While the Ottomans remained a formidable power, they faced significant naval setbacks, such as the defeat at Lepanto in 1571, which challenged their maritime dominance.

41. (C) Treaty of Karlowitz - Marked a major territorial loss in Europe
The Treaty of Karlowitz, signed in 1699, was a pivotal moment in Ottoman history that signaled the end of the empire's expansion in Europe. Following a series of military defeats, the Ottomans were forced to cede significant territories to the Habsburgs and other European powers. This treaty marked the beginning of a long period of territorial contraction and defensive diplomacy for the state.

42. (A) The failed second Siege of Vienna in 1683
The failed second Siege of Vienna in 1683 is widely considered a major psychological and military turning point. It shattered the long-held perception of Ottoman invincibility in Europe and led to the formation of a Holy League against them. The subsequent retreat and territorial losses proved that the Ottoman military could no longer consistently defeat modernizing European armies on a large scale.

43. (A) 1, 3, 2, 4
The history of Ottoman-Western interactions followed a sequence of major events starting with the 1453 fall of Constantinople. This was followed over a century later by the naval defeat at Lepanto in 1571. The late seventeenth century saw the failed second Siege of Vienna in 1683, which directly led to the signing of the Treaty of Karlowitz in 1699.

(D) The merger of decentralized tribal leadership and agrarian peasants

Direction : Please read the following source carefully.

The reign of Shah-Abbas is widely regarded as the zenith of the Safavid Empire, largely due to his sweeping administrative reforms and aggressive centralization policies. Recognizing the destabilizing influence of autonomous tribal factions that had historically dominated the military, Shah-Abbas systematically dismantled their power. He implemented profound administrative reforms by creating a new standing army composed of royal slaves, who were completely dependent on and fiercely loyal to the monarch. This restructuring effectively neutralized the traditional tribal aristocracy's ability to threaten the throne. Furthermore, Shah-Abbas reorganized the provincial administration by converting semi-independent tribal lands into crown provinces, directly managed by central bureaucrats. This move dramatically increased the state's direct tax revenues, providing the necessary capital to fund his newly established military corps. The administrative reforms also extended to the judicial and commercial sectors, where standardized regulations were enforced to ensure internal stability and predictability. By centralizing military command and streamlining financial administration, Shah-Abbas transformed a fragmented state into a highly cohesive and absolute monarchy, ensuring the survival and prosperity of the Safavid Empire amidst intense external pressures.

Based on the above source, attempt the following five questions.

286. Why did Shah-Abbas systematically dismantle the power of autonomous tribal factions?
(A) To replace them with a decentralized network of regional merchants
(B) To decrease the state's direct tax revenues from tribal territories
(C) Because they refused to participate in judicial and commercial sectors
(D) They dominated the military as a destabilizing factor

287. What was the composition of the new standing army created by Shah-Abbas?
(A) Foreign mercenaries hired temporarily from neighboring empires
(B) A coalition of the traditional tribal aristocracy and semi-independent lords
(C) Royal slaves completely dependent on and fiercely loyal to the monarch
(D) Unpaid agrarian peasants drafted from the crown provinces

288. How did Shah-Abbas reorganize the provincial administration to increase tax revenues?
(A) By granting tax-exempt status to all autonomous tribal factions
(B) By converting tribal lands into crown provinces
(C) By delegating tax collection entirely to the new military corps
(D) By decentralizing the financial administration for predictability

289. To which other sectors did Shah-Abbas extend his administrative reforms?
(A) The agricultural and nomadic sectors exclusively
(B) The theological and mystical sectors
(C) The maritime and overseas exploration sectors
(D) The judicial and commercial sectors

290. What was the ultimate result of Shah-Abbas centralizing military command and streamlining financial administration?
(A) The transformation of the empire into a highly cohesive and absolute monarchy
(B) The fracturing of the state into semi-independent crown provinces
(C) The collapse of the Safavid Empire under intense external pressures
(D) The resurgence of the traditional tribal aristocracy's political dominance

Direction : Please read the following source carefully.

The flourishing of Safavid art and architecture represents a period of extraordinary cultural renaissance, characterized by extensive royal patronage and visionary urban planning. The pinnacle of this era's architectural achievement was the comprehensive redesign of the imperial capital, which was transformed into a masterpiece of urban symmetry and monumental grandeur.

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ANSWERS

1. (B) Osman I
Osman I is recognized as the eponymous founder of the Ottoman dynasty, establishing a small principality in northwestern Anatolia during the late thirteenth century. His leadership attracted diverse warriors, including Ghazis, who sought to expand territories against the Byzantine frontier. This early state-building phase laid the foundational structures for what would eventually become one of history's most powerful global empires.

2. (A) The Ottomans strictly avoided using any Christian mercenaries in their early conquests.
Early Ottoman expansion was characterized by pragmatic military alliances and flexible recruitment strategies. Contrary to isolationist views, the early sultans frequently employed Christian mercenaries and allied with local Byzantine lords to bolster their forces. This inclusive approach to military manpower facilitated rapid territorial gains in both Anatolia and the Balkans, allowing the nascent state to overcome significant regional adversaries.

3. (A) Both A and R are true and R is the correct explanation of A.
The Ottoman state's rapid transformation from a small frontier principality into a dominant empire was largely due to its strategic location. Positioned directly on the weakening Byzantine Empire's border, the Ottomans could mobilize ideological fervor through the Ghazi spirit. This unique geopolitical advantage provided constant opportunities for territorial conquest, which fueled the state's continuous growth and military successes.

4. (D) A warrior fighting to expand the frontiers of the Islamic state
In the context of the early Ottoman state, the term refers to a religious warrior dedicated to expanding the Islamic frontier through military conquest. These fighters were essential to the dynasty's early success, providing both the manpower and the ideological motivation for expansion. Their efforts were focused primarily on capturing Byzantine territories, significantly contributing to the state's initial growth and legitimacy.

5. (C) Statement I is true but Statement II is false.
Orhan, the second Ottoman ruler, successfully captured the strategic fortress of Gallipoli in 1354, establishing the empire's first permanent base in Europe. This event occurred nearly a century before the final fall of Constantinople in 1453. The acquisition of Gallipoli was a critical turning point that allowed the Ottomans to launch further military campaigns and expand into the Balkans.

6. (A) P-4, Q-2, R-3, S-1
The early Ottoman period saw significant milestones achieved by various rulers. Osman I founded the dynasty, while his successor Orhan captured the pivotal city of Bursa. Murad I is credited with initiating the Devshirme system to strengthen the central administration. Finally, Bayezid I faced a major setback when he was defeated and captured by Timur at the Battle of Ankara.

7. (D) The immediate support of the Safavid Empire
Several factors propelled the early Ottoman Empire's rise, including Byzantine weakness, the effective use of gunpowder, and inclusive administrative practices. However, the Safavid Empire was not a supporter; instead, it emerged later as a major ideological and military rival. The intense competition between these two powers over territorial and religious leadership defined much of Middle Eastern history for centuries.

8. (A) The tactical brilliance and military superiority of Timur
The Battle of Ankara in 1402 resulted in a devastating defeat for Sultan Bayezid I due to the tactical expertise of Timur. Timur's forces outmaneuvered the Ottoman army, leading to the Sultan's capture and the temporary collapse of central authority. This defeat halted Ottoman expansion and triggered a decade of civil war known as the Interregnum among Bayezid's sons.

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A vast network of fortified caravanserais, secure trade routes, and standardized toll stations was constructed across the empire. This infrastructure dramatically reduced the risks associated with long-distance overland trade, attracting foreign merchants and stimulating domestic markets. The strategic manipulation of trade routes and commercial treaties allowed the state to accumulate massive reserves of silver, which funded the central administration and the standing army. Thus, commerce was transformed from private enterprise into a critical instrument of statecraft.

Based on the above source, attempt the following five questions.

296. What was the primary purpose of aggressively centralizing trade and commerce in the Safavid era?
(A) To gradually replace the standing army with a merchant militia
(B) To distribute wealth equally among all agrarian peasants
(C) To isolate the empire entirely from international markets
(D) To function as the primary engines of state revenue

297. Over which highly lucrative commodity did the Safavid state establish a strict royal monopoly?
(A) Silk
(B) Silver
(C) Spices
(D) Timber

298. Who were primarily drawn upon to serve as state-sponsored merchants in the Safavid Empire?
(A) Royal slaves who comprised the newly established standing army
(B) Minority communities renowned for their commercial expertise
(C) Provincial governors managing semi-independent tribal lands
(D) Foreign theologians imported to build the clerical hierarchy

299. How did the Safavid state physically facilitate expansive trade and commerce across the empire?
(A) By dismantling standardized toll stations to allow unrestricted movement
(B) By building fortified caravanserais and trade routes
(C) By shifting entirely to maritime trade routes and abandoning overland paths
(D) By enforcing a localized barter system to avoid the use of silver currency

300. What did the massive reserves of silver accumulated through trade primarily fund?
(A) The central administration and the standing army
(B) The construction of autonomous tribal fortresses
(C) The expansion of private commercial enterprises
(D) The elimination of minority community merchants

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under central Ottoman control, significantly altering the geopolitical balance of the Islamic world.

18. (A) Both A and R are true and R is the correct explanation of A.
The conquest of Mamluk territories by Selim I greatly enhanced the Ottoman Empire's religious status across the Islamic world. By gaining control over Mecca and Medina, the Sultan assumed the role of the Protector of the Holy Cities. This achievement provided the Ottoman dynasty with immense spiritual legitimacy and paved the way for their formal claim to the universal Caliphate.

19. (C) The compilation of secular laws alongside religious law
Suleiman the Magnificent significantly impacted the Ottoman legal system by harmonizing religious Sharia with secular administrative decrees. He oversaw the systematic compilation of laws into a unified code that addressed various state matters, such as taxation and criminal justice. This dual legal framework provided a more consistent and efficient administration across the empire's vast territories, ensuring stability and organized governance.

20. (D) Suleiman I
Suleiman I is celebrated in the Islamic world by the title Kanuni, which translates to the Lawgiver. This name reflects his extensive work in codifying the empire's secular laws to complement traditional religious jurisprudence. His reign is often regarded as the Ottoman Golden Age, marked by significant legal clarity, administrative efficiency, and immense territorial, cultural, and military achievements across three continents.

21. (C) Statement I is true but Statement II is false.
The Battle of Mohács in 1526 was a monumental victory for Suleiman the Magnificent, leading to the collapse of the Kingdom of Hungary. However, rather than losing influence, this victory established the Ottoman Empire as the dominant power in Central Europe for over a century. The battle resulted in the partition of Hungary and set the stage for prolonged Ottoman-Habsburg competition.

22. (A) P-1, Q-2, R-3, S-4
The Ottoman Empire engaged in numerous decisive battles against various regional powers. The Safavids were the primary opponents at Chaldiran, while the Hungarians faced the Ottomans at Mohács. The Siege of Vienna in 1529 was directed against the Habsburgs, and the Battle of Lepanto saw the Ottomans fighting a coalition of Christian states known as the Holy League.

23. (D) Qizilbash
The Ottoman military was composed of several distinct branches, including the elite Janissary infantry and the provincial Sipahi cavalry. Akinjis served as irregular light cavalry used for raiding and reconnaissance. In contrast, the Qizilbash were a coalition of Turkoman tribes who served as the primary military force and spiritual followers of the Safavid dynasty, the Ottomans' major rivals in the east.

24. (A) To recruit Christian boys for state and military service
The Devshirme system was a unique administrative mechanism used to recruit talented young boys from Christian families in the Balkans. These recruits were converted to Islam and rigorously trained to serve as the Sultan's elite soldiers or high-ranking civil administrators. This system ensured a loyal, professional class of state servants who were directly dependent on the Sultan, bypassing traditional local aristocracies.

25. (C) 1, 2, and 4
The Janissaries were the elite standing infantry of the Ottoman Empire, renowned for their discipline and skill. Originally recruited through the Devshirme system, they became one of the first military forces in the world to be systematically equipped with firearms. Unlike the Sipahis, who served as cavalry, the Janissaries focused on siege warfare and protecting the Sultan on the battlefield.

26. (A) Timar - Land grant given in exchange for military service
The Timar system was a fundamental administrative and military structure where the state granted land revenues to individuals, primarily Sipahis, in exchange for their military service. This allowed the empire to maintain a

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9. (A) 1, 2, and 3
The Ottoman Interregnum was a chaotic decade-long period of civil war triggered by the capture of Sultan Bayezid I by Timur. During this time, Bayezid's sons fought for control over the remaining territories of the empire. Eventually, Mehmed I emerged as the victor, successfully reuniting the fragmented state and restoring central authority before launching new phases of expansion.

10. (A) Battle of Kosovo - A major Ottoman victory over Serbian forces
The Battle of Kosovo in 1389 is a defining event in Balkan history, where Ottoman forces achieved a major victory over a coalition of Serbian and other Balkan troops. This victory significantly weakened regional resistance and opened the door for further Ottoman penetration into Europe. While the battle resulted in the deaths of both leaders, it established long-term Ottoman dominance.

11. (D) To secure a strategic base for Balkan military conquests
Moving the Ottoman capital to Edirne in the fourteenth century was a calculated strategic move designed to facilitate expansion into Europe. Located in Thrace, Edirne served as an ideal staging ground for military campaigns against Balkan kingdoms and the Byzantine Empire. This relocation shifted the empire's political and military focus toward the West, enabling its long-term growth in European territories.

12. (A) 4, 1, 3, 2
The sequence of early Ottoman rulers follows a clear line of succession starting with Orhan, who expanded the state's foundations. He was followed by Murad I, who pushed deeper into the Balkans. Bayezid I then faced the challenges of the late fourteenth century, including the Battle of Ankara. Finally, Mehmed II completed the era of expansion by conquering Constantinople in 1453.

13. (C) The Istimalet policy, which involved religious tolerance and tax concessions
The Ottomans successfully assimilated conquered Balkan territories through a policy of accommodation known as Istimalet. This approach prioritized religious tolerance and offered tax concessions to local populations, encouraging them to accept Ottoman rule rather than resist it. By maintaining local stability and protecting traditional rights, the state ensured the loyalty of its diverse subjects and facilitated long-term administrative integration.

14. (D) Selim I - The Builder
Ottoman sultans often adopted distinctive titles that reflected their specific achievements or personality traits. Bayezid I was known as the Thunderbolt for his rapid military movements, and Mehmed II as the Conqueror for taking Constantinople. Suleiman I was famously called the Lawgiver for his legal reforms. However, Selim I is traditionally known as the Resolute or Yavuz, not the Builder.

15. (A) 1, 2, 3, and 4
Sultan Mehmed II was a multifaceted ruler who achieved the historic conquest of Constantinople and initiated significant cultural and legal changes. He transformed the Hagia Sophia into a mosque and patronized diverse scholars, reflecting his broad intellectual interests. Furthermore, his codification of secular laws established a structured administrative framework. Unlike later rulers, he did not face total defeat by the Safavids.

16. (B) The deployment of massive bronze cannons like the Basilica
The siege of Constantinople in 1453 was revolutionized by the Ottoman use of massive gunpowder artillery. Specifically, large bronze cannons designed by engineers were capable of breaching the city's ancient and formidable Theodosian Walls. This technological advantage proved decisive, as traditional siege methods had previously failed for centuries. The use of such artillery marked a significant shift in the history of warfare.

17. (B) It resulted in the destruction of the Mamluk Sultanate by Selim I.
Selim I's military campaigns in the early sixteenth century led to the swift conquest of the Mamluk Sultanate, including Egypt and the Levant. This victory was achieved through superior Ottoman firepower and military organization during key battles. The conquest effectively ended Mamluk rule and brought the wealthy Egyptian provinces

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(C) A series of devastating territorial losses that diminished revenues
(D) The elimination of widespread agrarian discontent in the provinces

280. How did the weakening of central authority affect the internal structure of the empire?
(A) It unified the military and administration under a single elite corps
(B) It led to an immediate end to rampant bureaucratic state corruption
(C) It allowed for the rapid implementation of essential modernizing reforms
(D) It caused governors to assert regional autonomy

Direction : Please read the following source carefully.

The origin and development of the Safavid Empire marked a transformative period in regional history, primarily driven by the charismatic leadership of Shah Ismail and his aggressive promotion of Shi'ism. Emerging from a mystical religious order, the Safavids rapidly transitioned into a formidable political and military force. Upon securing territorial dominance, Shah Ismail implemented a revolutionary state policy by declaring Shi'ism as the mandatory and official religion of the newly established empire. This promotion of Shi'ism served a dual purpose: it provided a distinct ideological identity that separated the Safavids from their prominent Sunni rivals, and it acted as a unifying force over a deeply fractured and diverse population. To enforce this religious transformation, the state imported foreign theologians to build a robust clerical hierarchy that was strictly loyal to the throne. Consequently, the promotion of Shi'ism became inseparable from Safavid political authority. The rapid developmental phase under Shah Ismail involved suppressing rival sects and integrating tribal military elites into a newly defined religious-political framework. This foundational merger of statecraft and sectarian identity fundamentally reshaped the geopolitical landscape and cultural fabric of the empire.

Based on the above source, attempt the following five questions.

281. From what type of organization did the Safavids initially emerge before becoming a political and military force?
(A) A mystical religious order
(B) A centralized bureaucratic administration
(C) A coalition of foreign commercial merchants
(D) A network of semi-independent regional governors

282. What revolutionary state policy did Shah Ismail implement upon securing territorial dominance?
(A) The separation of clerical authority from imperial statecraft
(B) Declaring Shi'ism as the mandatory state religion
(C) The peaceful integration of rival Sunni religious practices
(D) The abolition of all tribal military elites within the empire

283. According to the passage, what was one of the dual purposes of promoting Shi'ism?
(A) To encourage a fractured population to adopt diverse regional identities
(B) To provide a distinct ideological identity separating them from Sunni rivals
(C) To dismantle the central clerical hierarchy and empower local mystics
(D) To ally politically with prominent Sunni neighbors for territorial gain

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284. How did the Safavid state enforce the religious transformation towards Shi'ism?
(A) By importing foreign theologians to build a loyal clerical hierarchy
(B) By abandoning political authority in favor of local community rule
(C) By exiling all tribal military elites to foreign territories
(D) By strictly limiting religious authority to the existing military commanders

285. What foundational merger reshaped the geopolitical landscape of the Safavid Empire?
(A) The merger of mystical traditions and commercial trade networks
(B) The merger of foreign theologians and prominent Sunni rivals
(C) The merger of statecraft and sectarian identity

large, well-equipped provincial cavalry without needing a massive cash-based treasury. The system linked land management directly to military readiness, ensuring the stability and expansion of the empire's borders.

27. (D) A land system used to maintain cavalry without direct payment
The Timariot system was an essential economic and military arrangement that allowed the Ottoman state to support its provincial cavalry. Under this system, the Sultan granted land revenues to officers who were then responsible for providing equipped soldiers for military campaigns. This avoided the need for direct salary payments from the central treasury while ensuring a large, decentralized military force.

28. (A) 1, 3, 2, 4
Ottoman provincial administration was organized into a clear hierarchy to ensure effective governance across its vast territories. The largest units were the Eyalets, which were subdivided into smaller districts called Sanjaks. These Sanjaks were further divided into Kazas, which served as judicial and administrative districts. Finally, the smallest units of administration at the local level were known as Nahiyes.

29. (C) The Grand Vizier
In the Ottoman administrative structure, the Grand Vizier held the highest position under the Sultan, serving as his absolute deputy. He possessed the imperial seal and presided over the Imperial Council, managing the day-to-day affairs of the entire state. This role concentrated immense executive and judicial power, making the Grand Vizier the most influential official in the empire's sophisticated bureaucracy.

30. (D) Levent - Elite mountain archers
The Ottoman military consisted of specialized units such as the provincial Sipahi cavalry and the elite Janissary infantry. The Topcu corps was dedicated specifically to the production and operation of artillery. However, the term Levent refers to naval personnel and marines who served in the Ottoman fleet, rather than mountain archers. This distinction highlights the empire's diverse military and naval organization.

31. (A) 1, 2, and 4
Ottoman society was organized into the ruling Askari class and the tax-paying Reaya. The Ulema played a critical role in managing education and the judicial system through Islamic law. Additionally, the Millet system provided religious minorities with significant autonomy in governing their internal community affairs. Sufi orders were generally integrated into society rather than suppressed, and Sharia law had specific communal limitations.

32. (B) It denotes the tax-paying lower class, regardless of religion.
In the Ottoman social hierarchy, the term refers to the entire tax-paying subject population of the empire. This class included farmers, artisans, and merchants from all religious backgrounds, including Muslims, Christians, and Jews. Their primary role was to provide the economic surplus through taxes that sustained the ruling military and administrative elite, ensuring the continued functioning of the state institutions.

33. (B) It allowed religious groups to manage their own affairs
The Millet system was a foundational administrative framework that granted recognized religious minorities, such as Orthodox Christians and Jews, a significant degree of communal autonomy. Under this system, religious leaders managed their communities' internal matters, including personal law, education, and social services. This policy of institutionalized tolerance allowed diverse groups to coexist within the empire while maintaining their distinct religious identities.

34. (A) Both A and R are true and R is the correct explanation of A.
The Bektashi Sufi order maintained a unique and influential relationship with the Janissary corps, serving as their official spiritual guides. This connection blended mystical Islamic teachings with the rigid discipline of military life, shaping the cultural identity of the elite soldiers. The Bektashi chaplains provided moral support and religious legitimacy to the Janissaries throughout their long and storied history.

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The architecture of this period is distinguished by its expansive public squares bordered by magnificent state and religious edifices. These structures utilized massive entrance portals, sweeping arcades, and soaring domes covered in vibrant, polychrome tile work that became the hallmark of Safavid design. Alongside architectural advancements, Safavid art experienced profound developments, particularly in the realms of manuscript illumination and textile production. State-sponsored workshops produced luxury silks and intricately woven carpets that featured elaborate, idealized garden motifs and dynamic figural representations. The meticulous integration of calligraphy, painting, and geometric patterns in both arts and architecture created a cohesive visual language that communicated the empire's immense wealth and divine legitimacy. This coordinated artistic output not only beautified the urban environment but also functioned as a sophisticated mechanism of imperial propaganda.

Based on the above source, attempt the following five questions.

291. What characterized the period of extraordinary cultural renaissance in the Safavid Empire?
(A) A complete rejection of royal patronage and state-sponsored workshops
(B) The exclusive focus on military fortifications over religious edifices
(C) Extensive royal patronage and visionary urban planning
(D) A decentralization of artistic production to rural provinces

292. What became the hallmark of Safavid architectural design according to the source?
(A) Vibrant, polychrome tile work on domes and portals
(B) Undecorated soaring domes and narrow, hidden public squares
(C) The exclusive use of imported European marble for state edifices
(D) Flat-roofed structures designed strictly for acoustic purposes

293. In which specific realms did Safavid art experience profound developments alongside architecture?
(A) Bronze casting and monolithic stone sculpture
(B) Woodblock printing and theatrical performance
(C) Portrait photography and industrial metallurgy
(D) Manuscript illumination and textile production

294. What motifs were predominantly featured in luxury silks and intricately woven carpets produced by state-sponsored workshops?
(A) Minimalist geometric shapes depicting military battle formations
(B) Idealized garden motifs and figural representations
(C) Realistic depictions of agrarian labor and provincial poverty
(D) Unadorned monochrome patterns designed for everyday use

295. How did the cohesive visual language of Safavid art and architecture function beyond beautification?
(A) It provided a tactical advantage in urban warfare against tribal factions
(B) It served as an educational tool for training foreign theologians
(C) It functioned as a sophisticated mechanism of imperial propaganda
(D) It replaced the need for standardized commercial regulations

Direction : Please read the following source carefully.

Trade and commerce during the Safavid era were aggressively centralized and meticulously managed to function as the primary engines of state revenue. The state recognized the immense economic potential of luxury commodities and consequently established a strict royal monopoly over the highly lucrative silk trade. To maximize profitability, the administration actively cultivated a network of state-sponsored merchants, primarily drawn from minority communities renowned for their commercial expertise. These merchants were granted exclusive rights to transport and negotiate the sale of silk in international markets, operating under tight imperial oversight. Furthermore, to facilitate this expansive trade and commerce, the Safavid state invested heavily in commercial infrastructure.

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44. (B) Legal and economic privileges granted to foreign merchants
Capitulations were formal agreements through which the Ottoman Sultans granted specific legal and economic privileges to European merchants and states. These included lower customs duties, exemption from local taxes, and the right to be judged by their own consuls. While originally intended to encourage trade, these privileges eventually weakened the empire's economic sovereignty as European powers gained increasing influence over its internal markets.

45. (C) Mimar Sinan was the chief architect for Mehmed II.
Ottoman culture is renowned for its advancements in calligraphy, ceramics, and architecture. Iznik was the celebrated center for vibrant tile production used in many imperial buildings. While Mimar Sinan is the most famous Ottoman architect, he served during the sixteenth century under Suleiman the Magnificent and his successors, rather than during the reign of Mehmed II in the fifteenth century.

46. (A) 1, 2, 3, and 5
Mimar Sinan was the preeminent architect of the Ottoman Golden Age, serving Suleiman the Magnificent and designing over three hundred structures. His work was deeply inspired by the Hagia Sophia, as he sought to perfect the central dome design in buildings like the Selimiye Mosque. His technical innovations and aesthetic mastery defined the classical style that characterizes the empire's most iconic monuments.

47. (A) A vast central dome supported by semi-domes, creating a unified interior space
The defining feature of classical Ottoman mosque architecture is the use of a large, high central dome supported by smaller semi-domes. This design creates a vast, open, and unified interior space that is brightly lit by numerous windows. This structural style, pioneered by architects like Sinan, achieved a sense of grandeur and spiritual harmony that became the hallmark of the empire's imperial religious buildings.

48. (A) Both A and R are true and R is the correct explanation of A.
Topkapi Palace was far more than a royal residence; it was the administrative heart of the Ottoman Empire for centuries. The complex was designed to house the Imperial Council, where state decisions were made, and the Enderun school, which trained elite administrators. This centralized structure ensured that the Sultan's household and the government machinery were physically and politically integrated within a single secure location.

49. (B) The elaborate, calligraphic monogram or signature of a Sultan
The Tughra was a highly stylized and ornate calligraphic monogram that served as the official signature of the Ottoman Sultan. It was applied to all imperial decrees, coins, and official documents, acting as a symbol of royal authority and legal validity. Each Sultan had a unique Tughra, which represented the pinnacle of Ottoman calligraphic art and served as a powerful emblem of state power.

50. (D) Statement I is false but Statement II is true.
Ottoman miniature painting was a distinct artistic tradition that focused on historical documentation rather than realistic three-dimensional perspective. These artworks used a flat, two-dimensional style to depict important events such as military campaigns and court ceremonies. The emphasis was on clarity and detail, allowing the miniatures to serve as visual records of the empire's history and the grandeur of its imperial court life.

51. (A) P-2, Q-3, R-1, S-4
Ottoman cultural life was supported by specialized centers and traditions. Iznik was famous for its high-quality ceramic tile production, while Topkapi served as the primary imperial palace. The Mehter provided traditional military music for the army, and the Nakkashane functioned as the royal painting atelier where manuscripts were illustrated. These institutions collectively enriched the aesthetic and administrative life of the empire.

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118. (B) A heavy reliance on vast gold mines discovered in central Iran
The Safavid economic structure was built on the state monopoly of silk exports and the flourishing of luxury crafts like carpet weaving. The empire also benefited from its control over key overland trade routes connecting India with the West. However, Iran did not possess significant gold mines that could support its economy. Instead, the state relied on trade revenues and the flow of precious metals through international commerce to sustain its treasury.

119. (D) Conflicting claims over the leadership of the Islamic world
The central ideological conflict between the Ottoman and Safavid empires stemmed from their competing claims to lead the entire Islamic world. The Ottomans, as Sunni Caliphs, and the Safavids, as champions of Twelver Shi'ism, each sought to establish their religious and political supremacy. This fundamental disagreement fueled centuries of warfare and prevented any long-term peaceful coexistence, as both dynasties used religious legitimacy to justify their territorial ambitions and authority.

120. (A) 1, 2, 4, and 5
The Tulip Period was a unique era of cultural flourishing and relative peace in the early eighteenth-century Ottoman Empire. It was marked by an interest in European styles, extravagant court life, and the introduction of the first Islamic printing press. While it focused on cultural advancement and gardens, the period ended violently with the Patrona Halil rebellion, which reflected growing social discontent with the elite's lavish lifestyle and the state's policies.

121. (C) Nevsehirli Damat Ibrahim Pasha
Nevsehirli Damat Ibrahim Pasha served as the influential Grand Vizier during the Ottoman Tulip Period. He was a key proponent of the era's cultural reforms and peaceful diplomacy with Europe. Under his leadership, the state encouraged artistic innovation and the adoption of Western influences. His tenure ended abruptly when he was executed during the Patrona Halil rebellion, which brought a violent close to this period of cultural transformation.

122. (A) The Ulema immediately permitted the printing of the Quran and all religious texts.
The introduction of the printing press by Ibrahim Muteferrika in 1727 was a significant cultural development, but it faced strict limitations. While secular works like dictionaries and histories were permitted, the Ulema and traditional scribes opposed the printing of religious texts, including the Quran. This resistance was motivated by concerns over maintaining the sanctity of religious scripture and protecting the livelihoods of thousands of calligraphers who dominated the production of books.

123. (A) 3, 2, 4, 1
Ottoman architecture followed a clear progression of major projects. The Byzantine Hagia Sophia was converted into a mosque immediately after 1453. In the sixteenth century, Mimar Sinan designed the iconic Suleymaniye Mosque in Istanbul and then the Selimiye Mosque in Edirne. Finally, the seventeenth century saw the construction of the Sultan Ahmed Mosque, commonly known as the Blue Mosque, which remains a landmark of the city's skyline.

124. (B) The state-directed migration to secure or develop lands
The Surgun policy was an administrative tool used by the Ottoman state to forcibly relocate specific populations to newly conquered or underdeveloped regions. This was done to ensure regional security, boost agricultural production, or populate strategic cities like Istanbul after its conquest. By directing the movement of people, the government could effectively manage its demographic resources and strengthen its control over the diverse and often vast territories of the empire.

125. (C) Akinji - Irregular light cavalry used for raiding and scouting
The Ottoman military relied on several specialized units with distinct roles. Akinjis were irregular light cavalry who played a crucial part in the empire's early expansion by conducting raids and reconnaissance deep into enemy territory. Unlike the professional standing army, they operated on the frontiers, creating instability in opposing states and preparing the way for the main Ottoman forces. Their mobility and knowledge of the terrain made them effective vanguard troops.

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tribes to establish his rule. A key defining characteristic of the empire was the declaration of Twelver Shi'ism as the official state religion, which created a distinct national identity. While the dynasty had Sufi origins, it quickly evolved into a powerful and centralized militarized state in Iran.

61. (C) Safi-ad-din
Safi-ad-din was the fourteenth-century mystic and eponymous founder of the Safaviya Sufi order in Ardabil. Although he was a religious leader rather than a political monarch, his spiritual influence and the order he created provided the religious foundation for the future Safavid dynasty. His descendants eventually transformed this mystical movement into a powerful military and political force that unified Iran under Shi'a Islam.

62. (A) Both A and R are true and R is the correct explanation of A.
Shah Ismail I established Twelver Shi'ism as the state religion to create a strong, unified identity for his subjects. This religious policy was a strategic move to differentiate the Safavid state from its powerful Sunni neighbors, particularly the Ottoman Empire. By making Shi'ism the official faith, he fostered a sense of national loyalty and provided a religious justification for his political and military authority.

63. (A) Red Heads
The term Qizilbash literally translates to Red Heads, referring to the distinctive red headgear with twelve folds worn by the followers of the Safavid order. These folds symbolized their devotion to the twelve Shi'a Imams. Primarily composed of Turkoman tribes, the Qizilbash provided the essential military strength that allowed the early Safavid Shahs to conquer Iran and establish their powerful empire.

64. (D) Statement I is false but Statement II is true.
The Qizilbash were not urban bureaucrats; rather, they were a coalition of predominantly Turkoman tribesmen who were fiercely loyal to the Safavid spiritual leaders. Known for their distinctive red caps, they served as the elite military force of the early Safavid state. Their tribal organization and religious devotion were instrumental in the dynasty's rise to power, though their influence eventually created tensions with the centralizing Shahs.

65. (A) P-2, Q-4, R-1, S-3
The history of the Safavid state involves key figures and events. Safi-ad-din was the founder of the original Sufi order, while Ismail I established the empire itself. The Qizilbash provided the necessary tribal military support for the state's expansion. However, the Battle of Chaldiran marked a significant military setback where the Safavids were defeated by the superior gunpowder technology of the Ottoman army.

66. (A) He strictly maintained Sunni Islam as the dominant religion of Iran.
Shah Ismail I was a transformative figure who dramatically altered the religious landscape of Iran by establishing Twelver Shi'ism as the state religion. He was a charismatic leader who claimed spiritual authority and wrote influential poetry under a pen name. His coronation in Tabriz marked the beginning of the Safavid Empire, which sought to eliminate Sunni dominance and unify the region under a Shi'a identity.

67. (C) Persistent conflicts with the Sunni Ottoman Empire
The establishment of Twelver Shi'ism as Iran's official religion under the Safavids created a profound ideological rift with the neighboring Sunni Ottoman Empire. This religious divide led to centuries of geopolitical competition and frequent military conflicts over territorial control and regional influence. The Safavid state's distinct religious identity became a central element of its national character and a major driver of its foreign policy and warfare.

68. (B) 1, 3, and 4
The Battle of Chaldiran in 1514 was a pivotal conflict between the Ottoman and Safavid empires. The Ottomans achieved a decisive victory through their effective use of modern gunpowder weapons and organized infantry. As a result, the Safavids lost control of eastern Anatolia and their capital, Tabriz, was briefly occupied. This defeat demonstrated the military superiority of Ottoman technology and permanently halted early Safavid expansion to the west.

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86. (B) Reza Abbasi
Reza Abbasi was the most famous master of Persian miniature painting during the reign of Shah Abbas I. He led the Isfahan School of art, which was characterized by its focus on individual portraits and a more fluid, naturalistic style. His work reflected the cultural sophistication and secular interests of the Safavid court, influencing generations of artists and becoming a defining element of the empire's artistic legacy.

87. (D) The state imported scholars to enforce Twelver doctrine
To consolidate Twelver Shi'ism as the state religion, the early Safavid Shahs actively recruited prominent Shi'a scholars from Lebanon, Iraq, and Bahrain. These imported Ulema were essential for educating the population, establishing legal structures, and providing religious legitimacy to the dynasty. Over time, these scholars formed a powerful and wealthy institution that was closely integrated with the state bureaucracy, although they eventually gained more independent authority.

88. (A) 1, 2, 3, and 5
The Safavid Empire's decline was a multifaceted process involving weak leadership after Abbas I and a significant drop in silk revenues. The military also suffered from neglect, becoming ineffective against external threats. The final collapse was triggered by the 1722 siege and capture of Isfahan by Hotaki Afghan rebels. Unlike some regional alliances, the Ottomans did not support the Safavids during this devastating invasion, often taking advantage of the chaos.

89. (C) The Siege of Isfahan by rebellious Afghans in 1722
The effective end of Safavid rule in Iran was marked by the catastrophic siege and capture of Isfahan in 1722. Rebellious Afghan forces under Mahmud Hotaki defeated the weakened Safavid army and occupied the capital, leading to the surrender of the last reigning Shah. While the dynasty lingered for a short time, this military defeat shattered the central state and ushered in a period of fragmentation and instability.

90. (A) Both A and R are true and R is the correct explanation of A.
Safavid Iran faced a severe economic crisis in the late seventeenth century as global trade dynamics shifted. The traditional flow of silver into the empire was reversed, as much of it moved toward India to pay for luxury goods. This drain of precious metals, combined with the loss of the state's silk monopoly and shifting maritime routes, weakened the treasury and contributed significantly to the empire's overall decline.

91. (D) Secular, dynastic law used to supplement religious law
In the Ottoman legal system, Kanun refers to secular or dynastic laws issued directly by the Sultan. These regulations were designed to address areas not explicitly covered by religious Sharia, such as taxation, administrative organization, and criminal justice. The use of Kanun allowed the state to respond flexibly to the needs of its diverse and expanding empire while maintaining the primary role of Islamic jurisprudence in religious matters.

92. (D) Statement I is false but Statement II is true.
Far from being isolationist, the Ottoman Empire actively promoted international trade and commercial activity. The state constructed numerous caravanserais to protect merchants and signed Capitulation treaties that granted privileges to European traders. These policies were designed to ensure a steady supply of goods and increase customs revenues. By fostering a vibrant commercial environment, the Ottomans integrated their territories into the broader Mediterranean and global economic networks.

93. (A) P-2, Q-4, R-3, S-1
The Ottoman fiscal system employed various taxes and methods of collection. Jizya was a poll tax specifically for non-Muslims, while Cift-hane served as the basic unit for agricultural taxation. In times of crisis, the state levied emergency taxes known as Avariz. To manage these revenues efficiently, the government utilized Iltizam, a tax-farming system where the right to collect taxes was auctioned to private individuals.

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also facilitated diplomatic missions to Europe, as Abbas sought alliances against the Ottomans to secure his borders and expand his empire's regional influence.

78. (C) Statement I is true but Statement II is false.
Under the patronage of Shah Abbas I, Isfahan was transformed into one of the world's most beautiful and organized capital cities. The centerpiece of this urban masterpiece was the Naqsh-e Jahan Square, a massive public plaza that served as a hub for commerce, ceremonies, and recreation. This grand architectural design reflected the power and cultural sophistication of the Safavid Empire during its height in the seventeenth century.

79. (A) P-3, Q-4, R-1, S-2
Isfahan's architectural grandeur is defined by several iconic structures. The Naqsh-e Jahan Square served as a massive public plaza, while the Shah Mosque displayed breathtaking blue tilework. The Ali Qapu pavilion provided a royal view of the square, and the Sheikh Lotfollah Mosque functioned as a private place of worship for the court. Together, these buildings represent the pinnacle of Safavid artistic and architectural achievement.

80. (B) Complete prohibition of painting and book illumination
Safavid art is celebrated for its intricate tilework, the use of the four-iwan courtyard, and the production of exquisite silk carpets. Contrary to strict prohibitions found in some other contexts, the Safavid period saw a magnificent flourishing of painting and book illumination. Illustrated manuscripts, such as the Shahnameh, were highly prized, reflecting a rich cultural tradition that blended religious devotion with a sophisticated appreciation for visual storytelling.

81. (B) By relocating Armenian merchants to manage silk trade
Shah Abbas I directly stimulated the Safavid economy by relocating a large community of Armenian merchants from the borderlands to a new suburb of Isfahan called New Julfa. These merchants were granted significant autonomy and utilized their extensive international networks to manage the empire's vital silk trade. This policy ensured a steady flow of wealth into the treasury and strengthened Iran's commercial ties with Europe and Asia.

82. (D) 1, 2, 3, and 4
During the Safavid era, silk was the most vital export, and its trade was strictly controlled as a state monopoly by Shah Abbas I. This lucrative commerce attracted competition from major European companies like the VOC and EIC. Furthermore, the Safavids successfully expanded their maritime influence by capturing the strategic port of Hormuz from the Portuguese, utilizing English naval support to secure their control over the Persian Gulf.

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83. (C) East India Company - A major enemy that blockaded Safavid ports continuously
Safavid economic history features significant interactions with foreign entities and specialized local communities. Bandar Abbas was established as a key port after the expulsion of the Portuguese, and New Julfa became the center of Armenian-led silk commerce. While there were commercial tensions, the English East India Company was often an ally or partner in trade and military ventures, rather than a continuous enemy that blockaded Persian ports.

84. (D) To capture the strategic island of Hormuz from Portugal
The alliance between Shah Abbas I and the English East India Company in 1622 was primarily motivated by the strategic goal of capturing Hormuz. This island was a critical trade hub controlled by the Portuguese, who restricted Safavid maritime commerce. By combining Persian land forces with English naval power, Abbas successfully expelled the Portuguese, thereby securing control of the Persian Gulf and facilitating more direct trade with Europe.

85. (A) 1, 3, 4, 2
The timeline of the Safavid Empire began with its founding by Shah Ismail I in the early sixteenth century. This was followed by the major military confrontation with the Ottomans at the Battle of Chaldiran. Later, the capital was moved to the more secure and central city of Isfahan. Finally, during the reign of Shah Abbas I, the strategic port of Hormuz was successfully recaptured from Portuguese control.

102. (A) Both A and R are true and R is the correct explanation of A.
The Safavid Empire actively sought diplomatic alliances with European powers to counter the military threat posed by the Ottoman Empire. By encouraging a two-front war, the Safavids hoped to force the Ottomans to divert their resources between their western European frontiers and their eastern borders with Iran. This strategy aimed to relieve the constant pressure of Ottoman expansion and secure the Safavid state's territorial integrity.

103. (D) Authority requires military power supported by peasant justice
The Circle of Justice was a central concept in Ottoman political philosophy that emphasized the interdependence of various social classes. It argued that the Sultan's authority depended on a strong military, which in turn required tax revenues from a prosperous peasantry. To ensure this prosperity, the ruler had to provide justice and protection. This holistic view highlighted that the state's survival was fundamentally linked to the well-being of its subjects.

104. (C) Statement I is true but Statement II is false.
The shift of international trade routes from the Mediterranean to the Atlantic had a significant negative impact on the Ottoman economy by reducing transit revenues. However, Safavid Iran was also far from immune to these global changes. As maritime routes around Africa expanded, the traditional overland trade through the Safavid Empire declined, leading to economic challenges that contributed to the weakening of the central state and its financial resources.

105. (A) P-3, Q-2, R-4, S-1
The Ottoman administration relied on specialized officials to manage the state's affairs. The Seyhulislam was the supreme religious authority, while the Beylerbeyi governed large provincial territories. Judicial matters were handled by the Qadi, who applied Islamic and secular laws. Finally, the Defterdar was responsible for the empire's complex financial records and treasury, ensuring that taxes were properly accounted for and the state's expenses were managed.

106. (A) The immediate Ottoman capture and permanent retention of Vienna
The Ottoman victory at the Battle of Mohács in 1526 had massive consequences, including the death of the Hungarian king and the collapse of his kingdom. While this success allowed the Ottomans to expand their influence deep into Central Europe and partition Hungary, it did not lead to the permanent capture of Vienna. Despite multiple attempts, including the 1529 siege, Vienna remained outside the empire's long-term control.

107. (D) They were made semi-autonomous under local commanders
The Ottoman Empire incorporated North African regions like Algiers and Tunis by granting them a high degree of semi-autonomy. Rather than being ruled directly like the central provinces, these territories were often governed by local commanders or Beys who acknowledged the Sultan's suzerainty. This arrangement allowed the Ottomans to maintain a strategic naval presence in the Mediterranean while accommodating local political structures and providing for regional defense.

108. (C) 1, 2, and 3
Isfahan became a masterpiece of urban planning under Shah Abbas I, who chose the city as his capital to secure the government from Ottoman threats. The city featured grand avenues like the Chahar Bagh and was renowned for its magnificent Persian architecture. It served as a vibrant hub of culture and trade, perfectly reflecting the wealth and power of the Safavid Empire during its seventeenth-century peak, far removed from the style of Gothic Europe.

109. (C) Forcible conversion of the Iranian plateau's population to Twelver Shi'ism
A defining aspect of Safavid rule was the systematic and often forcible conversion of Iran's population from Sunni to Twelver Shi'ism. This religious policy was central to the dynasty's effort to create a unified and distinct national identity. By establishing Shi'ism as the state religion, the Safavids sought to ensure the loyalty of their subjects and distinguish their empire from neighboring Sunni powers like the Ottomans and Uzbeks.

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94. (D) Non-Muslims were completely barred from any form of legal representation.
The Ottoman religious landscape was dominated by Sunni Islam, with the Grand Mufti serving as the highest authority. Sufi orders were also influential in popular spiritual life. While Islam was the state religion, non-Muslims were not barred from legal representation. Under the Millet system, they managed their own courts for communal affairs and could also choose to present their cases in Ottoman Sharia courts for certain legal matters.

95. (A) It led to peasant oppression and local agrarian decline
The expansion of the Iltizam system in the seventeenth century had negative social and economic consequences. Because tax farmers sought to maximize their short-term profits from the lands they leased, they often imposed excessive burdens on the peasantry. This exploitation led to widespread rural poverty, the abandonment of farms, and a general decline in agricultural productivity. These conditions fueled rural unrest and contributed to the empire's long-term economic instability.

96. (A) 1, 2, and 4
The Safavid military evolved significantly over time, transitioning from a reliance on tribal Qizilbash cavalry to a more centralized force. Under Shah Abbas I, the empire introduced an elite corps of musketeers and recruited slave-soldiers known as Ghulams. These professional units were designed to balance the power of the unruly tribes. Contrary to some views, the Safavids did adopt gunpowder weapons, which were essential for their later military successes and territorial security.

97. (B) Mamluk Sultanate - Twelver Shi'a Islam
During the sixteenth century, the major Islamic empires were defined by their official religious ideologies. The Ottomans and Mughals both championed Sunni Islam, while the Safavids established Twelver Shi'ism as their state religion. In contrast, the Mamluk Sultanate of Egypt and Syria was a staunchly Sunni state. The ideological clash between these different branches of Islam significantly influenced the diplomatic and military relationships among these powerful regional entities.

98. (A) Intermittent wars over territory fueled by ideology
Ottoman-Safavid relations were primarily characterized by centuries of intermittent warfare and deep-seated ideological rivalry. The two empires fought numerous campaigns over control of Mesopotamia, the Caucasus, and eastern Anatolia. This conflict was exacerbated by their different religious identities as Sunni and Shi'a powers. While there were periods of peace and trade, the relationship was fundamentally competitive, as each state claimed leadership over the broader Islamic world and its territories.

99. (A) 2, 3, 1
The diplomatic history between the Ottomans and Safavids was marked by several key treaties that defined their borders. The process began with the Treaty of Amasya in 1555, followed later by the Treaty of Ferhat Pasha in 1590. Finally, the Treaty of Zuhab, also known as Kasr-ı Şirin, was signed in 1639, establishing a more permanent and stable boundary between the two rival empires that lasted for centuries.

100. (D) It established a lasting and stable border region
The Treaty of Zuhab, signed in 1639, is a landmark agreement in Middle Eastern history. It successfully ended decades of warfare between the Ottoman and Safavid empires by clearly defining their respective territories. Specifically, it granted the Ottomans control over Baghdad while leaving the Safavids in possession of the Caucasus. This border has remained remarkably stable, largely corresponding to the modern boundaries between Turkey, Iraq, and Iran.

101. (C) Murad IV
Sultan Murad IV is renowned for his efforts to restore central authority and military discipline during a period of Ottoman instability. He personally led the successful campaign to recapture Baghdad from the Safavids in 1638. This victory was a significant military achievement that led directly to the Treaty of Zuhab, which stabilized the eastern frontier for generations. Murad IV's assertive leadership temporarily halted the empire's internal and external decline.

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69. (C) Shah Ismail I and Sultan Selim I
The Battle of Chaldiran was a major confrontation between the Safavid Shah Ismail I and the Ottoman Sultan Selim I. This battle was not only a territorial dispute but also a deep ideological conflict between the two rising powers. Selim I's victory, fueled by superior artillery and Janissary musketeers, proved to be a significant turning point that shaped the future borders and relations between Iran and the Ottoman Empire.

70. (B) His aura of invincibility was permanently shattered
The Safavid defeat at the Battle of Chaldiran had a profound psychological impact on Shah Ismail I. Previously viewed by his Qizilbash followers as a divinely protected and invincible leader, his military failure at the hands of the Ottomans shattered this aura. Consequently, Ismail largely withdrew from active political and military leadership, leading to a period of internal tribal unrest and a shift in the state's administrative focus.

71. (A) 2, 3, 1
The Safavid Empire moved its capital several times in response to military threats from the Ottomans. Tabriz was the initial capital, but its vulnerability led to the relocation of the seat of government to Qazvin. Later, during the reign of Shah Abbas I, the capital was moved to Isfahan, which was further from the frontiers and became a magnificent center of Persian culture, art, and commerce.

72. (A) England
During the reign of Shah Tahmasp I, the Safavids began to establish early diplomatic and commercial contacts with European powers. Specifically, England sought new trade routes and initiated relations through the Muscovy Company. These early interactions were driven by England's desire for Persian silk and other luxury goods, marking the beginning of a complex relationship between the Safavid state and Western European commercial interests.

73. (C) He heavily relied exclusively on the Qizilbash tribes for his military strength.
Shah Abbas I was a visionary reformer who significantly strengthened the Safavid Empire by centralizing power and modernizing its institutions. He famously moved the capital to Isfahan and promoted the silk trade. Critically, he reduced his dangerous reliance on the unruly Qizilbash tribes by creating a new standing army composed of loyal Ghulams, who were slave-soldiers directly dependent on the Shah for their status and livelihood.

74. (A) 1, 2, 3, and 5
Shah Abbas I implemented comprehensive reforms to centralize Safavid authority and build a modern military. He created a standing army featuring musketeers and artillery, funded by converting tribal lands into crown property. These changes reduced the influence of the Qizilbash and strengthened the central bureaucracy. Abbas also encouraged international trade, welcoming foreign merchants to boost the empire's economy and its global standing in the seventeenth century.

75. (D) Slave-soldiers of Caucasian origin loyal only to the Shah
In the Safavid military context, Ghulams were elite slave-soldiers recruited primarily from the Christian populations of the Caucasus, such as Georgians and Armenians. Like the Ottoman Janissaries, they were converted to Islam and trained to be personally loyal to the monarch. Their creation by Shah Abbas I provided a professional alternative to the tribal Qizilbash forces, enabling the Shah to exert greater central control.

76. (A) Both A and R are true and R is the correct explanation of A.
Shah Abbas I significantly altered the land tenure system by transferring large areas from tribal control to the royal domain. This move was essential to generate the direct cash revenues needed to fund his professional standing army. By decreasing the power of the Qizilbash and increasing the Shah's personal wealth, these reforms centralized authority and ensured a military force that was loyal to the crown.

77. (C) The Shirley brothers (Anthony and Robert)
Anthony and Robert Shirley were English adventurers who played a notable role in advising Shah Abbas I on military and diplomatic matters. They assisted in modernizing the Safavid army by introducing improved artillery and musketry techniques. Their presence at the Persian court

110. (D) The Shah was revered as both a monarch and spiritual guide
In Safavid society, the relationship between the Shah and his followers was deeply spiritual. The Shah was not just a secular monarch but was also viewed as the spiritual leader of the Safavid order and a representative of the divine. This dual role granted him immense authority over his subjects, particularly the Qizilbash, who saw their service to the state as an act of religious devotion to their spiritual master.

111. (A) 2, 1, 4, 3
The Ottoman administrative hierarchy was clearly defined with the Sultan as the ultimate source of authority. Beneath him, the Grand Vizier held executive power as the head of the government. The provinces were governed by Beylerbeys, who oversaw large Eyalets. At the more local level, Sanjak-beys were responsible for smaller districts. This structured chain of command ensured that central policies were implemented throughout the empire's extensive and diverse territories.

112. (B) A brief period of revival led by capable Grand Viziers
The Koprulu Era refers to a period in the seventeenth century when a succession of capable Grand Viziers from the Koprulu family managed to stabilize the Ottoman Empire. Through rigorous reforms and military campaigns, they temporarily restored central authority and halted the empire's decline. This era demonstrated that effective leadership at the highest levels could revitalize the state's administrative and military strength even during times of systemic crisis.

113. (B) Janissaries - Became a hereditary caste protecting their privileges rather than a disciplined fighting force
During the period of Ottoman decline, the Janissary corps underwent a significant and damaging transformation. Originally a highly disciplined elite infantry, they gradually became a hereditary social class more concerned with maintaining their economic privileges and political influence than with military excellence. This dysfunction weakened the army's battlefield effectiveness and made the Janissaries a major obstacle to the necessary modernization efforts sought by later reform-minded sultans.

114. (A) Both A and R are true and R is the correct explanation of A.
The Safavid Empire never developed a powerful oceanic navy, which limited its ability to control maritime trade routes. This weakness was rooted in Safavid geography and its military tradition, which prioritized land-based cavalry warfare. Consequently, the Safavids had to rely on European naval assistance, such as that provided by the English, to achieve maritime objectives like expelling the Portuguese from the strategic port of Hormuz.

115. (C) They managed international silk trade networks for the Shah
The Armenian community of New Julfa was vital to the Safavid economy because of their expertise in international commerce. Resettled in Isfahan by Shah Abbas I, these merchants were given a monopoly over the empire's lucrative silk trade. Their extensive diaspora networks allowed them to facilitate trade between Iran, Europe, and Asia, bringing significant wealth and essential foreign currency into the Safavid treasury through their commercial activities.

116. (C) Statement I is true but Statement II is false.
Safavid art is famous for its magnificent mural paintings and exquisite illustrated manuscripts, such as the Shahnameh of Shah Tahmasp. Far from being considered lower-class, calligraphy and bookbinding were highly esteemed and reached their artistic peak during this period. These crafts were central to the production of luxury books that served as symbols of royal prestige and cultural sophistication, reflecting the deep value placed on the arts by the Safavid court.

117. (A) P-4, Q-2, R-1, S-3
The Safavid administration utilized specific terms for land and religious offices. The Sadr was the official responsible for overseeing the religious institution. Waqf referred to pious endowments used for public services. In terms of land tenure, Khassa denoted the crown lands directly controlled by the Shah, while Mamalik represented state or tribal lands. These classifications were essential for managing the empire's revenues and its religious and social obligations.

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52. (D) The rapid industrialization of Anatolia in the 17th century
The Ottoman Empire faced various internal challenges that led to its gradual decline, including corruption within the land-grant system and frequent Janissary revolts. Additionally, the diminishing quality of leadership among the Sultans weakened central authority. However, rapid industrialization did not occur in Anatolia during this period; instead, the economy remained largely agrarian and struggled to compete with the rising industrial output of Europe.

53. (C) It caused decline by bypassing traditional trade routes
The discovery of new sea routes to India by European powers had a profound negative impact on the Ottoman economy. These routes allowed Europeans to trade directly with Asia, bypassing the traditional Silk Road and Mediterranean ports controlled by the Ottomans. This shift reduced customs revenues and weakened the economic importance of the Levant, contributing to the empire's long-term financial stagnation and decline.

54. (A) 1, 2, and 4
The Ottoman Empire's decline was driven by several interconnected factors, including severe inflation caused by New World silver and the end of territorial expansion which halted war booty. Furthermore, the empire began to fall behind European powers technologically, particularly in military advancements. These challenges, combined with administrative corruption, undermined the state's traditional strengths and led to a period of protracted instability and stagnation.

55. (D) Treaty of Karlowitz - A treaty that expanded Ottoman territories into Central Europe
During the period of decline, the Ottoman Empire faced various crises such as the Celali Rebellions and the inexperienced leadership resulting from the Kafes system. Global economic changes also brought high inflation. The Treaty of Karlowitz was not an expansion but a significant turning point where the empire was forced to surrender vast European territories, marking the end of its military dominance in the region.

56. (A) Admission of freeborn Muslims into the Janissary corps
The breakdown of the Devshirme system led to significant changes in the composition of the Janissary corps. As the strict recruitment rules were relaxed, freeborn Muslims were increasingly admitted into the elite infantry units. This change eventually altered the character of the force, as the new members were more focused on local trade and politics than on the traditional discipline and military service required by the state.

57. (A) 2, 1, 3, 4
The factors contributing to Ottoman decline followed a sequence starting with the economic impact of New World silver. This was followed by the gradual cessation of the Devshirme system, which weakened the elite military structures. Later, the decisive defeat at the second Siege of Vienna in 1683 led directly to the 1699 Treaty of Karlowitz, where the empire formally ceded significant European lands.

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58. (A) The accession of inexperienced and unstable sultans
The Kafes or Cage system was introduced to replace the practice of fratricide by confining potential heirs within the palace. While it prevented civil wars during succession, it also ensured that new Sultans had no experience in administration or military command. This lack of preparation often resulted in the accession of weak, inexperienced, or psychologically unstable rulers, significantly undermining the central authority of the empire.

59. (D) Janissaries - Opposed necessary military modernization
As the Ottoman Empire faced increasing military pressure from the West, various institutions reacted differently. The Janissaries, once the elite backbone of the army, became a powerful political force that fiercely resisted any attempts at modernization or reform. Their opposition to new technology and training methods protected their own privileges but left the empire vulnerable to better-equipped and more disciplined European military forces.

60. (A) 2, 3, and 5
The Safavid Empire was founded by Shah Ismail I, who utilized the military support of the Qizilbash

126. (A) Both A and R are true and R is the correct explanation of A.
The Ottoman Empire is frequently categorized as a Gunpowder Empire due to its early and successful adoption of firearms and artillery. This technological advantage was a decisive factor in their military victories, such as the conquest of Constantinople and the defeat of the Safavids at Chaldiran. By integrating these modern weapons into their core military strategy and administrative structures, the Ottomans established long-term regional dominance and expanded their vast imperial borders.

127. (A) It used converts in high posts to offset tribal power
Shah Abbas I transformed the Safavid bureaucracy by increasingly appointing individuals of non-tribal origin, particularly Caucasian converts, to high-ranking positions. This policy was intended to create a loyal administrative class that was directly dependent on the Shah, thereby reducing the influence of the traditional Turkoman tribal leaders. By centralizing authority in this way, Abbas strengthened the state's executive power and ensured a more professional and loyal management of imperial affairs.

128. (C) Statement I is true but Statement II is false.
The Safavids actively promoted the shrine of Imam Reza in Mashhad, establishing it as a primary center of Shi'a pilgrimage to reinforce religious identity and loyalty. While they emphasized Shi'a sites, they did not ban the Hajj to Mecca entirely, as it remained a fundamental duty for all Muslims. Instead, they focused on developing internal pilgrimage routes and shrines to foster a distinct and unified Shi'a culture within the borders of Iran.

129. (A) P-2, Q-4, R-1, S-3
Safavid political and military leadership was organized through several high-ranking titles. The monarch held the title of Shahanshah, while the Vakil served as his viceroy or chief minister. In the military, the Amir al-Umara acted as the commander-in-chief, and the Qurchibashi was responsible for leading the royal bodyguard. These roles were essential for managing the empire's centralized administration and ensuring the security and authority of the reigning Shah.

130. (A) Al-Ghazali
The Safavid era was a period of significant intellectual and philosophical activity, featuring thinkers like Mulla Sadra and Mir Damad, who shaped the School of Isfahan. Sheikh Baha'i was also a prominent scholar and polymath of this time. However, Al-Ghazali was a much earlier medieval philosopher who lived during the Seljuk period. His works remained influential, but he was not an active figure within the specific Safavid intellectual or philosophical milieu.

131. (C) A movement integrating theology, mysticism, and philosophy
The School of Isfahan was a major intellectual movement during the Safavid period that sought to harmonize Islamic theology, mysticism, and philosophical inquiry. This synthesis, pioneered by scholars like Mulla Sadra, created a sophisticated framework for understanding the nature of existence and the divine. The movement flourished under royal patronage and remains a central part of the Safavid cultural legacy, influencing Islamic thought in Iran and beyond for centuries to come.

132. (A) 1, 2, and 4
Ottoman economic policy was built on several core principles, including Provisionism, which prioritized ensuring a steady supply of essential goods for the domestic market. The state also used the Narh system to regulate prices and maintain economic stability. Urban production and trade were largely managed through powerful guilds known as Esnaf. These policies were designed to protect consumers and maintain social order rather than to encourage unrestricted free-market competition or exports.

133. (C) The overwhelming military superiority of a unified India attacking Iran
The Safavid Empire's collapse was driven by several factors, including weak leadership, the devastating Afghan invasion, and economic decline due to shifts in global trade. However, there was no unified Indian state that attacked or conquered Iran during this time. While there were occasional border conflicts with the Mughals over specific cities like Qandahar, the Safavid state's final end was primarily caused by internal decay and regional rebellions rather than an external Indian conquest.

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150. (C) Statement I is true but Statement II is false.
Shah Tahmasp I reigned for fifty-two years, making his rule one of the longest in the history of the Safavid Empire. While he was a capable leader who managed to preserve the state, he was not entirely successful in preventing territorial losses. During his long reign, the Ottomans repeatedly invaded Iran and succeeded in capturing significant lands, including the city of Baghdad, which remained a major point of contention between the two rival empires.

151. (A) P-3, Q-4, R-2, S-1
Safavid cultural achievements are reflected in their magnificent art and architecture. The Shahnama of Tahmasp is one of the most famous illustrated manuscripts in Persian history, while Isfahan carpets were highly prized luxury exports. Urban design featured grand boulevards like the Chahar Bagh, and the Zayandeh River was crossed by iconic structures such as the Allahverdi Khan Bridge. These elements collectively demonstrated the sophisticated aesthetic and engineering skills of the Safavid era.

152. (A) Samurai (Elite hereditary warriors)
The Safavid Empire was composed of several distinct social and ethnic groups, including the Persian-speaking Tajiks and the Turkoman Qizilbash tribes. Later, the Ghulams, or military slaves of Caucasian origin, were introduced to centralize power. However, the Samurai were hereditary warriors unique to feudal Japan and had no connection to the Safavid state. The social dynamics of Safavid Iran were instead defined by the interactions between its various native and recruited groups.

153. (C) Rivalry between Persian bureaucrats and Turkoman commanders
A persistent source of instability in the early Safavid state was the tension between the native Persian-speaking bureaucrats and the Turkoman tribal military commanders. While the Qizilbash provided the military strength needed for the empire's rise, the Persian Tajiks managed the sophisticated administrative and religious machinery. Balancing these two powerful groups was a major challenge for the Safavid Shahs, who eventually sought to centralize authority by introducing a third group, the loyal Ghulams.

154. (A) 1, 2, and 3
The decline of the Timar system was caused by multiple factors, including the increasing importance of firearms, which made traditional provincial cavalry less effective. To raise needed cash, the state began converting these lands into tax farms, leading to the displacement of many Sipahis. These disgruntled former soldiers often joined regional uprisings like the Celali rebellions, further destabilizing the empire and undermining the traditional social and military order of the Ottoman state.

155. (D) Narh - Free market principle allowing unrestricted price fluctuations
The Ottoman economic system relied on specific institutions and practices to maintain social stability. A Waqf was a pious endowment for public services, while Mukataa referred to leased state-owned revenue sources. The Qadi served as the judge in the legal system. However, the Narh was not a free-market principle; instead, it was a system of state-controlled price regulations designed to prevent inflation and protect consumers from excessive costs on essential goods.

156. (B) They manufactured and maintained weapons and armor
The Cebeci corps was a specialized and essential branch of the Ottoman military responsible for the production, maintenance, and storage of weapons and armor. They traveled with the army during campaigns to ensure that the troops, particularly the Janissaries, were well-equipped and their equipment was in good repair. This organized system of logistics and weaponry management was a key factor in the high level of professionalism and battlefield effectiveness of the Ottoman forces.

157. (A) 1, 2, 3, 4
The Ottoman Empire expanded through a sequence of major territorial acquisitions. It began with the historic conquest of Constantinople in 1453, followed by the capture of Egypt and the Hejaz in the early sixteenth century. Later, Murad IV regained control of Baghdad in 1638. Finally, the long and difficult conquest of Crete was completed in the late seventeenth century, marking one of the last major additions to the empire's extensive Mediterranean territories.

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142. (D) Both adopted Twelver Shi'ism as their state religion.
The Ottoman and Safavid empires shared several key characteristics, including their status as Gunpowder Empires and their use of elite slave-soldier units. Both states also utilized Islam to legitimize their imperial authority. However, they were religiously distinct; while the Safavids established Twelver Shi'ism as their official faith, the Ottomans were staunchly Sunni. This religious difference was a primary source of conflict and helped define their separate cultural and political identities.

143. (A) It stabilized succession by preventing prolonged civil wars
The Ottoman practice of fratricide was a brutal but effective mechanism used to ensure a stable succession to the throne. By eliminating potential rivals among the Sultan's brothers, the state aimed to prevent the devastating civil wars that had frequently plagued other dynasties. This practice consolidated power in the hands of a single ruler and helped maintain the unity and central authority of the empire during its early and classical periods.

144. (A) 1, 2, and 4
The Kafes system was introduced to replace the practice of fratricide by confining royal princes to the palace. While this prevented immediate violence during succession, it also meant that future Sultans were raised in isolation with no experience in government or military affairs. This lack of preparation often led to the accession of weak or unstable rulers, which significantly weakened the central authority and contributed to the empire's long-term administrative decline.

145. (B) Grand Vizier (Ottoman) - Vakil (Safavid)
In the administrative structures of the Ottoman and Safavid empires, the role of the chief minister was essential for governance. The Ottoman Grand Vizier and the Safavid Vakil both served as the primary deputies to their respective monarchs, holding immense executive power and managing the day-to-day affairs of the state. These officials were responsible for overseeing the bureaucracy and implementing imperial policies, making them the most influential figures in the central government hierarchy.

146. (A) Disruptions encouraging search for maritime trade routes
The persistent warfare between the Ottoman and Safavid empires often disrupted the traditional overland trade routes between Europe and Asia. These interruptions made the transit of luxury goods like spices and silk more expensive and unreliable. Consequently, European powers were highly motivated to find alternative maritime routes to the East, leading to the Age of Discovery and the eventual shifting of global trade toward the Atlantic, which negatively impacted both Islamic empires.

147. (A) 1, 3, 2, 4
Ottoman naval and Mediterranean history followed a sequence of major events starting with the conquest of Egypt in 1517. This was followed by the victory at the Battle of Preveza in 1538 and the later Siege of Malta in 1565. The period concluded with the 1571 Battle of Lepanto, where the Ottoman fleet suffered a significant defeat against a coalition of Christian powers, marking a turning point in Mediterranean maritime history.

148. (D) Hayreddin Barbarossa
Hayreddin Barbarossa was a legendary Ottoman admiral who commanded the fleet to a decisive victory at the Battle of Preveza in 1538. This success established Ottoman naval supremacy in the Mediterranean for several decades. Originally a corsair, Barbarossa was appointed Grand Admiral by Suleiman the Magnificent, and his leadership was instrumental in expanding Ottoman maritime influence and securing the empire's coastal territories against various European naval coalitions.

149. (A) Both A and R are true and R is the correct explanation of A.
Piri Reis is celebrated as one of the greatest Ottoman navigators and cartographers. His masterpiece, the Kitab-ı Bahriye, provided detailed charts and descriptions of the Mediterranean world. Furthermore, his 1513 world map is famous for its remarkable accuracy, including early depictions of the Americas. These works reflect the high level of scientific and geographical knowledge present within the Ottoman Empire during the early sixteenth century, contributing significantly to maritime history.

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and political involvement marked the beginning of a period known as the Sultanate of Women.

166. (C) 1, 2, and 3
The Sultanate of Women was a period when female members of the Ottoman harem, particularly mothers and consorts, exerted extraordinary political influence over the empire. This era began with Hurrem Sultan and included other prominent figures like Kosem and Turhan Sultan. While these women did not command armies on the battlefield, their involvement in state appointments and policy-making was significant, especially during the reigns of weak or underage Sultans in the seventeenth century.

167. (D) Local Ottoman industries experienced a massive boom, outcompeting European manufactured goods.
In the eighteenth century, the Ottoman economy faced major challenges as it increasingly became an exporter of raw materials to Europe. European merchants dominated trade through the Capitulations, and life-long tax farming created powerful local elites. Contrary to a boom, local Ottoman industries generally struggled to compete with the rising tide of cheaper, mass-produced European manufactured goods, which began to flood the imperial markets and undermine traditional craft guilds and manufacturing centers.

168. (A) Selim III
Seeking to address the empire's military decline, Sultan Selim III established a new army known as the Nizam-i Cedid, or New Order, at the end of the eighteenth century. This force was trained according to modern European methods and equipped with up-to-date weaponry. His goal was to create a professional alternative to the increasingly undisciplined Janissaries. However, his reforms faced fierce opposition from the traditional military and religious elites, eventually leading to his deposition.

169. (A) 1, 2, 3, 4
The history of the Ottoman state followed a sequence of major transitions. It began with the establishment of the classical Devshirme and Janissary system. This was followed by the Sultanate of Women, a period of increased female political influence. Later, the Koprulu family led a series of successful reforms to revitalize the administration. Finally, the late eighteenth century saw the creation of the Nizam-i Cedid army as an attempt at modernizing the military.

170. (A) The incompetence and fanaticism of the last Shah
The final collapse of the Safavid Empire was significantly accelerated by the personal weaknesses of its last major ruler, Shah Sultan Husayn. His lack of administrative skill and religious fanaticism led to the neglect of the state's military and economic affairs. This internal decay left the empire vulnerable to the Afghan invasion, as the central government was unable to effectively respond to the rising regional rebellions and the subsequent siege and capture of Isfahan.

171. (D) Bazaaris - The powerful merchant and artisan class in urban centers
The Bazaaris were an influential social and economic group in Safavid urban centers, consisting of merchants and craftsmen who operated within the traditional marketplaces. They played a vital role in the empire's internal and international trade and were often closely linked to the religious establishment. Their wealth and organizational structure gave them significant political weight, making them a central component of the urban social fabric and the broader economic health of the Safavid state.

172. (A) Both A and R are true and R is the correct explanation of A.
Shah Ismail I utilized his poetry, written under the pen name Khatai, as a powerful tool for Safavid propaganda. By writing in a Turkic dialect, he could directly communicate his religious and political claims to his primary military supporters, the Turkoman tribes. These poems promoted his divine authority and the Safavid mission, fostering a deep sense of loyalty and religious fervor among the Qizilbash warriors who were instrumental in his rise to power.

173. (C) It was the Sufi order at the core of the state
The Safavid Empire originated from a Sufi Tariqa, or order, founded in the fourteenth century by Safi-ad-din. This mystical movement gradually became militarized and provided the ideological and organizational foundation for the

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158. (D) Koci Bey
Koci Bey was a prominent seventeenth-century Ottoman intellectual and historian who authored a famous treatise, or Risale, for Sultan Murad IV. In this document, he analyzed the internal causes of the empire's decline and advocated for a return to the classical administrative and military systems of the sixteenth century. His insights into the corruption of the Timar system and the Janissaries provided a detailed roadmap for reform-minded officials seeking to revitalize the state.

159. (A) He authored the Seyahatname on Ottoman geography
Evliya Celebi was a renowned seventeenth-century Ottoman traveler and writer who authored the Seyahatname, or Book of Travels. This monumental work provides a detailed and vibrant account of the geography, culture, and daily life of the various regions within and beyond the Ottoman Empire. His extensive travels and observations make his writing one of the most valuable sources for understanding the diverse social and physical landscape of the early modern Islamic world and its territories.

160. (A) Both A and R are true and R is the correct explanation of A.
Shah Abbas I centralized the Safavid silk industry by establishing a strict state monopoly over its production and export. This policy was designed to maximize royal revenues, which were essential to fund his new professional standing army and grand architectural projects. By controlling the purchase and sale of this lucrative luxury commodity, the Shah ensured that the wealth generated from international trade flowed directly into the central treasury, strengthening his absolute authority.

161. (B) He oversaw religious affairs and ensured conformity
In the Safavid administration, the Sadr was a high-ranking official responsible for overseeing the religious establishment and ensuring that Islamic practices conformed to state-mandated Twelver Shi'ism. This role involved managing religious endowments, appointing judges, and promoting orthodox teachings. The Sadr played a critical part in the state's efforts to unify the diverse Iranian population under a single religious identity and maintain moral and ideological control throughout the empire's territories.

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162. (D) Statement I is false but Statement II is true.
Far from allowing complete religious freedom, the Safavids actively promoted Twelver Shi'ism and often suppressed Sunni practices to ensure ideological conformity. A notable aspect of this policy was the public cursing of the first three Sunni Caliphs, which was used as a test of loyalty to the Shi'a faith and the Safavid state. This practice deepened the religious divide between Iran and its Sunni neighbors, particularly the Ottoman Empire, and fueled regional tensions for centuries.

163. (A) P-3, Q-2, R-1, S-4
Ottoman and Safavid architectures each possessed unique and defining characteristics. The Ottomans were known for their tall, slender minarets and vast central domes. In contrast, Safavid architecture was distinguished by the use of intricate polychrome tilework on massive iwans and the incorporation of grand garden designs like the Chahar Bagh. These different styles reflected the separate cultural and aesthetic priorities of these two powerful and sophisticated Islamic empires.

164. (D) The permanent loss of the Holy Cities (Mecca and Medina) to local rebels
The reign of Suleiman the Magnificent was characterized by the peak of Ottoman naval power, the codification of secular laws, and the patronage of great architects like Sinan. Far from losing control of the Holy Cities, his reign saw the strengthening of Ottoman authority over Mecca and Medina. The empire's role as the protector of these sites was a cornerstone of its religious legitimacy and was maintained throughout its most prosperous and powerful era.

165. (C) The chief consort or favorite of the Sultan
In the Ottoman imperial harem, the title Haseki Sultan was given to the Sultan's chief consort or favorite. This role became particularly influential during the sixteenth century, as these women often wielded significant political power and participated in court affairs. The first and most famous Haseki Sultan was Hurrem, the wife of Suleiman the Magnificent, whose elevated status

134. (B) They became unequal treaties compromising economic sovereignty
While originally intended to encourage trade, the Capitulations eventually became a major burden for the late Ottoman Empire. As European powers grew stronger, they used these treaties to gain unfair economic advantages and intervene in the empire's internal affairs. These agreements prevented the state from protecting its local industries and managing its own finances, turning the Ottoman territories into a market for European goods and significantly contributing to the empire's long-term economic weakening.

135. (A) 2, 3, 1, 4
The succession of Safavid Shahs began with the founder, Ismail I, followed by the long-reigning Tahmasp I. The empire reached its greatest height under Abbas I in the seventeenth century. The dynasty eventually faced its final collapse in the early eighteenth century during the reign of Shah Sultan Husayn. This sequence illustrates the rise, peak, and eventual fall of one of Iran's most significant and influential ruling families.

136. (A) The widespread practice of purchasing state military offices
In the seventeenth century, the quality of Ottoman military command suffered greatly due to the widespread practice of selling state and military offices. This corruption meant that positions were often held by wealthy individuals rather than experienced soldiers, leading to ineffective leadership on the battlefield. This breakdown in the merit-based system undermined the traditional discipline and effectiveness of the Ottoman army, contributing to its increasing vulnerability against more professionally led European forces.

137. (C) Esnaf - Urban guilds that controlled production and quality
Urban life in the Ottoman Empire was organized through powerful guilds known as Esnaf. These organizations were responsible for regulating the production, quality, and prices of goods, ensuring that the needs of the population were met. They also provided a structured social and economic environment for craftsmen and merchants. By managing the urban economy in this way, the Esnaf played a crucial role in maintaining social stability and economic order within the cities.

138. (A) Both A and R are true and R is the correct explanation of A.
Although the Battle of Lepanto in 1571 was a significant tactical defeat for the Ottomans, it did not permanently destroy their Mediterranean naval power. The empire's vast resources allowed it to rebuild its entire fleet within a single year, demonstrating its incredible administrative and financial strength. This rapid recovery ensured that the Ottomans remained a formidable maritime force and continued to challenge European powers for control of the sea for many more decades.

139. (D) Provincial notables who gained power during decentralization
The Ayan were a class of provincial notables who rose to prominence during the seventeenth and eighteenth centuries as the Ottoman central authority began to decentralize. These local elites often held significant land and influence, serving as intermediaries between the central government and the local population. While they sometimes challenged the Sultan's power, they also provided essential administrative and military support, reflecting the complex and changing nature of Ottoman governance during this period.

140. (D) Statement I is false but Statement II is true.
Relations between the Safavids and the Uzbeks were marked by frequent and intense warfare rather than peace. The two powers were constant rivals for control over the strategic and wealthy region of Khorasan. This conflict was further fueled by religious differences, as the Sunni Uzbeks opposed the Safavid state's promotion of Shi'ism. These eastern frontier wars were a persistent drain on Safavid resources throughout the empire's history.

141. (A) P-3, Q-1, R-4, S-2
Major early modern empires each possessed their own elite military forces. The Ottomans relied on the Janissaries, while the Safavids used the Qizilbash and later the Ghulams. In the Mamluk Sultanate, the core of the army was the Mamluk cavalry. The Russian Empire utilized the Streltsy as its elite firearm-equipped infantry. These specialized units were central to the military power and political stability of their respective states during this period.

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dynasty's rise to power. The spiritual connection between the Shah and his followers, rooted in the traditions of this order, was a key source of legitimacy and unity for the early Safavid state as it established its rule over Iran.

174. (D) Statement I is false but Statement II is true.
The Ottoman Millet system was not designed to encourage interfaith marriage or cultural assimilation. Instead, it was an administrative framework that legally separated religious communities, granting them autonomy in their internal affairs while maintaining clear social boundaries. This system allowed diverse groups like Christians and Jews to coexist under Ottoman rule while preserving their distinct religious identities and legal traditions, ensuring communal stability through institutionalized tolerance rather than integration.

175. (A) P-2, Q-3, R-1, S-4
Ottoman and Safavid histories are filled with prominent individuals. Hurrem Sultan was the influential wife of Suleiman I, and Mimar Sinan was the preeminent architect who designed the Suleymaniye. In the Safavid Empire, Shah Sultan Husayn presided over the dynasty's final collapse, while Tahmasp I had the longest reign in the empire's history. These figures each left a significant mark on the political and cultural developments of their respective imperial states.

176. (B) Tehran
Throughout its history, the Ottoman Empire established several major capitals as its center of power shifted. These included Bursa in Anatolia, Edirne in Thrace, and finally Istanbul, which served as the imperial seat for nearly five centuries. Tehran, however, was never an Ottoman capital or administrative center. Instead, it eventually became the capital of various Iranian dynasties that were the Ottomans' long-term regional rivals in the east, particularly during the later periods.

177. (B) The palace school educating elite Devshirme recruits
The Enderun was a prestigious palace school located within the inner sanctum of the Ottoman imperial residence. It was designed to provide a rigorous and comprehensive education for the most talented recruits from the Devshirme system. Students were trained in administration, military tactics, and various arts to prepare them for high-ranking roles in the Sultan's service. This institution ensured a constant supply of loyal, highly skilled, and professional officials to manage the empire's complex bureaucracy.

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178. (A) 1, 2, 4, and 5
The Celali Rebellions were a series of widespread rural uprisings in Anatolia during the late sixteenth and early seventeenth centuries. Led by disgruntled provincial leaders and peasants, these revolts were primarily motivated by economic hardship and the decay of the land-grant system. They caused immense social and economic devastation, forcing many people to flee to the cities. While suppressed, the rebellions revealed deep systemic flaws and highlighted the weakening control of the Ottoman central authority.

179. (C) Safavid Iran heavily exported manufactured steel machinery to Europe.
Safavid trade was characterized by the export of luxury goods such as raw silk, which was produced in northern provinces like Gilan. Shah Abbas promoted commerce by building numerous caravanserais and forming alliances with the English and Dutch to challenge Portuguese control of the Persian Gulf. However, the empire did not export heavy machinery to Europe. Its economic strength instead lay in its high-quality agricultural products and exquisite handmade crafts like textiles and carpets.

180. (D) Converting state lands into crown lands
Shah Abbas I implemented a major administrative reform by converting large amounts of state-controlled land, known as Mamalik, into crown lands, or Khassa. This change allowed him to directly collect the revenues from these areas instead of them being used by local tribal leaders. This policy was essential for providing the cash needed to fund his professional standing army and centralized bureaucracy, effectively reducing the power of the Qizilbash and strengthening the Shah's authority.

181. (A) 1, 2, 3, 4
Interaction between Europe and the Middle Eastern empires followed a clear sequence. It began with the Ottoman capture of Constantinople in 1453. Later, the discovery of the sea route to

India by Vasco da Gama challenged traditional trade routes. The late sixteenth century saw the Ottoman naval defeat at Lepanto. Finally, in 1622, the Safavids successfully recaptured the strategic island of Hormuz from the Portuguese, marking a significant shift in regional maritime control.

182. (B) Jurisprudence, theology, and Arabic grammar
The standard curriculum in Ottoman madrasas focused primarily on Islamic religious and linguistic studies. Students were trained in jurisprudence, theology, and the intricacies of Arabic grammar to prepare them for roles as scholars, judges, or administrators. While some advanced madrasas included subjects like medicine and mathematics, the core of the educational system was designed to produce the Ulema, ensuring the continuity of Islamic intellectual traditions and the proper functioning of the empire's legal and religious institutions.

183. (D) Karagoz - Traditional shadow puppet theater popular in urban society
Karagoz was a widely popular form of traditional shadow puppet theater that provided entertainment and social commentary in Ottoman urban society. These performances often featured a variety of characters representing the empire's diverse population and were a staple of community life, particularly during the month of Ramadan. Unlike formal religious or military institutions, Karagoz reflected the vibrant and often humorous aspects of popular culture, serving as a mirror for the daily lives and concerns of Ottoman subjects.

184. (A) Both A and R are true and R is the correct explanation of A.
The Treaty of Karlowitz in 1699 fundamentally altered the course of Ottoman diplomacy by forcing the empire to negotiate as an equal with European powers. For the first time, the Ottomans had to accept major territorial losses in Europe, signaling the end of their long era of expansion. This treaty marked the beginning of a more defensive and pragmatic approach to foreign policy, as the state sought to preserve its remaining territories through complex diplomatic maneuvers.

185. (C) Eyalet (or Vilayet)
In the Ottoman provincial administration, a Beylerbey was the governor-general of the largest administrative unit, known as an Eyalet. This high-ranking official held extensive military and civil authority over his province, which was subdivided into smaller districts. The role of the Beylerbey was crucial for maintaining order, collecting taxes, and mobilizing provincial forces for the Sultan's campaigns. This structure ensured that the central government's authority reached even the most distant territories of the vast empire.

186. (C) Statement I is true but Statement II is false.
The Safavids utilized religious titles like the Shadow of God on Earth to enhance their political and spiritual legitimacy. Similarly, Ottoman Sultans were far from purely secular; they also adopted various religious titles, eventually formally claiming the role of Caliph of the Muslims. For both empires, religion was an essential tool for justifying their absolute authority and providing a common identity for their diverse subjects, deeply intertwining the secular and sacred aspects of governance.

187. (A) P-3, Q-2, R-1, S-4
Significant books and documents provide insights into Ottoman and Safavid history. Mehmed II's Kanun-name codified dynastic laws, while Evliya Celebi's Seyahatname recorded his extensive travels. Piri Reis's Kitab-i Bahriye served as a vital guide for Mediterranean navigation. In the Safavid context, the illustrated Shahnameh manuscripts celebrated the Persian national epic. Together, these works reflect the intellectual, legal, and artistic achievements that characterized these two powerful and culturally rich Islamic empires.

188. (B) A total blockade of Russian trade through the Caspian Sea
The Safavid era was marked by significant cultural and diplomatic achievements, including exquisite miniature painting, the peak of carpet weaving, and the flourishing of philosophy. Diplomatically, the state sent embassies to Europe to seek alliances and engaged in regional wars with the Mughals and Uzbeks. However, there was no total blockade of Russian trade through the Caspian Sea. Instead, the Safavids generally

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maintained and encouraged trade relations to boost their economic interests and secure their northern frontiers.

189. (C) The over-reliance on a single export commodity
A fundamental vulnerability of the Safavid economy was its heavy reliance on a single major export commodity: raw silk. While this trade brought immense wealth during the empire's peak, it also left the state treasury highly susceptible to fluctuations in global demand and shifts in international trade routes. As European maritime competition increased and alternative routes bypassed the Persian plateau, the decline in silk revenues significantly contributed to the empire's financial crisis and its eventual political weakening.

190. (A) 1, 2, and 3
In the classical Ottoman period, women from different social classes played various roles in society. Elite women in the harem often wielded significant political influence, while royal women established many charitable foundations, or Waqfs. Ordinary women also possessed property rights and could use the court system for matters like inheritance or divorce. Far from being barred from the law, Ottoman courts were accessible to women, providing them with a degree of legal agency and social protection.

191. (A) It was highly ethnically homogeneous, consisting solely of ethnic Persians.
Contrary to the idea of ethnic homogeneity, the Safavid Empire was a diverse state composed of various groups. While ethnic Persians, or Tajiks, dominated the urban bureaucracy, the military was largely made up of Turkoman tribes and, later, Caucasian slave-soldiers. The empire also included significant Christian minorities, such as Armenians and Georgians. This multi-ethnic and multi-religious composition was a defining feature of Safavid society, influencing its administrative, military, and cultural life throughout its history.

192. (B) The artillery corps
During the military restructuring under Shah Abbas I, the Tupchis were established as the specialized artillery corps of the Safavid army. This development was a key part of his efforts to modernize the military and reduce the state's reliance on traditional tribal cavalry. By incorporating gunpowder weaponry and creating a professional artillery unit, the Safavids significantly improved their ability to conduct siege warfare and defend their borders against their technologically advanced rivals, particularly the Ottoman Empire.

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193. (A) 1, 2, 3, 4
The decline of the Safavid Empire followed a sequence of major milestones. It began with the death of the strong and capable Shah Abbas I in 1629. This was followed later in the century by a significant reversal of silver flow, which drained the imperial treasury. The final blow came with the 1722 Afghan siege of Isfahan. Shortly after, the dynasty was entirely ended when Nader Shah briefly usurped the throne and established a new leadership.

194. (A) Miri lands belonged to the state; Mulk lands were privately owned.
A fundamental distinction in Ottoman land tenure was between Miri and Mulk lands. Miri lands were state-owned and were typically granted to individuals like Sipahis through the Timar system in exchange for military service. In contrast, Mulk lands were privately owned and could be sold or bequeathed by the owner. This dual system allowed the state to maintain a large military force while also accommodating private property and the diverse needs of its agricultural population.

195. (C) Fuzuli - A classical poet who wrote in three languages
Fuzuli was a renowned classical poet of the sixteenth century who significantly enriched Islamic literature by writing in Persian, Arabic, and Azeri Turkish. His works, particularly his lyrical poetry, are celebrated for their emotional depth and linguistic mastery. As a major figure in both the Ottoman and Safavid cultural spheres, Fuzuli's poetry transcended regional and ideological boundaries, influencing generations of poets and becoming a central part of the shared heritage of the Middle East.

196. (A) Both A and R are true and R is the correct explanation of A.
The late sixteenth and seventeenth centuries were a time of severe demographic and agricultural crisis for the Ottoman Empire. Rapid population growth put pressure on limited land resources, which was exacerbated by the harsh climate of the Little Ice Age. The resulting crop failures and famines led to widespread social unrest and rural flight. These environmental and demographic factors significantly undermined the state's traditional agrarian stability and contributed to its long-term internal challenges.

197. (C) Provincial cavalrymen holding land grants for service
In the Ottoman military and administrative system, a Sipahi was a provincial cavalryman who was granted a Timar, or land revenue, in exchange for his military service. These soldiers formed the backbone of the empire's traditional field armies and were responsible for maintaining order and providing security in the provinces. Unlike the standing Janissary infantry, the Sipahis were a decentralized force that linked the state's military power directly to its agricultural and land management systems.

198. (D) Statement I is false but Statement II is true.
Far from forbidding the depiction of living beings, Safavid art is famous for its vibrant and detailed miniature paintings. These artworks vividly depicted a wide range of subjects, including royal hunts, courtly ceremonies, and romantic scenes from classical poetry. This tradition reflected a rich and sophisticated secular culture that existed alongside religious devotion. The miniatures served as both artistic masterpieces and visual records of the lifestyle and values of the Safavid elite and their courtly world.

199. (A) P-3, Q-1, R-4, S-2
Ottoman history was shaped by several major events at various locations. Chaldiran was the site of a decisive victory over the Safavids, while Mohács marked a major success in Hungary. Lepanto, however, was a significant naval defeat for the empire. Finally, Karlowitz was historically important as the first major treaty where the Ottomans were forced to cede significant territories in Europe, signaling a permanent shift in their regional military and diplomatic standing.

200. (A) The principle that all agricultural land was absolutely privately owned by peasants
Classical Ottoman administration was characterized by a highly centralized bureaucracy and the systematic recruitment of elites through the Devshirme system. The state also maintained detailed records through the Defterdars. However, the system did not involve absolute private ownership of all agricultural land by peasants. Instead, most productive land was Miri, or state-owned, with revenues granted to military and administrative officials in exchange for their service to the Sultan and the state.

201. (C) The Dhimmi status and the Millet system
The survival and relative autonomy of the Greek Orthodox Patriarchate under Ottoman rule was ensured by the institutionalized status of non-Muslims as Dhimmis and the functioning of the Millet system. Under this framework, the Patriarch was recognized not just as a religious leader but also as a civil administrator for the Orthodox community. This arrangement allowed the Church to manage its own internal affairs, education, and legal matters, provided they remained loyal and paid their taxes.

202. (A) 1, 2, and 3
The Safavid religious establishment was closely linked to the Shah, who claimed legitimacy as the representative of the Hidden Imam. To enforce Twelver Shi'ism, the state imported prominent scholars from other regions, who established the foundations for a powerful religious institution. By the late Safavid period, these Ulema had gained significant independent wealth and political influence. This group remained staunchly Shi'a, acting as the primary guardians and proponents of the state's official religious identity.

203. (D) Porcelain
During the sixteenth and seventeenth centuries, the Ottoman and Safavid empires were major exporters of various commodities. The Safavids were famous for their raw silk, while the Ottomans exported mohair and coffee from Yemen. However, porcelain was not a primary export of either empire. Instead, it was a major luxury import from China. Both Middle Eastern states

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highly valued and sought Chinese porcelain, which significantly influenced their own local ceramic and artistic traditions and styles.

204. (B) Immediate dominion over Safavid Persia
The Ottoman conquest of the Mamluk Sultanate in 1517 brought immense wealth and prestige, including control over Egypt and the Holy Cities of Mecca and Medina. It also gave the Ottomans command over the Red Sea trade routes. However, this victory did not result in immediate dominion over Safavid Persia. Instead, the Safavid state remained a powerful and persistent rival in the east, and the two empires continued to fight numerous wars over regional control for centuries.

205. (A) 1, 2, 3, 4
The military history of the Ottoman Empire followed a sequence of major battles. It began with the 1402 Battle of Ankara against Timur. This was followed by the landmark conquest of Constantinople in 1453. In 1514, the Ottomans defeated the Safavids at the Battle of Chaldiran. Later, the 1571 Battle of Lepanto marked a significant naval setback against a coalition of European powers, signaling a shift in Mediterranean and maritime warfare dynamics.

206. (D) Created a class of privileged foreign merchant elites
A key consequence of the Ottoman Capitulations in the later centuries was the creation of a powerful and privileged class of foreign merchant elites. These traders enjoyed legal and economic exemptions that local Ottoman merchants did not have, allowing them to dominate key sectors of the economy. This imbalance weakened domestic industries and compromised the state's economic sovereignty, as foreign powers used these privileges to gain increasing control over the empire's markets and financial resources.

207. (A) Shah Mosque (Masjed-e Shah) - Shah Abbas I
Shah Abbas I was the patron of several architectural masterpieces in Isfahan, including the magnificent Shah Mosque. This structure, renowned for its brilliant blue tilework and iconic iwan design, represents the pinnacle of Safavid religious architecture. While other buildings like Topkapi or the Taj Mahal belong to different empires and patrons, the Shah Mosque remains a defining symbol of the artistic and cultural flowering that occurred under the reign of Abbas I in Iran.

208. (A) Both A and R are true and R is the correct explanation of A.
The Safavid state successfully fostered a unified national identity by establishing Twelver Shi'ism as the official religion. This shared faith served as a powerful unifying force that brought together the empire's diverse ethnic and tribal groups. By distinguishing Iran from its Sunni neighbors, the Safavids created a distinct cultural and religious identity that helped consolidate the state's borders and fostered a deep sense of loyalty and common purpose among its subjects and regional territories.

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209. (B) The central government council and highest court
The Divan-i Humayun was the supreme administrative and judicial body of the Ottoman Empire, serving as the central government council. Presided over by the Grand Vizier, it met regularly to discuss state affairs, manage the bureaucracy, and act as the highest court of appeal for the Sultan's subjects. This institution concentrated the empire's executive and judicial power, ensuring that the central government effectively managed its diverse and vast territories through a structured and organized process.

210. (D) Statement I is false but Statement II is true.
During the classical era of Suleiman the Magnificent, Janissaries were subject to strict rules that prohibited them from marrying or engaging in trade. However, as the seventeenth century progressed, these restrictions were gradually relaxed. This change allowed the Janissaries to become more involved in local economic and political life, which eventually led to a decline in their military discipline and effectiveness. The corps transformed from a dedicated fighting force into a powerful but undisciplined political group.

211. (A) P-1, Q-2, R-4, S-3
Ottoman and Safavid societies were organized through specific groups and systems. The term Dhimmi referred to protected non-Muslim subjects, while the Qizilbash were the Turkoman military followers of the Safavid order. The Ulema

remaining prepared for rapid mobilization in times of war.

257. (D) They populated the military and bureaucracy echelons
A unique recruitment system provided the Ottoman Empire with a dedicated pool of personnel who were rigorously trained. These individuals served the state directly under the Sultan's command, eventually filling critical roles within the highest levels of the imperial structure. By populating both the military and the state bureaucracy, they ensured a loyal and efficient leadership class throughout the empire.

258. (A) Military commanders and chief administrators
The Ottoman administrative system utilized provincial governors to maintain order and collect revenue across its vast territories. These officials held significant responsibilities, acting as both military commanders and chief administrators within their assigned regions. This dual role ensured that tax collection and law enforcement were executed efficiently, while also providing a localized military presence to defend the state's borders.

259. (C) By rotating officials and utilizing a network of inspectors
To safeguard central authority, the Ottoman state implemented mechanisms to limit the influence of local leaders. The administration frequently rotated provincial officials to prevent them from building independent power bases. Additionally, a robust network of imperial inspectors was maintained to oversee governance and ensure that regional administrators remained loyal to the centralized hierarchical structure of the imperial government.

260. (A) Rapid mobilization and effective peacetime governance
The integration of administrative and military functions allowed the Ottoman state to maintain tight control over its diverse territories. This structural synergy facilitated efficient governance during periods of peace and enabled the government to mobilize its resources quickly during conflict. Consequently, the empire could project power outward and neutralize internal threats, ensuring long-term stability and imperial survival.

261. (D) Religious affiliations rather than ethnic origins
The Ottoman state utilized a sophisticated administrative mechanism to manage its diverse population. Instead of using ethnic or linguistic categories, the government organized communities based on their specific religious affiliations. This socio-religious framework allowed the empire to systematically accommodate various groups, ensuring that different religious communities could coexist within the broader imperial structure while maintaining their unique traditions.

262. (B) Autonomy to manage affairs under religious leaders
Within the Ottoman socio-religious framework, recognized groups were permitted to govern their internal matters. This degree of autonomy included the management of legal disputes, marriage, and wealth distribution. These communities operated under the direct supervision of their own religious leaders, allowing the state to maintain social order while respecting the specific traditions and customs of its diverse population.

263. (C) Through endowed foundations that funded schools and academies
Education in the Ottoman Empire was deeply connected to religious and social institutions. Formal learning was primarily supported through endowed foundations, which provided the necessary funding for schools and higher learning academies. These institutions were essential for training the scholarly, legal, and bureaucratic elites who would eventually serve in the highest echelons of the complex imperial government system.

264. (D) A distinction between subjects and the tax-exempt class
Ottoman society was characterized by a clear hierarchy that separated individuals based on their economic and political roles. A fundamental distinction existed between the tax-paying subjects and the military-bureaucratic class, which enjoyed tax-exempt status. This stratification defined the social structure,

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219. (D) Ottoman - Timar system
The Timar system was a unique military and administrative land tenure arrangement specific to the Ottoman Empire. Under this system, the Sultan granted land revenues to cavalrymen, or Sipahis, in exchange for their service and the provision of soldiers for campaigns. This avoided the need for direct cash payments and ensured a decentralized but effective provincial military force. The system linked land management directly to the state's defense, forming a cornerstone of classical Ottoman imperial power.

220. (A) Both A and R are true and R is the correct explanation of A.
The Safavid Empire is recognized as a crucial bridge in the history of Iranian national identity because it successfully consolidated the region's geographical borders. By establishing Twelver Shi'ism as the state religion, the Safavids deeply embedded a distinct religious and cultural consciousness within the population. This unified identity distinguished Iran from its neighbors and provided a foundational sense of nationhood that persisted long after the dynasty's collapse, shaping the future development of the modern state.

221. (C) Guilds of craftsmen that provided order and hospitality
The Ahi brotherhood was an influential social and economic organization in early Ottoman society, consisting of craft guilds that followed a code of chivalry and religious ethics. They played a vital role in urban life by regulating production, providing hospitality for travelers, and maintaining social order in cities. Their influence helped stabilize newly conquered territories and provided a structured community framework that supported the early expansion and administrative development of the rising Ottoman state.

222. (D) Statement I is false but Statement II is true.
Far from being restricted to local use, Safavid carpets were highly prized luxury items that were extensively exported. Centers like Kashan and Kerman produced exquisite carpets that were sought after by European royalty and the wealthy. These high-quality crafts were central to the empire's international trade and were celebrated globally for their intricate designs and superior craftsmanship. The carpet industry brought significant wealth into the Safavid treasury and enhanced the empire's cultural and artistic reputation abroad.

223. (A) P-3, Q-1, R-2, S-4
Ottoman and Safavid administrations used various roles and terms. Reaya referred to the tax-paying subject population, while Tofangchis were the musketeers introduced into the Safavid army. In the religious sphere, the Grand Mufti was the highest Islamic legal authority in the Ottoman Empire. To manage extraordinary expenses, the Ottoman state levied emergency taxes known as Avariz. These terms reflect the complex and specialized nature of the administrative and military systems of both powerful early modern empires.

224. (B) The widespread translation of European Enlightenment literature
The Safavid era is celebrated for its cultural achievements in carpet weaving, miniature painting, and the flourishing of philosophy. However, there was no widespread translation of European Enlightenment literature during this time. The intellectual focus of the empire remained primarily on Islamic theology, mysticism, and traditional Persian literature. While there were some contacts with the West, the systematic engagement with Enlightenment ideas occurred much later, during the modern period of Middle Eastern and Iranian history.

225. (B) The arrival of a powerful relief army led by the Polish King Jan III Sobieski
A primary cause for the Ottoman failure at the second Siege of Vienna in 1683 was the timely arrival of a powerful European relief army. Led by the Polish King Jan III Sobieski, this coalition of forces launched a decisive charge that broke the Ottoman siege lines and forced a chaotic retreat. This defeat marked the end of Ottoman military dominance in Central Europe and triggered a long period of territorial contraction and defensive warfare for the empire.

226. (A) 2, 3, and 4
The decline of the Ottoman Empire was a slow and complex process involving multiple factors. It saw a gradual decentralization of power as provincial notables, or Ayan, gained influence at the expense

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figures like Koprulu Mehmed Pasha rose to importance as they led essential reform efforts to revitalize the state's administrative and military strength.

242. (A) A rift with Sunni neighbors defining boundaries
The establishment of Twelver Shi'ism as the Safavid state religion created a permanent ideological rift with neighboring Sunni powers, particularly the Ottoman Empire and the Uzbeks. This religious divide helped define the geographical and political boundaries of Iran, as the Safavids sought to protect their distinct identity. This clash led to persistent regional conflicts and ensured that religious affiliation remained a central element of the geopolitical landscape in the early modern Middle East and Central Asia.

243. (C) Reaya - The ruling, tax-exempt elite
Ottoman society was divided into several functional classes with specific roles. The Ulema were the scholars, the Seyfiye were the military officials, and the Kalemiye were the bureaucrats. However, the Reaya were far from a tax-exempt elite. Instead, they were the tax-paying subjects of the empire, including farmers and merchants. Their labor and taxes provided the economic foundation for the ruling classes, who were the ones granted tax exemptions in exchange for their service to the state.

244. (A) Both A and R are true and R is the correct explanation of A.
By the late seventeenth century, the Ottoman Empire began to lag technologically and militarily behind Western Europe. While European powers were transformed by the Scientific Revolution and modern military reforms, traditional Ottoman institutions like the Janissaries fiercely resisted any changes. This opposition to modernization left the empire's once-superior forces increasingly vulnerable to better-trained and more technologically advanced European armies, marking a significant shift in the global and regional balance of military power.

245. (C) The English East India Company and the Dutch VOC
In the seventeenth century, the primary competitors for the lucrative Safavid silk trade were the English East India Company and the Dutch VOC. Both companies sought to bypass traditional overland routes by using the Persian Gulf for direct maritime exports. They frequently competed for the Shah's favor and commercial privileges, which granted them a significant role in the Safavid economy. This intense commercial rivalry reflected the growing importance of European merchant companies in the global early modern trade system.

246. (B) Both Statement I and Statement II are false.
Neither the Ottoman nor the Safavid empires established major colonial territories in the Americas or Sub-Saharan Africa. Both states remained primarily regional land-based powers focused on the Mediterranean, the Middle East, and Central Asia. While they were formidable global actors, their expansion was concentrated on contiguous territories rather than distant overseas colonies. This lack of a transatlantic or deep African colonial presence distinguished them from the contemporary maritime empires of Western European nations during the early modern period.

247. (A) P-2, Q-1, R-4, S-3
The Ottoman and Safavid empires used specific systems for recruitment, taxation, and military organization. The Devshirme was the Ottoman child levy, while Ghulams served as Safavid slave-soldiers. To manage its revenues, the Ottoman state utilized the Iltizam tax-farming system. In the Safavid Empire, the Qizilbash were the influential Turkoman tribal warriors who were central to the state's early rise and continued military strength, reflecting the different methods each state used to manage its power.

248. (A) The successful conquest of Istanbul by the Safavids
The decline of the Safavid Empire was caused by multiple factors, including weak leadership after Shah Abbas I, a drop in silk trade revenues, and increasing religious intolerance. However, the Safavids never successfully conquered Istanbul. While they fought many wars against the Ottomans, they remained rivals based in Iran. Their eventual fall was due to internal decay and regional rebellions, such as the Afghan invasion, rather than an achievement of such a

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234. (C) It is false but Statement II is true.
While the Safavids did not rely primarily on New World silver, the empire served as a vital transit zone for overland trade between India and Europe. This geographic position allowed the Safavid state to benefit from the movement of luxury goods like spices and textiles across the Persian plateau. The revenues from this transit trade were a major component of the empire's economy, although they eventually declined as maritime routes around Africa became more prominent and bypassed traditional overland roads.

235. (A) P-3, Q-2, R-4, S-1
Safavid economic and social life involved specific terms and locations. The Toman served as a unit of currency, while Bazaaris represented the merchant and artisan class in urban centers. New Julfa was established as the Armenian commercial hub in Isfahan to manage international trade. To facilitate this commerce across the empire's territories, numerous caravanserais were built along major roads, providing essential lodging and security for traveling merchants and their valuable goods.

236. (B) The complete extermination of the Qizilbash tribes
Shah Abbas I implement policies to centralize his authority, including the creation of a loyal standing army and the expansion of crown lands, or Khassa. He also established a state monopoly on the lucrative silk trade. While he sought to reduce the political influence of the unruly Qizilbash tribes, he did not seek their complete extermination. Instead, he balanced their traditional role with new institutions, ensuring that the central state remained the dominant power in Safavid Iran.

237. (C) The standing army was neglected by late rulers
The military weakness that led to the fall of Isfahan in 1722 was primarily caused by the neglect of the professional standing army by the later Safavid Shahs. Following the strong reign of Abbas I, subsequent rulers often withdrew from administrative and military affairs, leading to a decline in discipline and funding for the elite forces. This internal decay left the empire unable to effectively resist the Afghan invasion, as the once-formidable Safavid military machine had become disorganized and ineffective.

238. (A) 1, 2, 3, and 5
Ottoman art flourished in several forms, including vibrant Iznik tiles and realistic miniature paintings that recorded historical events. Calligraphy was particularly esteemed as the highest Islamic art, and the Tughra served as the calligraphic seal of the Sultan. Contrary to the idea of plain mosques, Ottoman religious buildings were often decorated with complex floral and geometric patterns, creating a sophisticated and beautiful environment for worship and reflecting the empire's rich cultural and artistic traditions.

239. (A) Raw Silk
Raw silk was the most crucial Safavid export that dominated European markets in the seventeenth century. Produced primarily in the northern provinces, it was a highly sought-after luxury material for the burgeoning European textile industry. The Safavid state maintained a strict monopoly over this trade, which served as the primary source of foreign currency and treasury revenue. This commerce established Iran as a vital economic partner for various European trading companies and national commercial interests.

240. (B) An illustrated manuscript of the national epic
The Shahnameh of Shah Tahmasp is a world-renowned masterpiece of Persian art, consisting of an exquisitely illustrated manuscript of the national epic poem. Created over several decades by the finest artists and calligraphers of the Safavid court, it contains hundreds of miniatures depicting legendary scenes of kings and heroes. This work served as a powerful symbol of royal prestige and cultural patronage, reflecting the high value placed on traditional literature and visual arts by the Safavid dynasty.

241. (A) 1, 2, 3, 4
The prominence of key figures in the Ottoman Empire followed a clear chronological order. It began with the founder, Osman I, followed by the era of great expansion under Mehmed the Conqueror. The empire reached its zenith during the sixteenth-century reign of Suleiman the Magnificent. Later, in the seventeenth century,

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273. (D) Spatial harmony, precision, and natural light
The interiors of Ottoman architectural marvels reflected a high degree of engineering and artistic sophistication. Design principles focused on achieving spatial harmony and geometric precision, while the use of natural light enhanced the atmosphere of the space. These elements, combined with intricate decorations like ceramic tile work, created a sense of order and beauty.

274. (A) Calligraphy
Beyond architecture, the Ottoman Empire fostered various artistic disciplines that contributed to its cultural legacy. Calligraphy was elevated to a premier artistic form, holding deep significance in both religious and administrative contexts. It was prominently displayed on public monuments and within official manuscripts, serving as a refined visual expression of the state's ideological values and culture.

275. (C) To project sovereignty and legitimize dominance
The deliberate blending of different regional artistic traditions into a unified imperial style served a strategic political purpose. By creating a cohesive visual language, the Ottoman state was able to project an image of universal sovereignty. This artistic synthesis functioned as an ideological tool, helping to legitimize imperial dominance and foster a shared identity across the empire.

276. (A) Deteriorated administration and military structures
The decline of the Ottoman Empire was largely driven by the breakdown of essential internal systems. A primary factor was the gradual deterioration of the centralized administrative and military structures that had once provided stability. As these institutions weakened, the state lost its ability to effectively govern its provinces and respond to various pressures threatening its integrity.

277. (D) By joining factionalism and resisting reforms
The military corps, which was once the backbone of the empire, became a destabilizing force during the period of decline. Soldiers became increasingly involved in political factionalism, which distracted them from their duties and drained the state treasury. Furthermore, they actively resisted essential modernizing reforms that were necessary for the empire to remain competitive with rivals.

278. (B) Shifts in global trade routes that bypassed Ottoman commercial hubs
Economic instability significantly weakened the Ottoman state, leading to severe inflation and revenue shortfalls. This situation was worsened by changes in the global economy, as new trade routes began to bypass traditional Ottoman commercial hubs. The loss of trade revenue diminished the empire's financial resources, making it increasingly difficult to fund the administration and military strength.

279. (C) A series of devastating territorial losses that diminished revenues
As rival powers underwent rapid technological and tactical advancements, the Ottoman military struggled to keep pace. This failure to adapt led to a series of devastating territorial losses on multiple fronts. These defeats not only diminished the empire's international prestige but also significantly reduced state revenues, creating a cycle of decline that fundamentally compromised structural integrity.

280. (D) It caused governors to assert regional autonomy
The erosion of centralized control had a fragmenting effect on the Ottoman Empire's internal structure. As the central government weakened, regional governors began to assert their own autonomy, often ignoring imperial directives. This breakdown in the hierarchy led to inefficient provincial governance and further diminished the state's ability to maintain cohesion, accelerating the overall trajectory of decline.

281. (A) A mystical religious order
The Safavid Empire had unique origins that deeply influenced its later development. Before emerging as a major political and military force in the region, the group functioned as a mystical religious order. This religious foundation provided the ideological framework and charismatic leadership that eventually allowed the Safavids to transition into a centralized state and establish dominance.

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monumental military victory over their primary western rival.

249. (C) It created an autonomous suburb for global silk management
Shah Abbas I's policy regarding New Julfa involved creating a specialized and autonomous suburb in Isfahan for the Armenian Christian community. These merchants were given significant privileges to manage the empire's international silk trade. By utilizing their extensive global networks, they brought immense wealth and commercial expertise to the Safavid capital. This strategic move transformed Isfahan into a hub of international commerce and highlighted the empire's pragmatic approach to managing its diverse population for economic benefit and state growth.

250. (A) Both faced decentralization and economic trade shifts
By the end of the eighteenth century, both the Ottoman and Safavid empires shared similar long-term challenges. Each state experienced a gradual decentralization of power as provincial elites gained more influence at the expense of the central government. Furthermore, both economies were negatively affected by major shifts in global trade routes, as maritime commerce increasingly bypassed traditional Middle Eastern overland roads. These factors contributed to a period of overall political and economic weakening for both powerful early modern Islamic states.

251. (B) Through strategic military campaigns and diplomatic alliances
The early growth of the Ottoman state was characterized by a rapid territorial increase. This progression from a localized Anatolian principality into a vast transcontinental power was achieved by leveraging calculated military operations alongside skillful diplomacy. These methods allowed the empire to secure its borders and consolidate political authority across diverse regions during its formative years.

252. (A) To manage diverse territories unifiedly
As the Ottoman Empire incorporated varied regions, the leadership prioritized administrative formalization to ensure stability. Codifying imperial decrees served as a vital tool for managing these diverse acquisitions under a single, unified legal framework. This centralization allowed the state to integrate local traditions into a cohesive imperial authority, facilitating efficient governance across the expanding state frontiers.

253. (C) Bureaucratic efficiency
Successful imperial expansion required more than just battlefield victories; it necessitated a sustainable administrative foundation. The Ottoman state's longevity depended on the sovereign's capacity to pair aggressive military expansion with high levels of bureaucratic efficiency. This balance ensured that newly conquered lands were effectively managed, allowing the transition from a nomadic frontier state to a structured empire.

254. (D) They altered the geopolitical dynamics of their era
The leadership of the Ottoman Empire transformed a small tribal coalition into a formidable transcontinental entity. By implementing rigorous centralization policies and expanding frontiers, these prominent rulers fundamentally reshaped the global landscape. Their ability to integrate diverse traditions under a unified authority shifted the power balance, establishing the empire as a dominant player in the contemporary geopolitical environment.

255. (C) From a nomadic frontier state to a structured administration
The formative years of the Ottoman Empire were marked by a significant shift in its organizational structure. Strategic leadership by early rulers enabled the state to move beyond its origins as a nomadic frontier entity. By focusing on administrative formalization and centralization, they established a highly structured imperial administration that provided the foundation for long-term political stability.

256. (B) The administration and the specialized army
The Ottoman state maintained its power through a closely linked military-administrative complex. Stability was primarily derived from the synergy between the civilian bureaucracy and the specialized standing army. These two institutions functioned as the essential pillars of the empire, ensuring that the central government could govern effectively during peacetime while

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of the Sultan. Simultaneously, the military fell behind European technological advancements, and the economy was undermined by shifts in global trade routes. These interconnected challenges, rather than a sudden collapse, led to a long period of stagnation and the eventual weakening of the state's central authority.

227. (C) Seyfiye - The class of religious scholars
The Ottoman elite class was divided into functional groups. While the Seyfiye consisted of the men of the sword, or the military and administrative officials, the religious scholars were part of the Ilmiye class. Other groups included the irregular light cavalry known as Akinji and the palace-based military band, the Mehter. The term Kapi Kulu referred to the Sultan's elite slaves, who formed the core of the central army and bureaucracy, including the Janissaries and palace administrators.

228. (D) The presence of Mughals and resistance of the Uzbeks
The Safavid Empire's expansion to the east was heavily restricted by the presence of powerful regional rivals. The Mughal Empire controlled much of modern-day Afghanistan and India, leading to occasional conflicts over strategic cities like Qandahar. Simultaneously, the Sunni Uzbek tribes to the northeast offered persistent resistance, frequently warring with the Safavids over the wealthy region of Khorasan. These two formidable powers effectively blocked any significant Safavid penetration further into Central and South Asia during the empire's history.

229. (A) 1, 2, 3, 4
The history of the Safavid state involves a sequence of major milestones. It began with the founding of the original Sufi order in the fourteenth century. This was followed by the decisive military confrontation with the Ottomans at the Battle of Chaldiran in 1514. Later, under Shah Abbas I, the empire successfully recaptured the strategic port of Hormuz. Finally, the dynasty's central power ended with the 1722 fall of the capital, Isfahan, to invading Afghan forces.

230. (B) The license to practice a trade in a guild
In the Ottoman economic and guild system, the term Gedic referred to the official license required for an artisan or merchant to practice a specific trade. These licenses were strictly regulated by the guilds and the state to manage the number of practitioners and ensure the quality of goods and services. By controlling the right to work in various professions, the Gedic system played a crucial role in maintaining the organized and stable urban economy that characterized Ottoman city life.

231. (D) He wielded executive authority and held the seal
The Ottoman Grand Vizier held immense power as the absolute deputy to the Sultan, wielding significant executive and judicial authority. As the holder of the imperial seal, he presided over the Divan and managed the day-to-day administration of the entire empire. While he could not independently change religious law, his control over state appointments and policy implementation made him the most influential official in the government, second only to the Sultan in the imperial hierarchy.

232. (A) Both A and R are true and R is the correct explanation of A.
Safavid Iran established significant diplomatic and trade relations with European nations in the seventeenth century due to mutual interests. European countries highly valued Persian silk, while the Safavids sought Western naval support and military technology to counter their common rival, the Ottoman Empire. These interactions led to increased commercial activity and diplomatic missions, as both sides looked for strategic advantages in the complex geopolitical landscape of the early modern period and its global trade.

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233. (C) It transitioned tax farms to lifetime lease terms
The Malikane system, introduced in the late seventeenth century, represented a significant shift in Ottoman fiscal policy by converting short-term tax farms into lifetime leases. The goal was to provide tax farmers with a long-term interest in the productivity of the land, thereby reducing short-term exploitation. However, this system eventually led to the rise of powerful local elites who could challenge central authority, contributing to the decentralization and long-term administrative challenges that faced the empire.

creating a rigid system where the ruling elite were distinguished from the broader population responsible for supporting the state.

265. (A) Navigating the deeply intertwined educational pathways
Although Ottoman society was highly stratified, individuals could improve their social standing through specific institutional channels. Upward mobility was largely dependent on successfully navigating the empire's educational system. By attending schools and academies funded by endowed foundations, students could acquire the theological and legal knowledge necessary to enter the prestigious scholarly, legal, or bureaucratic ranks of the empire.

266. (B) Through aggressive expansion in strategic zones
The early relationship between the Ottoman Empire and Western powers was defined by conflict. The Ottomans engaged the West through aggressive military campaigns aimed at capturing strategically important territories. These expansions posed a direct threat to European political and commercial interests, leading to a period of volatility where military confrontation was the primary mode of interaction between these powers.

267. (B) To halt the Ottoman imperial advance
As Ottoman territorial expansion reached critical strategic zones, Western powers perceived a significant threat to their commercial and political stability. In response, these states formed various temporary coalitions designed to halt the imperial advance. These alliances were necessary because individual European nations often lacked the strength to independently resist the formidable military pressure exerted by the Ottoman state.

268. (A) To exploit rivalries among Western nations and prevent a unified front
Diplomacy became a pragmatic tool for the Ottoman state as the geopolitical landscape evolved. By negotiating formal commercial treaties and granting privileges to European merchants, the Ottomans deliberately exploited rivalries among Western nations. This strategy was intended to prevent the formation of a unified European front against the empire, ensuring that Western states remained divided.

269. (C) Mutual suspicion
Although diplomatic engagement and economic negotiations increased over time, the underlying relationship between the Ottomans and the West remained tense. Mutual suspicion continued to be the defining characteristic of their interactions. Both sides viewed the other as a persistent threat, with the Ottomans fearing Western encroachment and European states seeing the empire as a barrier.

270. (D) As an imposing barrier to their expansionist ambitions
From the perspective of Western states, the Ottoman Empire represented a formidable challenge to their geopolitical goals. They perceived the empire as an imposing barrier that restricted their own expansionist ambitions and commercial interests. This view, combined with the empire's military strength, ensured that the relationship remained focused on containing Ottoman power while navigating the complex environment.

271. (C) Representations of political authority and synthesis
In the Ottoman Empire, artistic and architectural developments were used to project a specific image of the state. These creative works functioned as powerful visual representations of political authority and cultural synthesis. By integrating various regional traditions into a cohesive style, the empire demonstrated its universal sovereignty and used monumental structures to legitimize its dominance.

272. (B) Expansive central domes and towering minarets
Ottoman urban centers were defined by grand religious complexes that visually dominated the surrounding landscape. The integration of expansive central domes and towering minarets created a distinct skyline that symbolized the empire's power and religious identity. These monumental structures were state-sponsored and served as enduring reminders of the sovereign's patronage and the sophisticated engineering capabilities.

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formed the influential body of religious scholars in both empires. Finally, the Devshirme was the Ottoman system of child levy used to recruit elite soldiers and administrators, ensuring a loyal and professional class of state servants directly dependent on the Sultan.

212. (D) Heavy artillery
The Safavid Empire was famous for exporting luxury goods such as exquisitely woven Persian carpets and high-quality raw silk. They also traded ceramics and textiles with both European and Asian partners. However, the Safavids did not export heavy artillery. While they eventually developed their own artillery units for defense and regional warfare, they remained technologically reliant on foreign models and were not a significant supplier of gunpowder weapons to other regional or international powers.

213. (C) To counter Portuguese naval and trade monopolies
In the sixteenth century, the Ottoman Empire launched naval campaigns into the Indian Ocean primarily to challenge Portuguese dominance over maritime trade. The Portuguese had established a series of forts and controlled key routes, threatening the traditional spice trade that benefited the Ottomans. By sending fleets to the region, the Sultans sought to protect Islamic interests, secure trade with India, and provide support to local rulers who were also resisting Portuguese colonial and commercial expansion.

214. (B) 2, 3, and 4
Shah Abbas I achieved significant milestones during his reign, including the promotion of the silk trade and the relocation of Armenian merchants to New Julfa. He also centralized power by eliminating potential family rivals and successfully expelled the Portuguese from the strategic port of Hormuz. While he was a powerful leader who transformed the Safavid state, he did not abandon Shi'ism; instead, he reinforced it as a central pillar of the empire's national and religious identity.

215. (D) Slavery was completely abolished by Mehmed II.
Ottoman society was highly organized, featuring coffeehouses as hubs for socialization and guilds that regulated urban manufacturing. The state was stratified, but the ruling class offered some merit-based mobility. However, slavery was not abolished by Mehmed II. It remained an integral part of the Ottoman social and administrative system for centuries, with slaves serving in various roles from the imperial household and the elite military to domestic and agricultural labor throughout the empire's territories.

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216. (A) A vaulted space that opens on one side to a courtyard
An iwan is a characteristic architectural element of Persian and Safavid design, consisting of a large vaulted space that is open on one side to a courtyard. Often framed by a grand rectangular structure known as a pishtaq, iwans were used as monumental entrances or congregational spaces in mosques and palaces. Their use achieved a sense of scale and grandeur, perfectly reflecting the sophisticated aesthetic and architectural traditions that flourished in Safavid Iran and its centers.

217. (A) 1, 2, 3, 4
The timeline of Safavid history follows a sequence of major developments. It began with the declaration of Twelver Shi'ism as the state religion, followed by the relocation of the capital to the more secure city of Qazvin. Later, the magnificent Naqsh-e Jahan Square was constructed in Isfahan, which became the new imperial seat. Finally, the dynasty's power effectively ended in the early eighteenth century when Isfahan fell to the invading Hotaki Afghan forces.

218. (A) The influx of cheap silver from the Spanish Americas
A major external cause of Ottoman inflation in the sixteenth century was the massive influx of cheap silver from the Spanish Americas. As this precious metal flooded European and Middle Eastern markets, it caused a significant drop in the value of currency and a rapid rise in the prices of goods. This economic phenomenon, known as the Price Revolution, undermined the state's traditional fiscal system and contributed to long-term financial instability and social unrest across the empire.

282. (B) Declaring Shi'ism as the mandatory state religion
After securing territorial control, Shah Ismail implemented a transformative policy that reshaped the empire's identity. He declared Shi'ism to be the mandatory and official religion of the state. This revolutionary move was intended to provide a unifying force for the population while also establishing a clear ideological distinction between the Safavid Empire and its Sunni rivals.

283. (B) To provide a distinct ideological identity separating them from Sunni rivals
The promotion of Shi'ism served several strategic goals for the Safavid state. One primary purpose was to establish a distinct ideological identity that separated the empire from its prominent Sunni neighbors. By creating this sectarian divide, the Safavids were able to define their own political authority and create a more cohesive sense of identity among subjects.

284. (A) By importing foreign theologians to build a loyal clerical hierarchy
To successfully implement the mandatory adoption of Shi'ism, the Safavid state took active steps to institutionalize the new religion. The government imported foreign theologians who were tasked with building a robust clerical hierarchy. This new religious leadership was strictly loyal to the throne, ensuring that the religious transformation was enforced consistently and remained closely tied to authority.

285. (C) The merger of statecraft and sectarian identity
The development of the Safavid Empire was characterized by the integration of religious and political spheres. The foundational merger of statecraft and sectarian identity fundamentally reshaped the geopolitical landscape. By making religious affiliation inseparable from political loyalty, the Safavids created a powerful and unified state structure that influenced the cultural fabric of the empire and its interactions.

286. (D) They dominated the military as a destabilizing factor
Shah-Abbas sought to strengthen the central government by addressing the influence of autonomous tribal groups. Historically, these factions had dominated the military, creating a significant source of instability for the throne. By systematically dismantling their power, the Shah aimed to eliminate this destabilizing factor and ensure that the military remained under the direct control of the monarch.

287. (C) Royal slaves completely dependent on and fiercely loyal to the monarch
As part of his military reforms, Shah-Abbas created a new standing army with a unique composition. This force was made up of royal slaves who lacked traditional tribal allegiances. Because they were completely dependent on the monarch for their status and livelihood, they remained fiercely loyal to him. This restructuring effectively neutralized the traditional tribal aristocracy.

288. (B) By converting tribal lands into crown provinces
To improve the state's financial health, Shah-Abbas reorganized the provincial administration. He converted lands that were previously controlled by semi-independent tribal factions into crown provinces. These areas were then managed directly by central bureaucrats, which allowed the state to collect tax revenues more efficiently. This increased income provided the capital needed to fund the standing army.

289. (D) The judicial and commercial sectors
The administrative reforms initiated by Shah-Abbas were comprehensive and reached beyond the military and provincial governance. He also targeted the judicial and commercial sectors by enforcing standardized regulations. These changes were designed to ensure internal stability and predictability, creating a more cohesive state environment that supported economic growth and provided a reliable legal framework for the empire.

290. (A) The transformation of the empire into a highly cohesive and absolute monarchy
The combined effect of military restructuring and financial streamlining under Shah-Abbas was the creation of a powerful state. These efforts transformed the Safavid Empire from a fragmented entity into a highly cohesive and absolute monarchy. By centralizing command and administration, the Shah ensured the

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CHAPTER 07
Islam in India

1. Which of the following best defines the initial nature of Arab contact with Kerala before the advent of Islam?
(A) Military expeditions targeting coastal forts
(B) Trade relations primarily involving spices and textiles
(C) Diplomatic missions sent by the Umayyad Caliphs
(D) Migration of refugees fleeing persecution in the Middle East

2. Identify the correct statement(s) regarding the history of Islam in Kerala.
Statement I: The Cheraman Juma Mosque in Kerala is widely considered the oldest mosque in the Indian subcontinent.
Statement II: It was built by Muhammad bin Qasim during his conquest of Malabar.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Based on historical accounts of early Arab merchants in Malabar, which factor most facilitated the peaceful spread of Islam in Kerala?
(A) Enforced mass conversions by local chieftains to expand influence
(B) The establishment of a powerful independent Muslim sultanate in Malabar
(C) The patronage of the Zamorin of Calicut and intermarriage with locals
(D) The decline of Hinduism in southern India during the seventh century

4. Which of the following is NOT an exception to the peaceful integration of early Muslims in Kerala?
(A) The Mappila uprisings of the 19th century
(B) Portuguese-instigated conflicts with local Muslim traders
(C) The Mysorean invasion of Malabar in the 18th century
(D) The legendary conversion of Cheraman Perumal

5. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The early Muslim community in Kerala, known as the Mappilas, developed a unique syncretic culture.
Reason (R): They maintained strong trade ties with Arabia but adopted the local Malayalam language and matriliny in some regions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. Identify the correct statement regarding early Islamic settlements in Kerala.
(A) They were heavily fortified military colonies.
(B) They were primarily coastal trade hubs like Cranganore and Calicut.
(C) They were largely concentrated in the inland mountainous regions.
(D) They were established strictly after the Delhi Sultanate expanded south.

7. Identify the incorrect pair regarding the advent of Islam in Kerala.
(A) Cheraman Perumal - Legendary King who embraced Islam
(B) Malik Ibn Dinar - Credited with building early mosques in Kerala
(C) Mappila - Early Muslim community of Malabar
(D) Zamorin - Hindu ruler who opposed Arab

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of fortified caravanserais, secure trade routes, and standardized toll stations. This investment was crucial for reducing the risks associated with long-distance overland travel. By making trade safer and more efficient, the state attracted foreign merchants and stimulated the economy.

300. (A) The central administration and the standing army

The strategic management of trade routes and commercial monopolies allowed the Safavid state to accumulate massive reserves of silver. This wealth was used for essential government functions, primarily funding the central administration and the standing army. By transforming commerce into an instrument of statecraft, the empire ensured it had the financial means to maintain power and stability.

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(B) Balban abolished the Diwan-i-Arz to centralize power.
(C) Alauddin Khalji introduced the branding of horses (Dagh) and descriptive rolls (Huliya).
(D) Soldiers were mostly paid in land grants rather than cash by Alauddin Khalji.

52. Identify the incorrect pair regarding administrative departments and their founders.
(A) Diwan-i-Arz - Balban
(B) Diwan-i-Mustakhraj - Alauddin Khalji
(C) Diwan-i-Khairat - Firoz Shah Tughlaq
(D) Diwan-i-Kohi - Firoz Shah Tughlaq

53. What was the effect of Muhammad bin Tughlaq's introduction of token currency?
(A) It stabilized the economy and enriched the treasury.
(B) It facilitated large-scale international maritime trade.
(C) It led to massive counterfeiting, causing economic chaos and eventual withdrawal of the currency.
(D) It completely replaced gold and silver in global markets.

54. Identify the correct pair regarding land revenue terms in the Sultanate.
(A) Inam - Land given in lieu of military service
(B) Khalisa - Land under the direct control of the Sultan
(C) Waqf - Crown lands for secular public works
(D) Iqta - Tax-free land granted to religious scholars

55. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Iqta system underwent significant changes during the reign of Firoz Shah Tughlaq.
Reason (R): Firoz Shah Tughlaq made the Iqtas hereditary to appease the nobility and military commanders.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. What best describes the role of the 'Amir-i-Akhur' in the Sultanate administration?
(A) Superintendent of the royal horses
(B) Head of royal correspondence
(C) Commander of the naval fleet
(D) Chief architect of the empire

57. Which term defines the head of village administration responsible for revenue collection at the grass-root level during the Sultanate?
(A) Wazir
(B) Sadr
(C) Muqaddam
(D) Barid

58. Which of the following statements about the judicial system under the Delhi Sultanate is incorrect?
(A) Hindu subjects were strictly judged by Sharia law even in personal and civil matters.
(B) The Sultan was the highest judicial authority.
(C) Qazis were appointed in towns and cities to dispense justice according to Sharia.
(D) The Amir-i-Dad functioned as a law enforcement officer assisting the Qazi.

59. Regarding the 'Barid' system in the Delhi Sultanate, what was its main function?
(A) To manage agricultural irrigation networks
(B) To collect Jizya from non-Muslim subjects
(C) To oversee the construction of madaris
(D) To act as a network of spies and state postal service reporting directly to the Sultan

60. Arrange the following administrative developments in chronological order:
1. Introduction of token currency
2. Creation of Diwan-i-Mustakhraj
3. Establishment of Diwan-i-Bandagan
4. Formalization of Diwan-i-Arz
(A) 4, 2, 1, 3
(B) 2, 4, 1, 3
(C) 4, 1, 2, 3
(D) 2, 1, 4, 3

61. Who was the famous Sufi saint of the Chishti silsila contemporary to several Delhi Sultans but refused to associate with the state?
(A) Bahauddin Zakariya

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merchants

8. The significant economic shift in the Indian Ocean trade during the 8th century caused what effect on the Malabar coast?
(A) Emergence of prominent Arab-Muslim merchant guilds in coastal cities
(B) Total collapse of indigenous maritime trade
(C) Immediate colonization of Kerala by the Abbasid Empire
(D) Complete isolation of Kerala from global trade networks

9. Identify the correct pair regarding early Islamic texts or accounts mentioning Kerala.
(A) Rihla - Al-Biruni
(B) Chachnama - Ibn Battuta
(C) Tuhfat al-Mujahidin - Shaikh Zainuddin Makhdum
(D) Futuh al-Buldan - Amir Khusrau

10. Arrange the following events regarding the early presence of Islam in chronological order:
1. Advent of Malik Ibn Dinar in Kerala
2. Conquest of Sindh by Muhammad bin Qasim
3. Writing of Tuhfat al-Mujahidin
4. Arrival of Ibn Battuta in Calicut
(A) 2, 1, 4, 3
(B) 1, 2, 4, 3
(C) 1, 4, 2, 3
(D) 2, 1, 3, 4

11. Which of the following is the most appropriate description of the 'Zamorin's' relationship with Muslims?
(A) He strictly banned Muslims from entering his capital.
(B) He fought frequent religious wars against the Arab merchants.
(C) He converted to Islam to secure an alliance with the Ottomans.
(D) He patronized Muslim traders to strengthen his naval forces and economy.

12. Which term defines the descendants of Arab traders and local women in Kerala who formed a distinct socio-cultural group?
(A) Navayats
(B) Mappilas
(C) Labbais
(D) Khojas

13. Which of the following statements about early Islamic architecture in Kerala is incorrect?
(A) It heavily incorporated local timber and indigenous architectural styles.
(B) Early mosques lacked the prominent domes and minarets typical of North India.
(C) Early mosques were built entirely of imported marble from Arabia.
(D) Mishkal Mosque is a prominent example of this style.

14. Regarding the socio-political role of the Mappila Muslims during the medieval period in Kerala, which of the following is correct?
(A) They were restricted to agricultural labor with no maritime presence or commercial influence.
(B) They ruled the entire Kerala region as a centralized caliphate under direct Arab authority.
(C) They were entirely assimilated into the caste system as Brahmins with high social rights.
(D) They served as a critical naval force and diplomatic envoys for the local Zamorins.

15. Match List I with List II:
List I: (Terms/Figures)
P. Malik Ibn Dinar
Q. Zamorin
R. Tuhfat al-Mujahidin
S. Cranganore
List II: (Descriptions)
1. Historical anti-colonial text
2. Ancient port city (Muziris)
3. Early Islamic missionary
4. Ruler of Calicut
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

16. What was the primary motivation for Muhammad bin Qasim's expedition to Sindh in 712 CE?
(A) To establish an agricultural colony for the Umayyads
(B) To retaliate against pirates of Debal who plundered Arab ships
(C) To discover a new overland spice route to

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China
(D) To forcibly convert the Hindu population of the subcontinent

17. Identify the correct statement(s) regarding the administration of Muhammad bin Qasim in Sindh.
Statement I: Muhammad bin Qasim granted the status of 'Zimmis' to the Hindus and Buddhists of Sindh.
Statement II: This status required them to serve in the Umayyad army in exchange for religious freedom.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

18. Regarding the administrative policy adopted during the 'Brahmanabad Settlement', which of the following is correct?
(A) Retention of local Brahmins in administrative and revenue collection roles
(B) Complete replacement of local administrators with Arabs
(C) Banning of local administrative practices in favor of pure Syrian models
(D) Imposition of military rule with no civilian administration

19. Which of the following was NOT a feature of Muhammad bin Qasim's religious policy in Sindh?
(A) Imposition of Jizya on non-Muslims
(B) Granting freedom of worship to locals
(C) Destruction of all existing temples and monasteries
(D) Exemption of Brahmins from certain harsh taxes initially

20. Match the following items in List I with List II:
Consider the following statements regarding Islam in Sindh:
1. The Chachnama is a primary source for Qasim's conquest.
2. The Jizya was introduced in India first in Sindh.
3. Qasim established the city of Mansura as his capital.
4. Buddhism completely vanished from Sindh immediately after 712 CE.

Which of the above statement(s) is/are correct?
(A) 1 and 2
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

21. Identify the correct statement regarding the Arab administration in Sindh.
(A) It was highly centralized and directly controlled from Damascus without local autonomy.
(B) It divided the conquered territory into iqtas given to Arab military commanders.
(C) It retained local administrative structures while appointing Arab governors at the top.
(D) It forced the local populace to abandon agriculture for maritime trade.

22. Identify the incorrect pair regarding the conquest of Sindh.
(A) Al-Hajjaj - Governor of Iraq
(B) Debal - Inland agricultural hub
(C) Dahir - Ruler of Sindh
(D) Jizya - Poll tax on non-Muslims

23. What was a major cultural consequence of the Arab conquest of Sindh?
(A) Complete Persianization of the Sindhi language
(B) The immediate decline of Sanskrit literature in North India
(C) The imposition of Arabic as the only spoken language in the subcontinent
(D) The transmission of Indian numerals and astronomical texts to the Arab world

24. Identify the correct pair regarding historical accounts of Sindh.
(A) Chachnama - Originally written in Arabic, translated to Persian by Ali Kufi
(B) Al-Biruni - Documented the initial conquest of Sindh by Qasim
(C) Chachnama - Originally written in Persian, translated to Arabic
(D) Futuh al-Buldan - Written by Amir Khusrau

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25. Consider the following statements regarding Arab rule in Sindh:
1. It established long-lasting strong empires that conquered Delhi.
2. It led to the translation of the 'Brahmasphutasiddhanta' into Arabic.
3. Arab rulers issued local coinage in Sindh.
4. Multan became a major center of Ismaili da'wah later on.
5. Qasim was recalled and executed by Caliph Sulayman.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, 5
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

26. Regarding the features of Multan under early Arab rule, which of the following was most prominent?
(A) The famous Sun Temple was preserved and became a source of revenue.
(B) It served as a launching pad for immediate conquest of the Deccan.
(C) It was entirely populated by Arab migrants, expelling locals.
(D) It refused to pay any tribute to the Caliphate.

27. What is the most appropriate reason for the limited expansion of Arabs beyond Sindh in the 8th century?
(A) A peace treaty signed between the Caliphate and the Rashtrakutas for stability
(B) Lack of military technology compared to Indian rulers during the early 8th century
(C) Internal rebellions by the newly converted Sindhi population against Arab tax
(D) The harsh climate of the Thar Desert and strong resistance by Pratiharas and Chalukyas

28. How is the term 'Zimmi' best defined in the context of Qasim's administration in Sindh?
(A) A military commander of the vanguard
(B) A protected non-Muslim subject paying Jizya
(C) A land grant given to religious scholars
(D) A local market for trading horses

29. Which of the following statements about the administrative legacy of the Arabs in Sindh is incorrect?
(A) They laid the foundation for the Iqta system in India.
(B) They allowed local judicial autonomy in personal matters for non-Muslims.
(C) They completely replaced the indigenous revenue collection machinery.
(D) They founded new cities like Mansura and Mahfuza.

30. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Arab conquest of Sindh is often described by historians as an "episode in the history of India and of Islam, a triumph without results."
Reason (R): The Arab rule remained confined to Sindh and Multan and did not lead to a massive political shift in the broader Indian subcontinent at that time.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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31. Who was the immediate successor to Muhammad bin Ghori in India, laying the foundation of the Delhi Sultanate?
(A) Qutbuddin Aibak
(B) Iltutmish
(C) Nasiruddin Qabacha
(D) Tajuddin Yildiz

32. Identify the correct statement(s) regarding the Battles of Tarain.
Statement I: The First Battle of Tarain (1191) resulted in a decisive victory for Muhammad Ghori over Prithviraj Chauhan.
Statement II: The Second Battle of Tarain (1192) firmly established Turkish power in North India.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is

incorrect
(D) Statement I is incorrect but Statement II is correct

33. Based on historical analysis, what was the primary strategic advantage that helped the Turks defeat the Rajput forces at Tarain?
(A) Superior artillery and gunpowder
(B) Highly mobile central Asian cavalry and mounted archers
(C) Massive infantry formations relying on war elephants
(D) Naval blockade of Rajputana

34. Which of the following was NOT a reason for the rapid success of Turkish conquests in North India?
(A) Lack of strategic unity among Indian rulers
(B) Decentralized political structure of Rajput states
(C) Superior iron metallurgy of the Turks
(D) The Turks' use of the iqta system to consolidate conquered territories

35. Identify the correct statement regarding Iltutmish.
(A) He was the first ruler of the Khalji dynasty.
(B) He shifted the capital from Delhi to Lahore.
(C) He received the investiture (Manshur) from the Abbasid Caliph of Baghdad.
(D) He abolished the Turkan-i-Chahalgani.

36. Identify the incorrect pair regarding the establishment of the Delhi Sultanate.
(A) Qutbuddin Aibak - Lakh Bakhsh
(B) Iltutmish - Real founder of the Delhi Sultanate
(C) Muhammad Ghori - Battle of Chandawar
(D) Aram Shah - Defeated by Balban

37. What was the direct effect of the Mongol threat led by Genghis Khan on the early Delhi Sultanate under Iltutmish?
(A) Iltutmish immediately declared war on the Mongols.
(B) The Mongols successfully sacked Delhi in 1221.
(C) Iltutmish diplomatically avoided giving asylum to Jalaluddin Mingburnu.
(D) Iltutmish abandoned Delhi and shifted his capital to Devagiri.

38. Identify the correct pair regarding early Sultanate architecture.
(A) Quwwat-ul-Islam Mosque - Balban
(B) Qutb Minar (started) - Qutbuddin Aibak
(C) Alai Darwaza - Qutbuddin Aibak
(D) Adhai Din Ka Jhonpra - Iltutmish

39. Regarding Balban's core political ideology, what was his primary focus during his reign?
(A) Democratic distribution of power among the nobility
(B) Expansion of the empire into South India
(C) Promotion of indigenous Hindus to high administrative posts
(D) Elevation of the crown's prestige through the theory of divine right (Zill-i-Ilahi)

40. Match List I with List II:
List I: (Ruler/Official)
P. Qutbuddin Aibak
Q. Iltutmish
R. Raziya Sultan
S. Balban
List II: (Achievement/Event)
1. Introduction of Sijda and Paibos
2. First female Muslim ruler of Delhi
3. Introduction of Tanka and Jital
4. Died while playing Chaugan
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

41. Which is the most appropriate description of the 'Turkan-i-Chahalgani'?
(A) A highly trained group of forty elephant riders
(B) A council of forty religious scholars advising the Sultan
(C) An elite corps of forty Turkish slave-officers created by Iltutmish
(D) A trade guild of forty merchants monopolizing horse trade

42. How is the 'Iqta' system defined in the context of the Delhi Sultanate?
(A) An assignment of land revenue in lieu of salary for military and administrative service
(B) A hereditary land grant given strictly to religious institutions

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(C) A tax imposed on agricultural surplus
(D) A system of weight and measurement used in markets

43. Which of the following statements about Raziya Sultan is incorrect?
(A) She was nominated by her father Iltutmish as his successor.
(B) She discarded the veil and held court in male attire.
(C) She faced intense opposition from the orthodox Ulema and Turkish nobles.
(D) She successfully suppressed all rebellions and ruled for over two decades.

44. Regarding Alauddin Khalji's market control policy, what was its primary objective?
(A) To maximize profit for the state treasury through trade monopolies
(B) To maintain a large standing army at a lower cost by fixing prices of essential commodities
(C) To provide free food to the urban poor of Delhi
(D) To encourage the export of Indian textiles to Central Asia

45. Consider the following statements about the administration under the Delhi Sultanate:
1. The Wazir was the head of the financial department (Diwan-i-Wizarat).
2. The Diwan-i-Arz was the department of military affairs.
3. The Diwan-i-Insha dealt with religious endowments.
4. The Diwan-i-Rasalat managed state correspondence.

Which of the above statement(s) is/are correct?
(A) 1 and 2
(B) 1, 2, and 4
(C) 1, 3, and 4
(D) 2, 3, and 4

46. Which department in the Sultanate administration was headed by the Sadr-us-Sudur?
(A) Military administration
(B) Royal correspondence
(C) Market regulations
(D) Religious affairs and endowments

47. Identify the correct statement(s) regarding provincial administration in the Delhi Sultanate.
Statement I: During the Sultanate period, the Muqti or Wali was the head of the provincial administration (Iqta).
Statement II: The Muqti had absolute hereditary rights over the Iqta and could not be transferred.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

48. Regarding local administration in the Delhi Sultanate, what was a 'Shiq'?
(A) The smallest village unit
(B) A subdivision of a province, headed by a Shiqdar
(C) A major port city
(D) The Sultan's personal landholdings

49. Which of the following was NOT a type of tax collected during the Sultanate period?
(A) Kharaj
(B) Chauth
(C) Khums
(D) Zakat

50. Consider the following officials of the Delhi Sultanate:
1. Ariz-i-Mumalik
2. Barid-i-Mumalik
3. Qazi-ul-Quzat
4. Amir-i-Hajib
5. Muhtasib

Which combination correctly represents their roles as Military Head, Intelligence Head, Chief Justice, Court Ceremonies Head, and Public Morals Censor respectively?
(A) 1, 2, 3, 4, 5
(B) 2, 1, 3, 5, 4
(C) 1, 3, 2, 4, 5
(D) 3, 1, 2, 5, 4

51. Identify the correct statement regarding the military administration of the Delhi Sultanate.
(A) The Sultanate relied entirely on indigenous infantry.

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survival of the empire and its prosperity, even facing external pressures.

291. (C) Extensive royal patronage and visionary urban planning
The cultural renaissance during the Safavid era was driven by the state's commitment to the arts. This period was characterized by extensive royal patronage of creative works and visionary urban planning. The monarch's involvement in these projects allowed for the development of monumental architecture and sophisticated artistic styles, which together elevated the prestige of the empire.

292. (A) Vibrant, polychrome tile work on domes and portals
Safavid architecture is noted for its distinct visual style and grand scale. A hallmark of this design period was the use of vibrant, polychrome tile work to decorate massive entrance portals and soaring domes. These intricate patterns and colors created a stunning visual effect that came to define the imperial aesthetic, symbolizing wealth and sophisticated craftsmanship.

293. (D) Manuscript illumination and textile production
While architecture flourished, Safavid art also experienced significant growth in other specialized fields. Profound developments occurred in manuscript illumination and textile production, often supported by state-sponsored workshops. Artisans created luxury silks and intricately woven carpets that were highly valued. These achievements contributed to a cohesive visual language that communicated the empire's wealth and cultural sophistication.

294. (B) Idealized garden motifs and figural representations
The luxury textiles produced in Safavid state-sponsored workshops were famous for their intricate designs. Silks and carpets often featured idealized garden motifs and dynamic figural representations. These patterns reflected the empire's artistic preferences and its focus on creating beautiful, high-quality goods. The meticulous detail in these works served as a testament to the skill of artisans.

295. (C) It functioned as a sophisticated mechanism of imperial propaganda
The integration of various artistic and architectural elements into a unified style served a purpose beyond mere decoration. This cohesive visual language functioned as a sophisticated mechanism of imperial propaganda. By showcasing monumental grandeur and immense wealth, the Safavid state communicated its divine legitimacy and political power, helping to solidify the image of the empire globally.

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296. (D) To function as the primary engines of state revenue
In the Safavid Empire, trade and commerce were not merely economic activities but were central to state policy. The administration aggressively centralized these sectors to ensure they functioned as the primary engines of state revenue. By meticulously managing commercial activities, the government was able to accumulate the financial resources necessary to fund the administration and military forces.

297. (A) Silk
Recognizing the high value of certain commodities in international markets, the Safavid state established control over key industries. A strict royal monopoly was placed on the silk trade, which was exceptionally lucrative. By controlling the production and sale of silk, the state was able to maximize its profits and ensure that commercial wealth remained centralized within the administration.

298. (B) Minority communities renowned for their commercial expertise
The Safavid administration actively cultivated a network of merchants to facilitate international trade under imperial oversight. These state-sponsored individuals were primarily drawn from minority communities that were well-known for their commercial expertise. These merchants were granted exclusive rights to negotiate the sale of commodities like silk, playing a vital role in connecting the empire to profitable markets.

299. (B) By building fortified caravanserais and trade routes
To support expansive commerce, the Safavid state invested heavily in physical infrastructure. The administration constructed a vast network

(B) Sheikh Ahmad Sirhindi
(C) Nizamuddin Auliya
(D) Khwaja Baqi Billah

62. Identify the correct statement(s) regarding Sufi orders during the Sultanate period.
Statement I: The Suhrawardi silsila heavily engaged in state politics and accepted high government offices.
Statement II: The Chishti silsila strictly avoided political affiliations and lived in voluntary poverty.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

63. Regarding socio-religious integration during the Sultanate period, which movement significantly interacted with Sufism?
(A) The Bhakti movement
(B) The Brahmo Samaj
(C) The Aligarh Movement
(D) The Arya Samaj

64. Which of the following was NOT a prominent feature of the socio-religious life during the Sultanate period?
(A) Proliferation of Sufi Khanqahs
(B) Complete eradication of the caste system among Hindus
(C) Syncretic architectural styles
(D) Growth of vernacular languages like Hindavi

65. Match List I with List II:
List I: (Sufi Saints)
P. Moinuddin Chishti
Q. Qutbuddin Bakhtiyar Kaki
R. Fariduddin Ganj-i-Shakar
S. Bahauddin Zakariya
List II: (Associated Centers)
1. Multan
2. Ajmer
3. Ajodhan (Pakpattan)
4. Delhi
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-4, R-2, S-1

66. Identify the correct statement regarding education in the Sultanate period.
(A) Madaris were centers of higher learning focusing on Islamic theology, law, and literature.
(B) Maktabs provided higher education exclusively in philosophy.
(C) The state strictly prohibited the study of rational sciences (Ma'qulat).
(D) Education was strictly centralized and controlled entirely by the Sultan.

67. Identify the incorrect pair regarding Sufi terminology.
(A) Khanqah - A Sufi hospice or retreat
(B) Silsila - A Sufi order or lineage
(C) Sama - A mandatory state tax on Sufi saints
(D) Murshid - Spiritual teacher or guide

68. What was the social effect of the establishment of Sufi Khanqahs in the Sultanate period?
(A) They became exclusive centers for the Turkish nobility.
(B) They functioned as military outposts against Mongol invasions.
(C) They suppressed the growth of regional languages.
(D) They fostered communal harmony by welcoming people of all castes and religions.

69. Identify the correct pair regarding literary contributions during the Sultanate period.
(A) Ziauddin Barani - Padmavat
(B) Malik Muhammad Jayasi - Tarikh-i-Firoz Shahi
(C) Amir Khusrau - Khaza'in ul-Futuh
(D) Minhaj-i-Siraj - Futuh-us-Salatin

70. Consider the following statements about education during the Sultanate period:
1. Maktabs were attached to mosques for primary education.
2. Firoz Shah Tughlaq established the famous Madrasa-i-Firoz Shahi in Delhi.
3. The syllabus predominantly focused on modern sciences.
4. Persian was the official court language and

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medium of higher education.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 3, and 4

71. What is the most appropriate description of 'Futuhat-i-Firoz Shahi'?
(A) An epic poem praising Alauddin Khalji
(B) A manual on military strategies
(C) A text on rational sciences and astronomy
(D) An autobiographical account of Firoz Shah Tughlaq's reign and religious policies

72. Define the term 'Ulema' in the context of the Delhi Sultanate.
(A) Scholars of Islamic religious sciences and law
(B) Military commanders of the vanguard
(C) Revenue collectors in the provinces
(D) Foreign merchants trading in luxury goods

73. Which of the following statements about the condition of women in the Sultanate period is incorrect?
(A) The practice of Purdah became more widespread among the upper classes.
(B) Jauhar was practiced by Rajput women during times of defeat.
(C) Women of all classes had equal access to formal Madrasa education.
(D) Raziya Sultan's ascent to the throne was a rare exception to patriarchal norms.

74. Regarding the socio-religious impact of Amir Khusrau's works, which of the following is correct?
(A) He celebrated India's flora, fauna, and culture, and is credited with developing 'Hindavi'.
(B) He promoted orthodox exclusivity and rejected Indian culture.
(C) He wrote exclusively in Arabic and banned the use of Persian.
(D) He incited rebellions against the Delhi Sultans.

75. Consider the following characteristics of the Madrasa syllabus during the Sultanate:
1. Focus on Tafsir (Quranic exegesis)
2. Emphasis on Fiqh (Islamic Jurisprudence)
3. Study of Hadith (Prophetic traditions)
4. Inclusion of ancient Greek mythology
5. Teaching of Arabic and Persian literature

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, 5
(B) 1, 2, 4, 5
(C) 2, 3, 4, 5
(D) 1, 3, 4, 5

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76. In the context of early Indian madaris, which Madrasa was established by Iltutmish in Delhi?
(A) Madrasa-i-Firoz Shahi
(B) Madrasa-i-Muizzi
(C) Madrasa-i-Rahimiyya
(D) Madrasa-i-Mahmud Gawan

77. Identify the correct statement(s) regarding the Dars-i-Nizami syllabus.
Statement I: The Dars-i-Nizami became the standardized syllabus for madaris across India during the early Delhi Sultanate.
Statement II: It was actually formulated much later in the 18th century by Mulla Nizamuddin.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

78. Regarding Sultanate education, what were 'Manqulat'?
(A) Rational sciences like logic and philosophy
(B) Texts on medicine and astronomy
(C) Military training manuals
(D) Traditional religious sciences like Quran and Hadith

79. Which of the following was NOT a subject typically taught in the early medieval Indian madaris?
(A) English Literature
(B) Sarf (Morphology)
(C) Nahw (Syntax)
(D) Mantiq (Logic)

80. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The syllabus in the Sultanate madaris heavily prioritized Fiqh (jurisprudence) over Hadith.
Reason (R): There was a high demand for Qazis and legal administrators to run the state machinery.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Identify the correct statement regarding Madrasa education in medieval India.
(A) It was entirely funded by student fees.
(B) It received state patronage and was often supported by Waqf (endowments).
(C) It strictly forbade the enrollment of students from outside Delhi.
(D) It only focused on basic literacy and ignored higher theology.

82. Identify the incorrect pair regarding educational centers and their founders/patrons.
(A) Madrasa-i-Firoz Shahi - Alauddin Khalji
(B) Madrasa-i-Nasiriya - Nasiruddin Mahmud
(C) Madrasa of Mahmud Gawan - Bidar
(D) Madrasa-i-Muizzi - Iltutmish

83. What was the effect of the Mongol destruction of Central Asian centers of learning (like Baghdad and Bukhara) on India?
(A) It led to a complete halt of Islamic education in India.
(B) The Delhi Sultans banned all foreign scholars from entering India.
(C) Numerous scholars migrated to Delhi, making it a major hub of Islamic learning.
(D) Indian scholars were forced to migrate to Europe.

84. Identify the correct pair regarding branches of knowledge in madaris.
(A) Ma'qulat - Traditional sciences
(B) Manqulat - Rational sciences
(C) Kalam - Arabic Grammar
(D) Tafsir - Exegesis of the Quran

85. Regarding the unique features of Madrasa-i-Firoz Shahi as described by historian Ziauddin Barani, which of the following is correct?
(A) It was built entirely of wood on the banks of the Yamuna.
(B) It focused exclusively on military training.
(C) It provided stipends, free food, and accommodation to students and teachers.
(D) It was reserved only for the royal princes.

86. Which of the following represents the most appropriate description of a 'Maktab'?
(A) A university for advanced astronomical research
(B) A primary school where children learned to read and memorize the Quran
(C) A royal library housing translated Sanskrit texts
(D) A court where the Qazi held judicial proceedings

87. Define 'Fiqh' in the context of Islamic academia.
(A) The mystical practices of Sufism
(B) The collection of the Prophet's sayings
(C) The science of reciting the Quran
(D) Islamic jurisprudence and human understanding of the divine law

88. Which of the following statements about Fiqh literature during the Sultanate is incorrect?
(A) The Maliki school of thought was heavily patronized by the Tughlaqs.
(B) 'Fatawa-i-Jahandari' is a prominent text on statecraft and political theory by Barani.
(C) The Hanafi school of jurisprudence was the most dominant in the Sultanate.
(D) 'Fatawa-i-Tatar Khaniya' was a major legal compilation during Firoz Shah Tughlaq's reign.

89. Regarding the role of Hadith scholars (Muhaddithin) in the early Delhi Sultanate, which of the following is correct?
(A) They were more prominent and influential than the Fuqaha (jurists).
(B) They focused primarily on local linguistic translations of early texts.
(C) Their influence was limited compared to the dominant focus on Fiqh.
(D) They rejected all classical collections of Hadith in favor of newly written texts.

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143. Which of the following statements about Mughal trade and commerce is incorrect?
(A) The Mughals possessed a massive state-owned ocean-going merchant navy that dominated global trade.
(B) India was a major exporter of cotton textiles, spices, and indigo.
(C) European trading companies established factories on the coasts during this period.
(D) The Hundis (bills of exchange) were widely used to facilitate long-distance trade.

144. Regarding the features of the Mughal coinage system, which of the following is correct?
(A) Complete reliance on cowrie shells for all transactions
(B) A highly standardized and pure trimetallic currency (gold Mohur, silver Rupiya, copper Dam)
(C) Frequent debasement of currency to fund wars
(D) The exclusive use of paper money

145. Consider the following statements about Mughal industry and trade:
1. Textile manufacturing was the largest industry.
2. Bengal and Gujarat were key centers for textile and silk production.
3. The entry of European companies completely destroyed Indian industries by the 16th century.
4. Indigo from Bayana and Sarkhej was highly demanded in Europe.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3
(B) 1, 2, 4
(C) 2, 3, 4
(D) 1, 3, 4

146. Who among the following European travelers gave a detailed account of the Karkhanas and the wealth of the Mughal empire?
(A) Francois Bernier
(B) Ibn Battuta
(C) Al-Biruni
(D) Marco Polo

147. Identify the correct statement(s) regarding the Mughal economy.
Statement I: The Mughal period saw significant urbanization with cities like Agra, Lahore, and Delhi becoming major demographic and commercial hubs.
Statement II: However, the economy remained fundamentally agrarian, with land revenue being the primary source of state income.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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148. Regarding commercial practices in Mughal India, what role did the 'Sarrafs' (Shroffs) play?
(A) They were military commanders of fortresses.
(B) They were weavers in royal Karkhanas.
(C) They collected land revenue in the villages.
(D) They acted as moneychangers, bankers, and issuers of Hundis.

149. Which of the following was an exception to India's favorable balance of trade during the Mughal period?
(A) Massive import of silver and gold bullion
(B) Export of high-quality textiles to Europe
(C) Heavy import of manufactured textiles from Europe
(D) Export of spices to Southeast Asia

150. Consider the following regarding the decline of the Mughal Empire:
1. The agrarian crisis and the Jagirdari crisis.
2. Aurangzeb's exhausting Deccan campaigns.
3. The invasion of Nadir Shah in 1739.
4. The rise of regional powers like Marathas and Sikhs.
5. The rapid industrialization of the Mughal state.

Which of the above statement(s) correctly identifies the causes of decline?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

the empire and aided the Qazis in administration.
(B) It eliminated the need for human judges.
(C) It caused a major rebellion among the rural peasantry.
(D) It led to the complete secularization of the state.

99. Identify the correct pair regarding the nature of texts.
(A) Tafsir - Jurisprudence
(B) Fiqh - Quranic translation
(C) Fatawa - Legal rulings or opinions given by a Mufti/Jurist
(D) Hadith - Poetry

100. Consider the following scholars/texts of medieval India:
1. Raziuddin Saghani
2. Ziauddin Barani
3. Fatawa-i-Tatar Khaniya
4. Minhaj-i-Siraj
5. Amir Khusrau

Which of the above figure(s) or text(s) is/are strictly associated with Fiqh, Hadith, or Legal/ Political theory in the Sultanate?
(A) 1, 2, 3
(B) 2, 3, 5
(C) 1, 3, 4
(D) 2, 4, 5

101. Which battle marked the end of the Delhi Sultanate and the beginning of the Mughal rule in India?
(A) Second Battle of Panipat
(B) Battle of Khanwa
(C) First Battle of Panipat
(D) Battle of Haldighati

102. Identify the correct statement(s) regarding Babur's military tactics.
Statement I: Babur's use of gunpowder and field artillery was a decisive factor in his victory at Panipat in 1526.
Statement II: Babur introduced the Tulughma tactic, a flanking maneuver, adopted from the Uzbeks.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

103. Regarding Mughal administration, what was the 'Mansabdari' system introduced by Akbar?
(A) A purely agricultural tax collection method
(B) A religious hierarchy of Sufi saints
(C) A guild system for Mughal artisans
(D) A combined military and civil administrative system grading officers by numeric ranks (Zat and Sawar)

104. Which of the following is NOT a feature of the Mughal administrative structure?
(A) Complete autonomy of provincial governors with no central oversight
(B) Division of the empire into Subahs (provinces)
(C) The role of the Mir Bakhshi as head of the military administration
(D) The use of the Dahsala system for land revenue

105. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Akbar introduced the 'Zabti' or 'Dahsala' system for land revenue administration.
Reason (R): It aimed to reduce the exploitation of peasants by calculating revenue based on a ten-year average of crop yields and prices.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. Identify the correct statement regarding Akbar's religious policy.
(A) He established the Ibadat Khana for discussions initially among Islamic scholars, and later opened it to all religions.
(B) He strictly enforced the Jizya throughout his reign.
(C) He forcibly converted Rajput princesses to Islam upon marriage.
(D) He declared himself the Prophet of a new

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religion called Din-i-Ilahi.

107. Identify the incorrect pair regarding Mughal administration.
(A) Diwan-i-Ala - Minister of Finance
(B) Mir Bakhshi - Head of Military and Intelligence
(C) Faujdar - Executive head of a Sarkar (district)
(D) Sadr-us-Sudur - Head of Naval Forces

108. What was a primary effect of Aurangzeb's Deccan policy?
(A) It brought unprecedented peace and economic prosperity to the empire.
(B) It led to the financial drain and over-extension of the empire, contributing to its decline.
(C) It completely annihilated the Maratha power permanently.
(D) It resulted in a massive influx of foreign trade from Europe.

109. Identify the correct pair regarding Mughal land revenue systems.
(A) Batai - Revenue estimation by measuring standing crops
(B) Kankut - Actual division of the harvested crop
(C) Nasaq - A rough calculation of revenue based on past records
(D) Zabti - System applied only in the barren lands of Deccan

110. Arrange the following Mughal emperors in chronological order:
1. Jahangir
2. Babur
3. Aurangzeb
4. Akbar
5. Humayun

(A) 2, 5, 4, 1, 3
(B) 2, 4, 5, 1, 3
(C) 5, 2, 4, 1, 3
(D) 2, 5, 1, 4, 3

111. Which term most accurately describes 'Din-i-Ilahi' propounded by Akbar?
(A) A syncretic ethical code or spiritual brotherhood focused on loyalty to the emperor
(B) A rigid orthodox Islamic sect
(C) A Hindu reform movement
(D) A compulsory state religion for all citizens

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112. Define the term 'Khalisa' in Mughal administration.
(A) Lands assigned as jagirs to nobles
(B) Crown lands whose revenue went directly to the central treasury
(C) Tax-free grants given to religious institutions
(D) Wasteland unfit for cultivation

113. Which of the following statements about the 'Jagirdari' system is incorrect?
(A) Jagirs were assignments of land revenue given in lieu of cash salaries.
(B) Jagirdars had absolute ownership and hereditary rights over the assigned land.
(C) Jagirs were frequently transferred to prevent local power bases from forming.
(D) The crisis in the Jagirdari system was a major factor in the Mughal empire's decline.

114. Regarding the political significance of the 'Mahzar' issued by Akbar in 1579, which of the following is correct?
(A) It made Akbar the supreme arbiter in religious disputes, curtailing the power of the orthodox Ulema.
(B) It transferred all judicial powers to the orthodox Ulema.
(C) It officially banned all religions except Islam.
(D) It abdicated Akbar's throne in favor of his son.

115. Match List I with List II:
List I: (Terminology)
P. Zat
Q. Sawar
R. Madad-i-Ma'ash
S. Qanungo
List II: (Definitions)
1. Number of cavalrymen to be maintained
2. Revenue record keeper
3. Personal rank fixing salary and status
4. Tax-free land grants to scholars/saints

(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-3, S-4

116. Who was the influential Naqshbandi Sufi saint known as 'Mujaddid Alf-i-Thani' who strongly opposed Akbar's syncretic policies?
(A) Mian Mir
(B) Shah Waliullah
(C) Khwaja Baqi Billah
(D) Sheikh Ahmad Sirhindi

117. Identify the correct statement(s) regarding the doctrines of Sheikh Ahmad Sirhindi.
Statement I: Sheikh Ahmad Sirhindi advocated the doctrine of 'Wahdat-ul-Wujud' (Unity of Being).
Statement II: He formulated the opposing doctrine of 'Wahdat-ul-Shuhud' (Unity of Witness) to maintain the distinction between the Creator and the created.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

118. Regarding Mughal socio-religious reform, what was the primary aim of Shah Waliullah's movement in the 18th century?
(A) To introduce European scientific education in madaris
(B) To rejuvenate Islamic society by returning to the Quran and Hadith and bridging sectarian divides
(C) To promote the Bhakti movement among Muslims
(D) To overthrow the British through naval warfare

119. Which of the following was NOT a contribution of Shah Waliullah?
(A) Translating the Quran into Persian
(B) Writing 'Hujjat Allah al-Baligha'
(C) Synthesizing 'Wahdat-ul-Wujud' and 'Wahdat-ul-Shuhud'
(D) Founding the Naqshbandi silsila in India

120. Consider the following statements regarding Sheikh Abdul Haq Muhaddith Dehlvi:
1. He was a prominent scholar during the reigns of Akbar and Jahangir.
2. He played a key role in popularizing Hadith studies in North India.
3. He wrote 'Akhbar-ul-Akhyar', a biography of Indian Sufis.
4. He strictly opposed the study of Hadith.
Which of the above statement(s) is/are correct?
(A) 1, 2, 3
(B) 2, 3, 4
(C) 1, 3, 4
(D) 1, 2, 4

121. Identify the correct statement regarding the socio-religious scenario under Jahangir and Shah Jahan.
(A) Complete intolerance towards Hinduism was state policy.
(B) They completely abolished the Mansabdari system.
(C) The state continued the general policy of Sulh-i-Kul (universal peace) with some orthodox leanings.
(D) The Naqshbandi order was banned entirely.

122. Identify the incorrect pair regarding Mughal socio-religious figures.
(A) Sheikh Ahmad Sirhindi - Promoted Din-i-Ilahi
(B) Aurangzeb - Compiled Fatawa-i-Alamgiri
(C) Dara Shikoh - Translated Upanishads into Persian (Sirr-i-Akbar)
(D) Mian Mir - Qadiri Sufi saint associated with laying the foundation of the Golden Temple

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123. What was a significant effect of Dara Shikoh's intellectual pursuits?
(A) They led to his immediate acceptance as the orthodox successor to Shah Jahan.
(B) They resulted in the permanent ban of Sanskrit in the Mughal court.
(C) They sparked a widespread military rebellion against the Mughals by the Ulema.
(D) They fostered deep cross-cultural understanding and highlighted the commonalities between Islamic mysticism and Vedantic philosophy.

124. Identify the correct pair regarding theological works/translations in the Mughal era.
(A) Majma-ul-Bahrain - Aurangzeb
(B) Sirr-i-Akbar - Dara Shikoh
(C) Hujjat Allah al-Baligha - Sheikh Ahmad

Sirhindi
(D) Akhbar-ul-Akhyar - Shah Waliullah

125. Consider the following statements regarding Fatawa-i-Alamgiri:
1. It was compiled under the sponsorship of Aurangzeb.
2. It is a comprehensive digest of Islamic jurisprudence (Fiqh) based on the Hanafi school.
3. It was written exclusively in Arabic.
4. It aimed to provide an authoritative legal reference for Qazis across the empire.
5. It abolished the collection of Jizya.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 2, 4, 5
(D) 1, 3, 4, 5

126. Regarding Shah Waliullah's 'Hujjat Allah al-Baligha', what is its core thematic focus?
(A) Strategies for cavalry warfare against the Marathas
(B) A chronological history of the Mughal emperors
(C) Techniques for Persian poetry and calligraphy
(D) The underlying rationality and philosophical foundations of Islamic laws (Sharia) and traditions

127. Which is the most appropriate description of 'Sulh-i-Kul'?
(A) Universal peace, tolerance, and peaceful coexistence among all religions
(B) Absolute monarchy and divine right to rule
(C) A specific tax levied on pilgrims
(D) The forced assimilation of all cultures into Arabic norms

128. Define the term 'Dars-i-Nizami' which emerged in the 18th century.
(A) A military training module for the Mughal artillery
(B) A standardized madrasa curriculum developed by Mulla Nizamuddin Sihalvi balancing rational (Ma'qulat) and traditional (Manqulat) sciences
(C) A system of land measurement
(D) A mystical Sufi chant

129. Which of the following statements about education during the Mughal rule is incorrect?
(A) Education was heavily patronized by the emperors and nobility.
(B) The medium of instruction for higher education was strictly Hindi.
(C) Both Hindus and Muslims attended maktabs to learn Persian, the official language.
(D) Rational sciences like logic and mathematics were an integral part of the curriculum.

130. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Shah Waliullah's translation of the Quran into Persian was a revolutionary step in 18th-century India.
Reason (R): It broke the monopoly of the orthodox Ulema over religious texts and made the Quran accessible to the literate masses who understood Persian.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

131. Which architectural feature was widely introduced and perfected by the Mughals in India?
(A) The Corbelled arch
(B) The massive Gopurams
(C) The double dome and the use of Pietra Dura
(D) The rock-cut cave temples

132. Identify the correct statement(s) regarding the Taj Mahal.
Statement I: The Taj Mahal represents the zenith of Mughal architecture, blending Persian, Islamic, and Indian elements.
Statement II: It was commissioned by Jahangir in memory of his wife Nur Jahan.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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133. Regarding Mughal architecture, what is 'Pietra Dura'?
(A) A type of defensive fortification
(B) A system of water channels in Mughal gardens
(C) A decorative art involving the inlay of semi-precious stones into marble
(D) The central prayer hall in a mosque

134. Which of the following is NOT a characteristic of Mughal gardens (Bagh)?
(A) Charbagh layout (four-part garden)
(B) Use of flowing water channels and fountains
(C) Enclosed walls and pavilions
(D) Total absence of geometric symmetry

135. Match List I with List II:
List I: (Monument)
P. Buland Darwaza
Q. Red Fort (Delhi)
R. Itimad-ud-Daulah's Tomb
S. Bibi Ka Maqbara
List II: (Builder)
1. Shah Jahan
2. Aurangzeb
3. Akbar
4. Nur Jahan
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

136. Identify the correct statement regarding Akbar's architectural contributions.
(A) Fatehpur Sikri is his most famous architectural project, heavily utilizing red sandstone.
(B) He strictly used white marble for all his constructions.
(C) He built the Jama Masjid of Delhi.
(D) He entirely rejected indigenous Indian architectural motifs.

137. Identify the incorrect pair regarding Mughal monuments and their locations.
(A) Taj Mahal - Agra
(B) Humayun's Tomb - Delhi
(C) Shalimar Bagh - Hyderabad
(D) Buland Darwaza - Fatehpur Sikri

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138. What was the visual and structural effect of using a 'double dome' in Mughal monuments like Humayun's Tomb?
(A) It allowed the exterior dome to be highly elevated for grandeur while maintaining proportional ceiling height inside.
(B) It provided massive structural instability.
(C) It was used to store grain during sieges.
(D) It entirely eliminated the need for pillars.

139. Identify the correct pair regarding architectural transitions.
(A) Humayun's Tomb - Zenith of Pietra Dura
(B) Fatehpur Sikri - Built primarily by Shah Jahan
(C) Moti Masjid (Agra) - Built by Akbar
(D) Itimad-ud-Daulah's Tomb - First major use of white marble and Pietra Dura

140. Arrange the following monuments in chronological order of their construction:
1. Taj Mahal
2. Humayun's Tomb
3. Badshahi Mosque (Lahore)
4. Buland Darwaza
(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 1, 4, 3
(D) 1, 2, 3, 4

141. What is the most appropriate description of Mughal painting during Jahangir's reign?
(A) Strictly limited to religious manuscript illustration
(B) Complete decline and ban on all forms of painting
(C) Zenith of portraiture, flora, fauna, and naturalistic realism
(D) Heavily dominated by European oil painting techniques entirely replacing Indian styles

142. Define 'Karkhana' in the context of Mughal economy and art.
(A) An agricultural tax collection center
(B) A marketplace exclusively for horses
(C) A religious endowment for Sufi saints
(D) Royal workshops where artisans produced luxury goods, textiles, and manuscripts for the court

90. Match List I with List II:
List I: (Works/Concepts)
P. Fatawa-i-Tatar Khaniya
Q. Fatawa-i-Jahandari
R. Hanafi
S. Hadith
List II: (Authors/Descriptions)
1. Ziauddin Barani
2. School of Jurisprudence
3. Sayings of the Prophet
4. Firoz Shah Tughlaq's reign
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

91. Who compiled the monumental legal work 'Fatawa-i-Tatar Khaniya' under the patronage of a noble of Firoz Shah Tughlaq?
(A) Ziauddin Barani
(B) Amir Khusrau
(C) Sheikh Nizamuddin Auliya
(D) Alim bin Ala

92. Identify the correct statement(s) regarding the study of Hadith in India.
Statement I: The study of Hadith was not the primary focus of madrasa education during the early Sultanate period.
Statement II: Hadith studies gained major prominence in India much later, particularly through the efforts of Shah Waliullah.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

93. Based on the context of Islamic jurisprudence in medieval India, why was the Hanafi school favored by the state?
(A) It strictly prohibited the collection of any taxes.
(B) It was the only school that allowed women to become rulers.
(C) It offered pragmatic flexibility suitable for governing a vast non-Muslim majority population.
(D) It demanded the immediate forced conversion of all subjects.

94. Which of the following is an exception to the general decline of Hadith scholarship in the early Sultanate period?
(A) Shah Waliullah's 'Hujjat Allah al-Baligha'.
(B) Sheikh Abdul Haq Muhaddith Dehlvi's works.
(C) The Dars-i-Nizami's primary focus.
(D) Maulana Raziuddin Hasan Saghani, who wrote 'Mashariq al-Anwar'.

95. Consider the following statements regarding Fiqh and Hadith in medieval India:
1. 'Mashariq al-Anwar' became a standard textbook for Hadith in India.
2. The Delhi Sultans frequently consulted the Ulema on matters of state policy.
3. Fatawa literature served as a guide for Qazis.
4. The Shafi'i school was dominant in North India.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 3, and 4

96. Identify the correct statement about 'Fatawa-i-Jahandari'.
(A) It is purely a compilation of Hadith.
(B) It reflects Barani's views on ideal political governance and statecraft rather than practical law.
(C) It was written by Firoz Shah Tughlaq himself.
(D) It deals exclusively with agricultural techniques.

97. Identify the incorrect pair regarding intellectual contributions.
(A) Fatawa-i-Firoz Shahi - Issued during the Tughlaq period
(B) Hidayah - Famous manual of Maliki Fiqh
(C) Mashariq al-Anwar - Raziuddin Saghani
(D) Qazi - Dispenser of justice based on Fiqh

98. What was the effect of the compilation of comprehensive Fatawa texts during the Sultanate?
(A) It standardized legal judgments across

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151. Which defining battle in 1757 marked the beginning of British political hegemony in India?
(A) Battle of Buxar
(B) Third Battle of Panipat
(C) Battle of Seringapatam
(D) Battle of Plassey

152. Identify the correct statement(s) regarding the Battle of Plassey.
Statement I: The Battle of Plassey was fought between the British East India Company and Nawab Siraj-ud-Daulah of Bengal.
Statement II: The British won primarily due to the betrayal of Mir Jafar, the commander of the Nawab's army.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. What was the most significant consequence of the grant of 'Diwani' rights to the British in 1765?
(A) The British completely abandoned trade in India to focus on political administration.
(B) The British became subjects of the Maratha Empire under the Treaty of Allahabad.
(C) It gave the British legal authority to collect revenues from Bengal, Bihar, and Orissa.
(D) It immediately sparked the First War of Independence across the northern provinces.

154. Which of the following was NOT a factor leading to the Battle of Plassey?
(A) The British attempt to forcibly convert the Nawab to Christianity
(B) The misuse of Dastaks (free passes) by Company officials
(C) The fortification of Calcutta by the British without the Nawab's permission
(D) Siraj-ud-Daulah's attack on the Black Hole of Calcutta

155. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Dual System of Government in Bengal (1765-1772) was highly disastrous for the local population.
Reason (R): The British had power and collected revenue without administrative responsibility, while the Nawab had responsibility but no resources.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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156. Identify the correct statement regarding the expansion of British Colonialism.
(A) The Subsidiary Alliance system was introduced by Lord Cornwallis.
(B) The Doctrine of Lapse was formulated and heavily used by Lord Dalhousie.
(C) The British respected the sovereignty of all indigenous rulers throughout the 18th century.
(D) The Battle of Buxar (1764) saw the defeat of the British forces.

157. Identify the incorrect pair regarding British expansionist policies.
(A) Permanent Settlement - Lord Cornwallis
(B) Subsidiary Alliance - Lord Wellesley
(C) Dual Government in Bengal - Lord William Bentinck
(D) Doctrine of Lapse - Lord Dalhousie

158. What was the direct economic effect of British colonial policies on the traditional Indian artisanal industry in the late 18th and early 19th centuries?
(A) Massive state patronage leading to an industrial revolution in India
(B) Global dominance of Indian manufactured goods
(C) Transition of all weavers into highly paid factory workers
(D) De-industrialization and the destruction of the traditional textile industry due to one-way free trade and machine-made imports

159. Identify the correct pair regarding key figures in 18th-century Bengal.
(A) Mir Qasim - Defeated at the Battle of Buxar
(B) Siraj-ud-Daulah - Fought Battle of Buxar
(C) Robert Clive - Governor-General during the 1857 revolt
(D) Shah Alam II - Mughal emperor who defeated the British in 1765

160. Arrange the following events in chronological order:
1. Grant of Diwani of Bengal
2. Battle of Plassey
3. Battle of Buxar
4. Introduction of Permanent Settlement
(A) 2, 3, 1, 4
(B) 2, 1, 3, 4
(C) 3, 2, 1, 4
(D) 1, 2, 3, 4

161. Which is the most appropriate description of the 'Subsidiary Alliance'?
(A) A mutual defense treaty signed between two equal sovereign states for regional security.
(B) A treaty where an Indian ruler agreed to keep British forces in his territory, pay for their maintenance, and surrender external relations to the British.
(C) An economic pact established for free trade and commercial cooperation between Indian states.
(D) A religious agreement signed by various communities guaranteeing full freedom of worship.

162. Define the 'Doctrine of Lapse'.
(A) A policy allowing the British to annex any state whose ruler died without a natural biological heir
(B) A military tactic used by the British in the Anglo-Mysore wars
(C) The lapse of all Indian debts owed to the British Company
(D) A legal framework for granting independence to Indian states

163. Which of the following statements about the Battle of Buxar (1764) is incorrect?
(A) It was fought by a combined army of Mir Qasim, Shuja-ud-Daulah, and Shah Alam II against the British.
(B) The British victory firmly established them as masters of Bengal, Bihar, and Orissa.
(C) It resulted in the immediate overthrow of the British East India Company.
(D) It was a military victory, unlike Plassey which was won mostly by conspiracy.

164. Regarding Tipu Sultan's resistance against British expansion, which of the following modern methods did he primarily utilize?
(A) Embracing the Subsidiary Alliance to protect his borders from Maratha invasions.
(B) Relying solely on traditional elephant cavalry and infantry tactics in open battle.
(C) Surrendering his capital peacefully to the British to avoid significant bloodshed.
(D) Utilizing modern European military training, rocket artillery, and international alliances.

165. Match List I with List II:
List I: (Land Revenue Systems)
P. Permanent Settlement
Q. Ryotwari System
R. Mahalwari System
S. Izaredari System
List II: (Associated British Officials)
1. Thomas Munro
2. Warren Hastings
3. Lord Cornwallis
4. Holt Mackenzie
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-3, S-4

166. The Revolt of 1857 is often described by Indian historians as the:
(A) Sepoy Mutiny
(B) First War of Independence
(C) The Great Indian Apathy
(D) The Final Anglo-Maratha War

167. Identify the correct statement(s) regarding the trigger and nature of the 1857 Revolt.
Statement I: The immediate trigger for the 1857 Revolt was the introduction of the Enfield rifle, whose cartridges were rumored to be greased with cow and pig fat.
Statement II: The revolt was purely a military mutiny with no civilian or peasant participation.

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(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

168. Based on historical analysis, why did the mutineers march from Meerut to Delhi in May 1857?
(A) To proclaim the aging Mughal Emperor Bahadur Shah Zafar as the symbolic leader (Shahenshah-e-Hindustan) of the revolt
(B) To capture the British treasury located there
(C) To escape from the British forces approaching from the south
(D) To establish a new democratic parliament

169. Which of the following was NOT a prominent leader of the 1857 Revolt?
(A) Nana Sahib
(B) Rani Lakshmibai
(C) Raja Ram Mohan Roy
(D) Begum Hazrat Mahal

170. Consider the following centers of the 1857 Revolt and their leaders:
1. Kanpur - Nana Sahib
2. Lucknow - Begum Hazrat Mahal
3. Arrah (Bihar) - Kunwar Singh
4. Bareilly - Khan Bahadur Khan

Which of the above pair(s) is/are correct?
(A) 1 and 2
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

171. Identify the correct statement regarding the consequences of the 1857 Revolt.
(A) The British East India Company's rule was strengthened and extended for another century.
(B) The Mughal Empire was restored to its former glory.
(C) The British completely abolished the Indian army.
(D) The Government of India Act 1858 transferred the administration of India from the Company to the British Crown.

172. Identify the incorrect pair regarding the suppression of the 1857 Revolt.
(A) Delhi - John Nicholson
(B) Lord Dalhousie - Lucknow
(C) Jhansi - Hugh Rose
(D) Kanpur - Colin Campbell

173. What was a major psychological effect of the 1857 Revolt on British policies in India?
(A) The British abandoned the policy of 'divide and rule'.
(B) The British granted full independence to India within five years.
(C) The British deeply distrusted the Muslims, initially blaming them for the uprising, and reorganized the army on caste and regional lines.
(D) The British embraced Indian customs and actively promoted Hindu-Muslim unity.

174. Identify the correct pair regarding the role of Muslim Ulema in the 1857 Revolt.
(A) Sir Syed Ahmed Khan - Led the armed rebellion in Delhi
(B) Shah Waliullah - Fought at the Battle of Plassey
(C) Bahadur Shah Zafar - Fought actively on horseback in Kanpur
(D) Fazl-e-Haq Khairabadi - Issued a fatwa declaring jihad against the British

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175. Consider the following statements about the Queen's Proclamation of 1858:
1. It promised not to annex any more Indian territories.
2. It promised non-interference in the religious beliefs of Indians.
3. It declared immediate independence for India.
4. It promised equal opportunity in government services irrespective of race or creed.
5. It abolished the office of the Viceroy.

Which of the above statement(s) is/are correct?
(A) 1, 2, 4
(B) 2, 3, 5
(C) 1, 3, 4
(D) 1, 2, 5

(A) The Great Calcutta Killings, triggering widespread communal riots across the country
(B) A peaceful transfer of power in Bengal
(C) The immediate withdrawal of the British Army
(D) The signing of a permanent peace treaty between Congress and the League

227. Which is the most appropriate description of the 'Ahrar Movement'?
(A) A pro-British landlord association in Punjab
(B) A secret society of British spies
(C) A militant nationalist Muslim organization in the 1930s that opposed the Muslim League and supported the Congress
(D) An economic guild of weavers in Dhaka

228. Define the 'Two-Nation Theory' as it evolved in the 1940s.
(A) The belief that India should have two capitals: Delhi and Calcutta
(B) The division of the British army into two separate commands
(C) The economic policy of maintaining two parallel currencies
(D) The ideological assertion that Hindus and Muslims in India constituted two distinct nations, thus requiring separate sovereign states

229. Which of the following statements about the role of Muslim women in the freedom struggle is incorrect?
(A) Bi Amma (Abadi Bano Begum) heavily campaigned for the Khilafat and Non-Cooperation movements.
(B) Begum Hazrat Mahal led the rebel forces in Awadh during 1857.
(C) Muslim women were entirely absent from public protests and politics due to strict purdah restrictions enforced by all leaders.
(D) Captain Lakshmi Sahgal led the Rani of Jhansi Regiment in the INA.

230. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Congress ministries formed in 1937 in various provinces resigned in 1939.
Reason (R): They resigned in protest against the British government dragging India into World War II without consulting Indian leaders.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

231. Who gave the 'August Offer' in 1940, which was rejected by both Congress and the Muslim League?
(A) Lord Mountbatten
(B) Sir Stafford Cripps
(C) Lord Wavell
(D) Lord Linlithgow

232. Identify the correct statement(s) regarding the Indian National Army (INA).
Statement I: The Indian National Army (INA) formed by Subhas Chandra Bose had significant participation from Muslim officers.
Statement II: Shah Nawaz Khan, a Muslim officer, was one of the prominent INA commanders tried in the famous Red Fort Trials.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

233. Based on historical analysis, why is the Lahore Resolution of 1940 historically critical?
(A) It was the treaty that ended the Khilafat Movement.
(B) It marked the unconditional surrender of the Muslim League to the Congress.
(C) It formalized the demand for independent states for Muslims in the north-western and eastern zones of India.
(D) It demanded the immediate reinstatement of Bahadur Shah Zafar.

234. Which of the following was NOT a consequence of the Mountbatten Plan (June 3 Plan) of 1947?
(A) The establishment of a unified federal center for the entire subcontinent
(B) The partition of British India into India and

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(D) Promotion of Swadeshi goods, especially Khadi

185. Match List I with List II:
List I: (Leaders)
P. Ali Brothers (Shaukat Ali & Muhammad Ali)
Q. Mahatma Gandhi
R. Maulana Abul Kalam Azad
S. Khan Abdul Ghaffar Khan
List II: (Movements/Associations)
1. Khudai Khidmatgar (Red Shirts)
2. Al-Hilal (Journal)
3. Main leaders of the Khilafat Movement
4. Combined Khilafat with Non-Cooperation
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-3, S-1

186. Identify the correct statement regarding the alliance of the Khilafat and Non-Cooperation movements.
(A) It represented an unprecedented peak of Hindu-Muslim unity against British imperialism.
(B) It caused an immediate split between Hindus and Muslims.
(C) It was entirely opposed by the Indian National Congress.
(D) It was primarily organized to support British efforts in World War I.

187. Identify the incorrect pair regarding journals and their founders.
(A) Comrade - Maulana Muhammad Ali
(B) Al-Hilal - Maulana Abul Kalam Azad
(C) Zamindar - Zafar Ali Khan
(D) Harijan - Sir Syed Ahmed Khan

188. What was the direct effect of the Chauri Chaura incident (1922) on the freedom struggle?
(A) Gandhi immediately intensified the movement into an armed struggle.
(B) Gandhi abruptly called off the Non-Cooperation Movement due to the violence.
(C) The British instantly granted Dominion Status to India.
(D) The Ottoman Caliphate was restored.

189. Identify the correct pair regarding the Khilafat leadership.
(A) Muhammad Ali Jinnah - Strongly supported and led the Khilafat Movement
(B) Mustafa Kemal Ataturk - Re-established the Caliphate with Indian help
(C) Hakim Ajmal Khan - Prominent leader who supported the Hindu-Muslim alliance
(D) Annie Besant - Arrested for leading the Khilafat protests

190. Arrange the following events in chronological order:
1. Abolition of the Caliphate by Mustafa Kemal
2. Jallianwala Bagh Massacre
3. Chauri Chaura Incident
4. Launch of the Khilafat Movement
(A) 2, 4, 3, 1
(B) 4, 2, 3, 1
(C) 2, 3, 4, 1
(D) 4, 3, 2, 1

191. Which is the most appropriate description of 'Khudai Khidmatgar'?
(A) A non-violent anti-colonial movement led by Khan Abdul Ghaffar Khan in the North-West Frontier Province
(B) A militant armed wing of the Muslim League
(C) A religious organization focused strictly on madrasa education
(D) A loyalist group supporting British military recruitment

192. Define 'Hijrat' in the context of the Khilafat Movement.
(A) The boycotting of foreign goods
(B) A disastrous mass migration of Indian Muslims to Afghanistan, believing India was 'Dar-ul-Harb' (Land of War)
(C) The surrender of British titles
(D) A peaceful protest march to the sea

193. Which of the following statements about the Mappila Rebellion (1921) is incorrect?
(A) It occurred in the Malabar region of Kerala.
(B) It remained completely non-violent and peaceful throughout its duration.
(C) It was initially an anti-British and anti-landlord (Jenmi) uprising connected to the

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Khilafat movement.
(D) The British brutally suppressed it, leading to incidents like the Wagon Tragedy.

194. Regarding the contribution of Maulana Mahmud Hasan (of Deoband) during the freedom struggle, which of the following is correct?
(A) He organized the 'Reshmi Rumal Tehrik' (Silk Letter Movement) aiming to overthrow British rule with foreign help.
(B) He vigorously campaigned for the partition of India.
(C) He allied with the British to suppress the khilafat movement.
(D) He strictly prohibited Muslims from joining the Indian National Congress.

195. Consider the following organizations/ movements:
1. Majlis-e-Ahrar-ul-Islam
2. Jamiat Ulema-e-Hind
3. All India Muslim League
4. Khilafat Committee

Which of the above organization(s) broadly supported the Indian National Congress in opposing the partition of India?
(A) 1 and 2
(B) 1, 2, and 4
(C) 3 and 4
(D) 2, 3, and 4

196. Who was the founder of the Jamia Millia Islamia, established in 1920 as an alternative to British-supported educational institutions?
(A) Sir Syed Ahmed Khan
(B) Allama Iqbal
(C) Liaquat Ali Khan
(D) Maulana Mahmud Hasan and Hakim Ajmal Khan (along with others)

197. Identify the correct statement(s) regarding the Jamiat Ulema-e-Hind.
Statement I: The Jamiat Ulema-e-Hind, formed in 1919, formulated a theological basis for Hindu-Muslim unity against the British.
Statement II: They based this on the concept of 'Mu'ahada' (contract/treaty), drawing inspiration from the Prophet's Covenant of Medina.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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198. Regarding the theme of Maulana Azad's 'Al-Hilal', which of the following is correct?
(A) Encouraging loyalty to the British Crown
(B) Awakening the political consciousness of Muslims and urging them to join the freedom struggle against imperialism
(C) Promoting Western clothing and lifestyle
(D) Advocating for a separate Muslim state

199. Which of the following was an exception to the widespread Muslim participation in the Non-Cooperation Movement?
(A) Boycotting of foreign textiles
(B) Resignation from government jobs
(C) Establishment of national educational institutions like Jamia Millia Islamia
(D) Complete support from Muhammad Ali Jinnah, who enthusiastically led the mass protests

200. Consider the following events related to Muslim participation in the freedom struggle:
1. Silk Letter Movement
2. Formation of Jamia Millia Islamia
3. Ali Brothers' trial at Karachi
4. Abolition of the Turkish Caliphate
5. Passing of the Lahore Resolution

Which of the above event(s) is/are strictly associated with the Khilafat/Non-Cooperation era (1919-1924)?
(A) 1, 2, 3
(B) 2, 3, 4
(C) 3, 4, 5
(D) 1, 4, 5

201. Which prominent Muslim leader of the freedom struggle served as the President of the Indian National Congress for the longest continuous period (1940-1946)?
(A) Dr. Zakir Husain
(B) Badruddin Tyabji
(C) Maulana Abul Kalam Azad
(D) Syed Mahmud

202. Identify the correct statement(s) regarding the failure of the Khilafat Movement.
Statement I: The Khilafat Movement ultimately failed in its primary objective because the British crushed the Turkish army.
Statement II: It failed because Mustafa Kemal Ataturk himself abolished the Ottoman Caliphate in 1924.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Statement I is correct but Statement II is incorrect

203. Regarding the role of the 'Deoband School' in the freedom struggle, which of the following is correct?
(A) It maintained strict loyalty to the British empire.
(B) It was exclusively focused on suppressing the Bhakti movement.
(C) It aligned with the British to fight against the Ottoman Empire.
(D) Its scholars strongly opposed British imperialism and actively participated in nationalist movements.

204. Which of the following was NOT a reason for the decline of Hindu-Muslim unity after 1922?
(A) The sudden calling off of the Non-Cooperation Movement
(B) The successful passing of a joint constitution acceptable to all parties in 1928
(C) The abolition of the Caliphate which deflated the Khilafat cause
(D) The rise of communal organizations and riots (Shuddhi, Sangathan, Tabligh, Tanzim)

205. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Khilafat Movement is significant in modern Indian history despite its failure.
Reason (R): It was the first instance where a mass mobilization brought Muslims into the mainstream of the nationalist movement alongside the Congress.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

206. Identify the correct statement regarding the 'Wagon Tragedy' of 1921.
(A) It involved the death of British soldiers in a train crash.
(B) It was a sabotage operation by revolutionaries against a British arms train.
(C) It occurred during the 1857 revolt in Kanpur.
(D) It refers to the death of nearly 70 Mappila prisoners due to suffocation in a closed railway freight wagon.

207. Identify the incorrect pair regarding nationalist Muslims.
(A) Syed Ahmad Barelvi - Leader of the Khilafat Movement in 1920
(B) Dr. Mukhtar Ahmed Ansari - President of the Madras Congress Session (1927)
(C) Ashfaqulla Khan - Kakori Conspiracy Case
(D) Khan Abdul Ghaffar Khan - Frontier Gandhi

208. What was a significant long-term political effect of the Khilafat Movement on Indian politics?
(A) It led to the permanent disappearance of religion from Indian politics.
(B) It legitimized the use of religious symbols and identity in mass political mobilization.
(C) It caused the immediate withdrawal of the British from India in 1925.
(D) It unified the Muslim League and the Congress into a single political party permanently.

209. Identify the correct pair regarding political stances in the 1920s.
(A) Muslim League - Led the Khilafat Movement
(B) Jamiat Ulema-e-Hind - Supported composite nationalism
(C) Hindu Mahasabha - Supported the Khilafat demands unconditionally
(D) British Government - Supported the restoration of the Caliphate

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176. Regarding the participation of Awadh in the 1857 revolt, what was the primary reason for widespread popular participation there?
(A) The introduction of the Enfield rifle alone
(B) The unjust annexation of Awadh in 1856 on grounds of misgovernance, which deeply affected the taluqdars, peasants, and sepoys
(C) A border dispute with Nepal
(D) The banning of the Persian language

177. Which is the most appropriate reason for the failure of the 1857 Revolt?
(A) Complete lack of bravery among the sepoys
(B) Lack of unified command, modern weapons, and limited territorial spread (mainly confined to North and Central India)
(C) Massive military support to the rebels from Russia
(D) The withdrawal of Bahadur Shah Zafar on the very first day

178. Define the term 'Taluqdar' in the context of Awadh before the 1857 revolt.
(A) Powerful landholders and revenue collectors who maintained armed retainers and forts
(B) A British military officer
(C) Spiritual leaders of the Sufi orders
(D) Merchants trading in indigo

179. Which of the following statements about Sir Syed Ahmed Khan's immediate response to the 1857 Revolt is incorrect?
(A) He wrote 'Asbab-e-Baghawat-e-Hind' (The Causes of the Indian Revolt).
(B) He argued that the revolt was heavily fueled by the lack of Indian representation in the administration.
(C) He actively encouraged Muslims to continue armed resistance against the British.
(D) He tried to clear the misconception that Muslims were solely responsible for the mutiny.

180. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Following the 1857 Revolt, the British fundamentally changed their military policy in India.
Reason (R): They deliberately reduced the ratio of Indian soldiers to British soldiers and kept key strategic weapons (like artillery) strictly in European hands.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

181. Who among the following leaders of 1857 was exiled to Rangoon by the British?
(A) Nana Sahib
(B) Kunwar Singh
(C) Bahadur Shah Zafar
(D) Tatya Tope

182. Identify the correct statement(s) regarding the Wahabi Movement.
Statement I: The Wahabi Movement in India was a 19th-century revivalist movement that strongly opposed British rule.
Statement II: The British executed its leaders during the 1857 revolt because the Wahabis were the sole organizers of the mutiny.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

183. Regarding Muslim participation in the freedom struggle, what was the primary objective of the Khilafat Movement?
(A) To demand a separate nation for Muslims in the subcontinent
(B) To secure greater representation for Muslims in the British Indian army
(C) To overthrow the Indian National Congress
(D) To protect the Ottoman Caliphate and the holy places of Islam after World War I

184. Which of the following is NOT a feature of the Non-Cooperation Movement (1920-1922)?
(A) Armed rebellion and capturing of British armories
(B) Surrender of British titles and honors
(C) Boycott of government schools, colleges, and law courts

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218. Based on historical understanding, what was the primary reason for the formation of the All India Muslim League in 1906?
(A) To protect and advance the political rights and interests of Muslims in British India, particularly through separate electorates
(B) To violently overthrow the British government
(C) To merge with the Indian National Congress immediately
(D) To demand the restoration of the Mughal Empire

219. Which of the following was NOT a demand in the famous 'Delhi Proposals' (1927) put forward by Muslim leaders?
(A) Separation of Sindh from Bombay Presidency
(B) Introduction of reforms in the NWFP and Balochistan
(C) One-third representation for Muslims in the Central Legislature
(D) Complete abolishment of the Muslim League

220. Consider the following statements about the Partition of Bengal (1905):
1. It was orchestrated by Lord Curzon.
2. It created a Muslim-majority province in East Bengal and Assam.
3. It was universally welcomed by the Indian National Congress.
4. It was eventually annulled in 1911.
Which of the above statement(s) is/are correct?
(A) 1, 2, 4
(B) 1, 2, 3
(C) 2, 3, 4
(D) 1, 3, 4

221. Identify the correct statement regarding the Lucknow Pact of 1916.
(A) The Congress formally rejected the idea of separate electorates for Muslims.
(B) It was drafted entirely by the British government.
(C) It marked a rare political agreement between the Indian National Congress and the Muslim League.
(D) It led to the immediate partition of India.

222. Identify the incorrect pair regarding historical agreements/events.
(A) Lucknow Pact - 1916
(B) Jallianwala Bagh - 1919
(C) Annulment of Bengal Partition - 1911
(D) Chauri Chaura - 1925

223. What was the political effect of the failure of the Nehru Report (1928) to accommodate Jinnah's amendments?
(A) It deepened the rift between the Congress and the League, leading Jinnah to formulate his "Fourteen Points".
(B) Jinnah completely retired from politics permanently.
(C) The British instantly granted complete independence.
(D) The Muslim League merged into the Congress.

224. Identify the correct pair regarding political frameworks.
(A) Fourteen Points - Motilal Nehru
(B) Nehru Report - Rejected separate electorates in favor of joint electorates with reserved seats
(C) Communal Award - Gandhi
(D) Lucknow Pact - Lord Minto

225. Consider the following regarding the Cabinet Mission Plan (1946):
1. It proposed a highly centralized Indian state.
2. It proposed a weak center with powers limited to defense, foreign affairs, and communications.
3. It grouped provinces into three sections (A, B, C).
4. Both the Congress and the Muslim League initially accepted it with different interpretations.
5. It immediately partitioned the country into India and Pakistan.
Which of the above statement(s) is/are correct?
(A) 1, 3, 5
(B) 2, 3, 4
(C) 2, 4, 5
(D) 1, 4, 5

226. Regarding the 'Direct Action Day' (August 16, 1946), what was its tragic consequence?

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210. Arrange the following figures chronologically based on their primary active period in anti-colonial resistance:
1. Siraj-ud-Daulah
2. Tipu Sultan
3. Begum Hazrat Mahal
4. Ali Brothers

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4

211. Which is the most appropriate description of the 'Reshmi Rumal Tehrik' (Silk Letter Movement)?
(A) A movement to boycott British silk imports
(B) A campaign for the promotion of handloom weaving among Muslim artisans
(C) A clandestine attempt by Deobandi scholars to forge an alliance with Ottoman Turkey and Germany against the British
(D) A diplomatic mission sent by the British to secure silk trade with China

212. Define the concept of 'Composite Nationalism' (Muttahida Qaumiyat) as propounded by Maulana Husain Ahmad Madani.
(A) A nation defined strictly by a single religion
(B) The division of the country based on linguistic lines
(C) The merging of all religions into one single faith
(D) The idea that all religious communities in India share a common territorial and political nationhood against colonial rule

213. Which of the following statements about Khan Abdul Ghaffar Khan is incorrect?
(A) He was deeply influenced by Mahatma Gandhi's philosophy of non-violence.
(B) His movement, the Khudai Khidmatgars, played a major role in the Civil Disobedience Movement.
(C) He strongly supported the partition of India.
(D) He spent many years in prison both under British rule and later in Pakistan.

214. Regarding the socio-political impact of the Kakori conspiracy (1925), which of the following is correct?
(A) It completely broke the back of British intelligence.
(B) It demonstrated the active participation of Muslim youth in the armed revolutionary struggle against British rule.
(C) It was a movement strictly confined to constitutional reforms.
(D) It led to the immediate granting of provincial autonomy.

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215. Match List I with List II:
List I: (Figures)
P. Hasrat Mohani
Q. Badruddin Tyabji
R. Ashfaqulla Khan
S. Shaukat Ali
List II: (Associations/Contributions)
1. Coined the slogan 'Inquilab Zindabad'
2. First Muslim President of INC
3. Hindustan Republican Association
4. Central Khilafat Committee

(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-2, R-1, S-4

216. Who was the influential poet and politician who initially wrote patriotic songs like "Sare Jahan Se Achha" but later conceptually influenced the demand for a separate Muslim state?
(A) Allama Muhammad Iqbal
(B) Altaf Hussain Hali
(C) Faiz Ahmed Faiz
(D) Maulana Zafar Ali Khan

217. Identify the correct statement(s) regarding Badruddin Tyabji.
Statement I: Badruddin Tyabji was the first Muslim President of the Indian National Congress.
Statement II: He presided over the 1887 Madras session and urged Muslims to join the Congress.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

Pakistan
(C) The partition of the provinces of Punjab and Bengal
(D) The granting of independence to the princely states with the option to join either dominion

235. Match List I with List II:
List I: (Event)
P. Quit India Movement
Q. Indian National Army Trial
R. Cabinet Mission
S. Interim Government
List II: (Date)
1. 1946 (September)
2. 1946 (March)
3. 1942
4. 1945
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

236. Identify the correct statement regarding Maulana Azad's stance on the Partition of India.
(A) He was the strongest advocate for the creation of Pakistan.
(B) He vehemently opposed partition, warning that it would lead to immense violence and weaken Muslims in the subcontinent.
(C) He demanded that Muslims completely migrate to the Middle East.
(D) He supported partition only if he was made the Governor-General.

237. Identify the incorrect pair regarding political texts/speeches.
(A) Tarjuman al-Quran - Maulana Abul Kalam Azad
(B) Asbab-e-Baghawat-e-Hind - Sir Syed Ahmed Khan
(C) Discovery of India - Muhammad Ali Jinnah
(D) Allahabad Address (1930) - Allama Iqbal

238. What was the socio-political effect of the 'Communal Award' of 1932 on Indian politics?
(A) It immediately solved all communal problems.
(B) It officially united the Congress and the Muslim League.
(C) It completely abolished the franchise for all non-Europeans.
(D) It extended separate electorates to Depressed Classes, Muslims, Europeans, and Sikhs, further institutionalizing communal divisions.

239. Identify the correct pair regarding pre-independence Muslim organizations.
(A) Krishak Praja Party - A.K. Fazlul Huq
(B) Unionist Party - Maulana Azad
(C) Khaksar Tehrik - Sir Syed Ahmed Khan
(D) Jamiat Ulema-e-Hind - Supported the Muslim League completely

240. Arrange the following defining events in the final phase of British colonial rule in chronological order:
1. Quit India Movement
2. Cabinet Mission
3. Cripps Mission
4. Direct Action Day
(A) 3, 1, 2, 4
(B) 1, 3, 2, 4
(C) 3, 2, 1, 4
(D) 1, 2, 3, 4

241. Which is the most appropriate description of the 'Unionist Party' in Punjab during the 1930s and 40s?
(A) A radical revolutionary group demanding immediate independence through violence
(B) A cross-communal alliance of Muslim, Hindu, and Sikh landlords and peasants that dominated Punjab politics and initially resisted the Muslim League
(C) A strictly religious organization focused on madrasa education
(D) The Punjab branch of the Indian National Congress

242. Define the 'Khaksar Tehrik' founded by Allama Mashriqi.
(A) A quasi-military mass movement of Muslims that emphasized social service, discipline, and armed resistance to British rule
(B) A pacifist literary society in Bengal
(C) A pro-British trade union in Bombay
(D) A political party advocating for the immediate partition of India

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243. Which of the following statements about the provincial elections of 1937 is incorrect?
(A) The Congress won massive majorities in several provinces.
(B) The elections were held under the Government of India Act 1935.
(C) The Muslim League performed exceptionally well, winning governments in all Muslim-majority provinces.
(D) The subsequent Congress rule deeply alienated the Muslim League.

244. Regarding the goal of the 'C.R. Formula' (Rajagopalachari Formula) of 1944, which of the following is correct?
(A) To violently suppress the Muslim League
(B) To strictly enforce the unitary structure of British India
(C) To appoint Jinnah as the sole Prime Minister of India
(D) To break the political deadlock by offering a conditional plan for Muslim-majority areas to decide their sovereignty via plebiscite after independence

245. Consider the following Muslim leaders in the Indian freedom struggle:
1. Dr. Saifuddin Kitchlew
2. Maulana Mazharul Haque
3. Asaf Ali
4. Rafi Ahmed Kidwai
5. Sir Syed Ahmed Khan

Which of the above leader(s) is/are prominently associated with the Indian National Congress and the mainstream freedom struggle?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

246. Who famously designed the Indian National Flag in its present form (with the Ashoka Chakra) and was also the wife of a prominent Muslim freedom fighter?
(A) Begum Hazrat Mahal
(B) Surayya Tyabji
(C) Bi Amma
(D) Fatima Jinnah

247. Identify the correct statement(s) regarding the Indian Independence Act of 1947.

Statement I: The Indian Independence Act of 1947 received royal assent in July 1947.
Statement II: It created two independent dominions, India and Pakistan, ending British suzerainty over princely states.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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248. Regarding the primary mission of the Aligarh Movement as part of socio-educational reform, which of the following is correct?
(A) To reconcile the Muslim community with modern Western scientific education and British administration while maintaining Islamic identity
(B) To promote armed jihad against the British
(C) To advocate for a complete boycott of English education
(D) To unite with the Indian National Congress instantly

249. Which of the following is an exception to the general pattern of communal polarization during the 1946 elections?
(A) The Muslim League sweeping the reserved Muslim seats at the center
(B) The Congress dominating the general constituencies
(C) The success of the Khudai Khidmatgars (Congress allies) in the Muslim-majority North-West Frontier Province
(D) Widespread electoral success of the Hindu Mahasabha in Bengal

250. Consider the following regarding Muslim participation in anti-colonial movements:
1. Syed Ahmad Barelvi's Tariqah-i-Muhammadiyah fought against the British and Sikhs.
2. The Faraizi movement in Bengal resisted oppressive British-backed zamindars.
3. The Moplah uprising was an expression of agrarian and anti-imperialist discontent.
4. The Aligarh Movement actively sponsored the Quit India movement.

5. The Deoband School issued fatwas against joining hands with the British.

Which of the above statement(s) accurately reflects early to mid-anti-colonial resistance?

(A) 1, 2, 3, 5
(B) 1, 2, 4, 5
(C) 2, 3, 4, 5
(D) 1, 3, 4, 5

Direction : Please read the following source carefully.

In analyzing the earliest advent of Islam in India, historical focus frequently shifts to the southwestern coast of Kerala. The structural integration of Islam in this region was primarily facilitated through maritime trade networks rather than military expeditions. Arab traders, who had established commercial relationships with the local coastal communities long before the institutionalization of Islam, acted as the primary conduits for this new faith. The transition of these mercantile relationships into socio-religious assimilation represents a unique case of cultural synthesis. Local rulers in Kerala provided patronage to these merchants, ensuring a secure environment for trade, which in turn allowed early Muslim communities to establish settlements. These settlements integrated seamlessly into the existing socio-economic fabric. This early advent in Kerala underscores a non-coercive paradigm of religious introduction, where economic interdependence fostered a climate of mutual respect and religious accommodation. By examining this specific regional entry point, scholars trace how the early Indian Muslim community in the south evolved distinctively from those that later emerged in the northern plains through political conquest. This phenomenon remains central to understanding the diverse historical trajectories of the advent of Islam in India.

Based on the above source, attempt the following five questions.

251. According to the passage, how was the structural integration of Islam primarily facilitated in Kerala?

(A) Through immediate military expeditions and localized conquests
(B) Through maritime trade networks
(C) Through the forceful displacement of indigenous populations
(D) Through aggressive political campaigns by external rulers

252. What role did Arab traders play in the advent of Islam in Kerala?

(A) They acted as the primary conduits for introducing the new faith.
(B) They dismantled the existing socio-economic fabric of the region.
(C) They established a parallel government to challenge local rulers.
(D) They prohibited local coastal communities from participating in trade.

253. Why did local rulers in Kerala provide patronage to the early merchants?

(A) To secure military alliances against northern political conquests
(B) To mandate a coercive paradigm of regional religious introduction
(C) To ensure trade and economic interdependence
(D) To isolate the early Muslim settlements from the socio-economic fabric

254. What paradigm of religious introduction is underscored by the early advent of Islam in Kerala?

(A) A highly aggressive paradigm focused on territorial expansion
(B) A socially isolative paradigm devoid of cultural synthesis
(C) A politically restrictive paradigm enforced by regional armies
(D) A non-coercive paradigm driven by economic interdependence

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255. How did the early Indian Muslim community in the south evolve compared to the north?

(A) They both evolved identically through shared regional maritime networks.
(B) The southern community evolved through political conquest unlike the north.
(C) Through trade rather than political conquest
(D) Both communities evolved by rejecting cultural synthesis and accommodation.

Direction : Please read the following source carefully.

The study of Islam in Sindh presents a critical case of early administrative integration under

Muhammad bin Qasim. Upon securing political control, his administration faced the immediate challenge of governing a diverse, non-Muslim majority population. Rather than imposing radical systemic disruptions, the administration focused on establishing a pragmatic religious policy that ensured socio-political stability. Muhammad bin Qasim's approach involved recognizing local customs and integrating indigenous administrative structures into the new provincial government. Local elites and religious figures were often incorporated into the administrative apparatus to facilitate tax collection and maintain law and order. This religious policy was characterized by a degree of accommodation, granting the local populace protected status and the freedom to practice their traditional rituals in exchange for the payment of specific taxes. This strategic administrative framework was designed to maximize revenue generation while minimizing indigenous resistance. The case of Sindh under Muhammad bin Qasim thus illustrates a foundational model of early Islamic governance in the subcontinent, where practical administrative requirements and flexible religious policies superseded rigid ideological impositions, establishing a precedent for subsequent political entities in the region.

Based on the above source, attempt the following five questions.

256. What was the immediate challenge faced by Muhammad bin Qasim's administration upon securing political control?
(A) Eliminating all indigenous administrative structures
(B) Governing a diverse, non-Muslim majority population
(C) Constructing new maritime trade networks in the region
(D) Eradicating the influence of local elites and religious figures

257. How did the administration address the indigenous administrative structures in Sindh?
(A) By imposing radical systemic disruptions across the province
(B) By completely replacing them with external political entities
(C) By strictly prohibiting local customs in governance
(D) By integrating them into the new provincial government

258. What specific function were local elites incorporated to perform in the new administrative apparatus?
(A) To facilitate tax collection and maintain law and order
(B) To launch military expeditions into neighboring territories
(C) To enforce rigid ideological impositions on the populace
(D) To dismantle the traditional rituals of the local population

259. What was required from the local populace in exchange for protected status and freedom to practice traditional rituals?
(A) The abandonment of their indigenous socio-economic networks
(B) The mandatory assimilation into the ruling administrative class
(C) The payment of specific taxes to the provincial government
(D) The surrender of all regional trade and commercial rights

260. What was the primary design goal of the strategic administrative framework in Sindh?
(A) To maximize revenue generation while minimizing indigenous resistance
(B) To prioritize rigid ideological impositions over practical governance
(C) To create a socio-political instability that discouraged local uprisings
(D) To ensure that flexible religious policies were entirely abandoned

Direction : Please read the following source carefully.

The establishment of the Delhi Sultanate marked a definitive shift in the political landscape of the subcontinent, necessitating the creation of a robust administrative framework. The early sultans faced the formidable task of consolidating authority over vast, newly acquired territories. To achieve this, the administration during the sultanate period evolved into a highly centralized structure, albeit heavily dependent on regional military commanders. The core of this system was the division of the empire into territorial

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assignments, which were granted to nobles in exchange for military service and revenue collection. This administrative mechanism allowed the central authority to maintain a standing army while ensuring a steady flow of agricultural surplus to the capital. However, the centralization of power required constant vigilance to prevent regional administrators from asserting independence. The sultanate's administrative machinery also necessitated the development of specialized departments to manage state finance, military organization, and judicial processes. By evaluating the establishment of the Delhi Sultanate and its subsequent administration, one observes a complex interplay between central authoritarian control and the practical necessity of delegating power to regional functionaries to sustain the empire.

Based on the above source, attempt the following five questions.

261. What was the formidable task faced by the early sultans during the establishment of the Delhi Sultanate?
(A) Abolishing the practice of agricultural surplus collection mechanisms
(B) Eradicating the need for a robust administrative framework in place
(C) Dismantling the regional military command structures across the land
(D) Consolidating authority over new territories

262. What formed the core of the highly centralized structure during the sultanate period?
(A) The total elimination of the standing army
(B) The division of the empire into territorial assignments
(C) The abolition of state finance and judicial departments
(D) The concentration of agricultural surplus in regional centers

263. What was required of the nobles in exchange for receiving territorial assignments?
(A) Relinquishing all forms of regional administrative power
(B) Disbanding their local military forces entirely
(C) Providing military service and collecting revenue
(D) Refraining from involvement in state financial matters

264. Why did the centralization of power require constant vigilance by the central authority?
(A) To prevent the standing army from consuming agricultural surplus
(B) To ensure that specialized departments were not established
(C) To mandate the dismantling of the judicial processes
(D) To prevent regional administrators from asserting independence

265. What complex interplay is observed in the administration of the Delhi Sultanate?
(A) Between central control and delegating power
(B) Between total anarchy and the complete abolition of specialized departments
(C) Between eradicating agricultural practices and expanding the capital city
(D) Between the rejection of military organization and local custom enforcement

Direction : Please read the following source carefully.

During the sultanate period, the socio-religious and educational conditions were deeply intertwined, significantly shaping the intellectual landscape of the era. The establishment of Madaris, or formal educational institutions, became a primary vehicle for socio-religious cohesion and knowledge transmission. These institutions were not merely centers for theological debate but functioned as critical state-sponsored apparatuses designed to produce qualified administrators, jurists, and scholars. An examination of their syllabii reveals a structured academic curriculum that prioritized both traditional religious sciences and rational sciences. The syllabii in these Madaris typically encompassed the study of jurisprudence, theology, Arabic grammar, logic, and mathematics. This comprehensive educational approach was instrumental in standardizing the socio-religious norms of the urban elite while catering to the practical administrative needs of the sultanate. Furthermore, the socio-religious conditions of the time were heavily influenced by the graduates of these Madaris, who went on to hold significant positions within the judicial and religious bureaucracy. Consequently, the proliferation of

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290. What was the ultimate impact of the collective works of these three scholars?
(A) They shaped subsequent academic and legal thought.
(B) They successfully dismantled the previous socio-religious and educational scenario.
(C) They standardized the architectural and artistic movements within the empire.
(D) They marginalized the study of Fiqh in favor of pure rational sciences.

Direction : Please read the following source carefully.

The epoch of the Mughal empire is frequently analyzed through the dual lenses of Mughal art and architecture and the concurrent expansion of industry, trade, and commerce. Mughal art and architecture were not merely expressions of imperial grandeur; they were monumental economic drivers that stimulated regional industries. The construction of massive architectural projects required the mobilization of vast resources, which in turn spurred the growth of the stone-carving, textile, and metallurgical industries. This synergy between aesthetic patronage and economic production significantly impacted the landscape of industry, trade, and commerce. Furthermore, the stabilization of trade routes under imperial protection facilitated robust domestic and international commerce. The demand for luxury goods, intricately tied to the refinement of Mughal art and architecture, encouraged artisans to elevate their craftsmanship, thereby boosting the export of high-value commodities. The imperial administration actively supported commerce through the standardization of currency and the maintenance of essential infrastructure. Consequently, the flourishing of Mughal art and architecture was inextricably linked to the vitality of industry, trade, and commerce, demonstrating a highly integrated imperial economy.

Based on the above source, attempt the following five questions.

291. How does the passage describe the economic function of Mughal art and architecture?
(A) As purely aesthetic expressions with no impact on the regional economy
(B) As obstacles to the stabilization of international trade routes
(C) As monumental economic drivers that stimulated regional industries
(D) As independent variables entirely detached from trade and commerce

292. Which specific industries experienced growth due to the mobilization of resources for massive architectural projects?
(A) Stone-carving, textile, and metallurgical industries
(B) The agricultural, maritime, and theological sectors within the region
(C) The administrative, bureaucratic, and various legal structures of state
(D) The educational, literary, and philosophical disciplines of the court

293. What facilitated robust domestic and international commerce during this epoch?
(A) The decentralization of the imperial bureaucracy
(B) The socio-political fragmentation of the provincial capitals
(C) The elimination of the highly structured revenue administration
(D) The stabilization of trade routes under imperial protection

294. What encouraged artisans to elevate their craftsmanship, boosting the export of high-value commodities?
(A) The strict prohibition of massive architectural projects
(B) The demand for luxury goods intricately tied to aesthetic refinement
(C) The arbitrary taxation imposed on all local industries
(D) The isolation of the empire from trans-regional intellectual networks

295. By what means did the imperial administration actively support commerce?
(A) By increasing agricultural resistance and ignoring trade routes
(B) By focusing exclusively on theoretical theology rather than infrastructure
(C) By standardizing currency and maintaining essential infrastructure
(D) By abandoning aesthetic patronage in favor of purely military endeavors

Direction : Please read the following source

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economic affairs
(D) The obligation to reject the primary interpretive lens of juristic rulings

272. What served as the primary interpretive lens for juristic rulings according to the passage?
(A) The philosophical arguments of local elites
(B) The authentication and study of Hadith literature
(C) The specialized departments of state finance
(D) The exclusive study of regional mathematics and logic

273. What meticulous process did scholars engage in regarding prophetic traditions?
(A) Erasing and replacing them with contemporary legal codes
(B) Restricting their transmission to the local administrative tribunals
(C) Separating them entirely from the study of Islamic jurisprudence
(D) Transmitting and annotating them to ensure theological continuity

274. What was the output of the dual focus on Fiqh and Hadith literature?
(A) Commentaries, legal digests, and fatwa collections
(B) The total abandonment of all formal socio-religious cohesion efforts
(C) The decline of structured academic curricula in formal institutions
(D) The creation of a unified military strategy for the capital region

275. How did the contribution to Fiqh and Hadith literature impact regional scholars?
(A) It isolated them from all international socio-political frameworks.
(B) It forced them to abandon the specific regional context of the subcontinent.
(C) It integrated them into trans-regional intellectual networks.
(D) It excluded them from participating in local administrative tribunals.

Direction : Please read the following source carefully.

The advent of the Mughal rule introduced an era of unprecedented administrative sophistication and centralization in the subcontinent. The Mughal administration was characterized by a meticulous systematization of civil and military structures, designed to consolidate imperial authority across vast and heterogeneous territories. A defining feature of this administration was the integration of a hierarchical ranking system that determined a noble's status, salary, and military obligations to the state. This system ingeniously fused the military and civil branches of the government, ensuring that all state officials were directly accountable to the emperor. Furthermore, the Mughal rule prioritized a highly structured revenue administration, which involved detailed land surveys and a rationalized taxation system based on agricultural yield. This focus on agrarian revenue maximization provided the economic foundation required to sustain the expansive imperial apparatus. The central administration was supported by a network of provincial governors and local officials, maintaining a delicate balance of power between the imperial center and the peripheries. Consequently, the Mughal rule and administration represent a definitive case of structural centralization and bureaucratic efficiency in early modern regional history.

Based on the above source, attempt the following five questions.

276. What was a defining feature of the Mughal administration as described in the passage?
(A) The integration of a hierarchical ranking system for nobles
(B) The complete separation of the civil and military branches of government
(C) The immediate decentralization of all imperial authority
(D) The total elimination of the provincial governors

277. What was the result of fusing the military and civil branches of the government?
(A) It allowed regional administrators to assert complete and total independence.
(B) It dismantled the structured revenue administration completely across the land.
(C) It removed the military obligations of the various nobles to the central state.
(D) It made all state officials accountable to the emperor.

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Madaris and the rigorous formulation of their syllabii played a central role in formalizing the socio-religious and educational scenario during this historical period.

Based on the above source, attempt the following five questions.

266. What was the primary role of Madaris during the sultanate period according to the passage?
(A) Functioning exclusively as centers for isolated theological debate scenarios
(B) Promoting socio-religious cohesion and knowledge
(C) Serving merely as informal gatherings devoid of structured academic curricula
(D) Operating as military training grounds for various regional commanders

267. What was the practical objective of the state-sponsored Madaris?
(A) To dismantle the existing judicial and religious bureaucracy
(B) To produce qualified administrators, jurists, and scholars
(C) To restrict knowledge transmission to only rural populations
(D) To eliminate the study of traditional religious sciences

268. What did the structured academic curriculum of the Madaris prioritize?
(A) Both traditional religious sciences and rational sciences
(B) Exclusively traditional religious sciences without any logic
(C) Only practical administrative needs, ignoring theology
(D) The sole study of mathematics and Arabic grammar

269. How did the comprehensive educational approach affect the urban elite?
(A) It caused the fragmentation of their existing socio-religious norms.
(B) It alienated them from the judicial and religious state bureaucracy.
(C) It helped standardize their socio-religious norms.
(D) It discouraged them from participating in central state administration.

270. Who heavily influenced the socio-religious conditions by holding significant bureaucratic positions?
(A) The regional military commanders from peripheral territories
(B) The merchants operating the maritime trade networks
(C) The local non-Muslim elites in the administrative apparatus
(D) The graduates of the formalized Madaris

Direction : Please read the following source carefully.

The scholarly environment of early Islamic India witnessed a substantial contribution to Fiqh and Hadith literature, reflecting a rigorous intellectual engagement with foundational Islamic texts. As the new political and social frameworks required systematic legal guidelines, scholars dedicated extensive efforts to compiling and interpreting Fiqh (Islamic jurisprudence). The focus on Fiqh was driven by the practical necessity of administering justice and regulating the socio-economic affairs of the growing Muslim community. Simultaneously, there was a pronounced emphasis on the authentication and study of Hadith literature, which served as the primary interpretive lens for juristic rulings. Scholars engaged in meticulous processes of transmitting and annotating prophetic traditions, ensuring the theological and legal continuity of the community. This dual focus on Fiqh and Hadith literature resulted in the production of extensive commentaries, legal digests, and fatwa collections tailored to the specific regional context of the subcontinent. The contribution to Fiqh and Hadith literature during this phase not only standardized legal practices within the local administrative tribunals but also firmly integrated regional scholars into the broader, trans-regional networks of Islamic intellectual tradition.

Based on the above source, attempt the following five questions.

271. What drove the scholarly focus on compiling and interpreting Fiqh in early Islamic India?
(A) The need to dismantle the trans-regional networks of Islamic intellectual tradition
(B) The desire to replace all foundational Islamic texts with regional customs
(C) For administering justice and socio-

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284. What practical purpose did the vibrant educational scenario serve for the empire?
(A) Producing a literate administrative class for the empire
(B) It eradicated the need for a highly structured revenue administration system
(C) It dismantled the integration of the hierarchical nobility ranking system
(D) It focused entirely on generating and maintaining agricultural surplus

285. How are the socio-religious conditions during the Mughal rule characterized in the passage?
(A) By the strict prohibition of any dialogue between diverse scholars
(B) By the absolute dominance of rational sciences over theological studies
(C) By ongoing dialogues between different orthodox and mystical traditions
(D) By the eradication of the broader cultural landscape in favor of administration

Direction : Please read the following source carefully.

The later periods of Islamic history in the subcontinent are marked by a monumental contribution to Fiqh and Hadith literature, spearheaded by prominent scholars such as Sheikh Ahmad Sirhindi, Shah Waliullah, and Sheikh Abdul Haq Muhaddith Dehlvi. These scholars emerged during critical transitional phases, directing their intellectual output toward the revitalization and strict systematization of religious scholarship. Sheikh Abdul Haq Muhaddith Dehlvi played a foundational role in popularizing the formal study of Hadith, composing extensive commentaries that bridged classical traditions with regional scholarly needs. Building upon this, Sheikh Ahmad Sirhindi's contributions heavily influenced the socio-religious discourse, utilizing rigorous theological arguments to reassert orthodox interpretations within Fiqh and mystical frameworks. Furthermore, Shah Waliullah significantly advanced the contribution to Fiqh and Hadith literature by attempting a comprehensive synthesis of divergent jurisprudential schools and theological traditions. His analytical approach sought to address the socio-political fragmentation of his time through intellectual reform. The collective works of Sheikh Ahmad Sirhindi, Shah Waliullah, and Sheikh Abdul Haq Muhaddith Dehlvi established an enduring legacy, profoundly shaping the trajectory of subsequent Islamic academic and legal thought.

Based on the above source, attempt the following five questions.

286. What was the shared intellectual objective of the prominent scholars mentioned in the passage?
(A) The abolition of all classical traditions in favor of new regional customs
(B) The dismantling of formal educational institutions and imperial statecraft
(C) The elimination of mystical frameworks from the socio-religious discourse
(D) Systematization of religious scholarship

287. What specific foundational role did Sheikh Abdul Haq Muhaddith Dehlvi play?
(A) He replaced the formal study of Hadith with advanced logic and mathematics.
(B) He focused exclusively on the agricultural and revenue administration systems.
(C) He popularized the formal study of Hadith through commentaries.
(D) He entirely rejected the regional scholarly needs of his particular time.

288. How did Sheikh Ahmad Sirhindi influence the socio-religious discourse?
(A) By attempting to synthesize divergent jurisprudential schools exclusively for all
(B) By utilizing arguments to reassert orthodox interpretations
(C) By bridging classical traditions without engaging in theological argumentation
(D) By promoting unprecedented political decentralization across the various provinces

289. What analytical approach did Shah Waliullah employ to address the socio-political fragmentation of his time?
(A) The complete isolation of Islamic legal thought from broader cultural traditions
(B) A strict refusal to engage with any Fiqh literature produced during this time
(C) An exclusive reliance on military solutions rather than intellectual reform
(D) Synthesis of jurisprudential schools and theological traditions

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278. What characterized the highly structured revenue administration during the Mughal rule?
(A) Arbitrary taxation without any assessment of agricultural yield
(B) Detailed land surveys and a rationalized taxation system
(C) The sole reliance on maritime trade for revenue generation
(D) The exemption of vast territories from any financial contributions

279. Why did the Mughal administration focus on agrarian revenue maximization?
(A) To intentionally weaken the influence of local officials and regional elites
(B) To replace the hierarchical ranking system entirely for the nobility
(C) To provide the economic foundation for the imperial apparatus
(D) To reduce the bureaucratic efficiency of the central administration units

280. How was the delicate balance of power maintained between the imperial center and the peripheries?
(A) By abolishing all civil structures in the provinces
(B) By centralizing all local customs into a single text
(C) By strictly prohibiting agricultural surveys in the peripheral zones
(D) Through a network of provincial governors and local officials

Direction : Please read the following source carefully.

The socio-religious and educational scenario during the Mughal rule reflected a complex environment of cultural synthesis and intellectual patronage. The imperial court actively sponsored a dynamic educational ecosystem, resulting in a thriving socio-religious and educational scenario that catered to diverse scholarly pursuits. Educational institutions during this period were deeply embedded in the socio-religious fabric, functioning as centers where classical theological studies intersected with literature, statecraft, and rational sciences. The state's patronage extended to scholars of various backgrounds, fostering an environment where multiple intellectual traditions could coexist and occasionally synthesize. This vibrant educational scenario was instrumental in producing a literate administrative class capable of managing the empire's complex bureaucratic machinery. Furthermore, the socio-religious conditions were characterized by ongoing dialogues between different orthodox and mystical traditions, which significantly influenced the broader cultural landscape. The integration of varied scholarly traditions within the educational frameworks ensured that the socio-religious and educational scenario during the Mughal rule remained intellectually robust, ultimately contributing to the profound cultural legacy and the intricate socio-political dynamics of the imperial era.

Based on the above source, attempt the following five questions.

281. What did the imperial court's active sponsorship create during the Mughal rule?
(A) A dynamic ecosystem for diverse scholarly pursuits
(B) A rigid environment devoid of any form of cultural or intellectual synthesis
(C) A centralized military hierarchy replacing all local educational institutions
(D) A complete separation of imperial statecraft from various rational sciences

282. In the educational institutions of this period, classical theological studies primarily intersected with which of the following?
(A) Only maritime trade and industrial production
(B) Literature, statecraft, and rational sciences
(C) Agricultural maximization and taxation laws solely
(D) Unstructured socio-economic practices and military drills

283. What was the outcome of the state's patronage extending to scholars of various backgrounds?
(A) The immediate suppression of mystical traditions across the various provinces
(B) Coexistence and synthesis of multiple intellectual traditions
(C) The complete homogenization of all distinct orthodox and religious practices
(D) The exclusion of rational sciences from the standard academic curriculum

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carefully.

The historical trajectory from 1757, marking the definitive expansion of British Colonialism, set the stage for profound socio-political transformations that culminated in the events of 1857. The year 1857, recognized as the First war of independence, and its consequences fundamentally altered the administrative and social fabric of the subcontinent. Following the suppression of the 1857 uprising, the ensuing consequences included severe political marginalization and economic disenfranchisement for various communities. This critical juncture necessitated a reevaluation of political strategies against colonial rule. Consequently, the subsequent decades witnessed a redefined role of Muslims in the freedom struggle, transitioning from armed resistance to organized political mobilization. This evolution was prominently manifested in the Khilafat and non-cooperation movements. The Khilafat and non-cooperation movements represented a strategic alliance and a mass mobilization effort against colonial policies, highlighting a collective, anti-imperialist solidarity. The active participation and leadership demonstrated during these movements underscore the significant role of Muslims in the freedom struggle, illustrating a continuous thread of resistance from the initial expansion of British Colonialism in 1757 through the tumultuous aftermath of 1857.

Based on the above source, attempt the following five questions.

296. What definitive historical event is associated with the year 1757 in the context of the passage?
(A) The suppression of the Khilafat and non-cooperation movements
(B) The successful culmination of the First war of independence
(C) The establishment of highly centralized imperial architecture
(D) The definitive expansion of British Colonialism

297. What were the immediate consequences for various communities following the suppression of the 1857 uprising?
(A) Severe political marginalization and economic disenfranchisement
(B) An unprecedented expansion of domestic commerce and luxury exports
(C) A resurgence of armed resistance without political strategy
(D) The immediate withdrawal of all British Colonial administration

298. How did the role of Muslims in the freedom struggle transition in the decades following 1857?
(A) From organized political mobilization back to purely isolated intellectual reform
(B) From armed resistance to organized political mobilization
(C) From forming strategic alliances to withdrawing completely from public life
(D) From demanding economic disenfranchisement to supporting colonial policies

299. What did the Khilafat and non-cooperation movements represent according to the passage?
(A) A localized effort to standardize currency and infrastructure
(B) A strategic alliance and mass mobilization effort against colonial policies
(C) A theological movement aimed solely at producing extensive commentaries
(D) An exclusive campaign to reinstate the pre-1757 administrative bureaucracy

300. What continuous thread is illustrated by the events spanning from 1757 through the Khilafat and non-cooperation movements?
(A) The continuous thread of resistance in the freedom struggle
(B) The uninterrupted economic disenfranchisement of the British colonialists
(C) The unwavering focus on monumental architectural drivers over political life
(D) The absolute stability of socio-religious cohesion without any transformation

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policy ensured their religious freedom and the protection of their lives and property in exchange for paying the Jizya tax. However, they were not required to serve in the Umayyad army; in fact, Jizya was specifically a payment.

18. (A) Retention of local Brahmins in administrative and revenue collection roles
Under the Brahmanabad Settlement, Muhammad bin Qasim adopted a pragmatic administrative approach by retaining local Brahmins in their traditional roles. They continued to serve as revenue collectors and administrators within the new Arab governance structure. This policy ensured continuity and stability, as the Arabs lacked the manpower and local knowledge required to manage the complex agrarian and social systems of Sindh.

19. (C) Destruction of all existing temples and monasteries
Muhammad bin Qasim's religious policy in Sindh was generally characterized by tolerance and pragmatism rather than widespread destruction. While some temples were damaged during the initial heat of battle, he later allowed locals to maintain their places of worship. He famously declared that temples should be treated similarly to the churches of Christians or the synagogues of the Jewish people.

20. (A) 1 and 2
The Chachnama serves as the primary historical source detailing the Arab conquest of Sindh. It was during this period that the Jizya tax was first introduced in the Indian subcontinent. Although Mansura was a significant Arab city, it was established later, and Buddhism did not vanish immediately but continued to exist in the region for several centuries after the conquest.

21. (C) It retained local administrative structures while appointing Arab governors at the top.
The Arab administration in Sindh was characterized by a decentralized approach that integrated existing local systems. While Arab governors held the highest political and military authority, the day-to-day administration and revenue collection remained in the hands of indigenous officials. This collaborative model allowed the Arabs to govern a distant and culturally distinct territory effectively without imposing a completely foreign bureaucratic system.

22. (B) Debal - Inland agricultural hub
Debal was not an inland agricultural hub but a prominent coastal port city in Sindh. It served as a critical gateway for maritime trade and was the first major target of Muhammad bin Qasim's military campaign. Its strategic location made it a center for both commercial activity and the piracy that eventually triggered the Umayyad invasion of the region in 712.

23. (D) The transmission of Indian numerals and astronomical texts to the Arab world
One of the most significant cultural impacts of the Arab presence in Sindh was the transfer of Indian knowledge to the Islamic world. Works on astronomy and mathematics, including the Indian decimal system and numerals, were translated into Arabic. This exchange enriched Arab science and eventually reached Europe, fundamentally changing global mathematics and our understanding of the universe through scholars.

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24. (A) Chachnama - Originally written in Arabic, translated to Persian by Ali Kufi
The Chachnama is the most important historical chronicle of the Arab conquest of Sindh. It is believed to have been originally written in Arabic and was later translated into Persian by Ali Kufi in the early thirteenth century. This text provides a detailed narrative of the reign of Raja Dahir and the subsequent military campaigns led by Muhammad bin Qasim.

25. (B) 2, 3, 4, 5
Arab rule in Sindh facilitated the translation of significant Indian scientific works like the Brahmasphutasiddhanta into Arabic. The rulers issued local currency, and Multan eventually became a center for Ismaili missionary activities. Furthermore, the brilliant commander Muhammad bin Qasim met a tragic end when he was recalled and executed by Caliph Sulayman due to internal political rivalries within the Caliphate.

effectively controlled the maritime routes and the export of spices to the Middle East and Europe. This economic dominance significantly increased the social and political status of the Muslim community in the Malabar coastal region.

9. (C) Tuhfat al-Mujahidin - Shaikh Zainuddin Makhdum
The Tuhfat al-Mujahidin, authored by Shaikh Zainuddin Makhdum in the sixteenth century, is a seminal historical work documenting the struggles of Malabar Muslims against Portuguese colonialism. It provides invaluable insights into the socio-political conditions of the period. Other famous travelers like Ibn Battuta and Al-Biruni wrote different accounts, but Makhdum's work remains the primary indigenous source for Kerala's history.

10. (B) 1, 2, 4, 3
The history of Islam in the subcontinent began with early missionaries like Malik Ibn Dinar in Kerala, followed by the eighth-century military conquest of Sindh by Muhammad bin Qasim. Later, the famous traveler Ibn Battuta visited Calicut in the fourteenth century. Finally, the influential historical text Tuhfat al-Mujahidin was written in the sixteenth century during the period of Portuguese conflict.

11. (D) He patronized Muslim traders to strengthen his naval forces and economy.
The Zamorins of Calicut maintained a highly pragmatic and supportive relationship with Muslim traders to bolster their kingdom's economy. Recognizing the maritime expertise of the Arabs, the Zamorins also relied on them to build and man their naval forces. This strategic partnership ensured Calicut's dominance in the spice trade and protected the coast from rival powers for several centuries.

12. (B) Mappilas
The term Mappila refers to the Muslim community of the Malabar coast, primarily descended from Arab merchants and local women. Over time, they emerged as a distinct socio-cultural group with a unique blend of Islamic faith and regional Kerala traditions. Their identity is deeply rooted in the history of maritime trade and the peaceful integration of Islam in southern India.

13. (C) Early mosques were built entirely of imported marble from Arabia.
Early Islamic architecture in Kerala is unique because it did not use imported materials like marble or follow the style of North Indian mosques. Instead, builders utilized local resources, particularly timber, and adopted indigenous architectural techniques. Consequently, these mosques often resembled traditional Kerala temples or halls, lacking the large domes and minarets that became common in other parts of India.

14. (D) They served as a critical naval force and diplomatic envoys for the local Zamorins.
During the medieval period, Mappila Muslims played a pivotal role in the administration of the Zamorins of Calicut. Beyond their commercial activities, they served as skilled naval commanders and influential diplomatic envoys to foreign courts. Their expertise in maritime warfare and international trade made them indispensable allies to the local Hindu rulers, ensuring the security and prosperity of the region.

15. (A) P-3, Q-4, R-1, S-2
Malik Ibn Dinar is traditionally regarded as an early Islamic missionary who founded several mosques in Kerala. The Zamorin was the title of the Hindu ruler of Calicut who patronized trade. Tuhfat al-Mujahidin is a famous historical text documenting anti-colonial resistance. Cranganore, also known as Muziris, served as an ancient and vital port city for early international maritime commerce.

16. (B) To retaliate against pirates of Debal who plundered Arab ships
The primary catalyst for Muhammad bin Qasim's expedition to Sindh was the looting of Arab ships by pirates near the port of Debal. These ships carried gifts and families of deceased Arab merchants from Sri Lanka to the Umayyad Caliphate. When Raja Dahir failed to take action against the pirates, the Governor of Iraq, Al-Hajjaj, launched a military campaign.

17. (C) Statement I is correct but Statement II is incorrect
Following the conquest of Sindh, Muhammad bin Qasim granted the status of Zimmis, or protected subjects, to Hindus and Buddhists. This

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53. (C) It led to massive counterfeiting, causing economic chaos and eventual withdrawal of the currency.
Muhammad bin Tughlaq's introduction of copper and brass token coins was a bold but failed economic experiment. Since the state could not prevent the mass manufacture of these coins by common citizens, counterfeiting became rampant. The value of the currency plummeted, leading to severe economic disruption. Eventually, the Sultan had to withdraw the tokens and compensate people with real gold.

54. (B) Khalisa - Land under the direct control of the Sultan
In the Sultanate land system, 'Khalisa' referred to territories whose revenues were directly collected for the central treasury to fund the Sultan's personal expenses and the royal army. In contrast, Iqtas were land revenue assignments given to officials as salary. Inam and Waqf were types of grants given for religious or charitable purposes, often remaining tax-free and hereditary.

55. (A) Both A and R are true and R is the correct explanation of A.
Firoz Shah Tughlaq fundamentally altered the Iqta system by making it hereditary. This move was intended to win the loyalty of the nobility and military commanders who had become restless under his predecessor. However, this change weakened the central authority over time, as it reduced the Sultan's ability to transfer officials and regain control over alienated land revenues easily.

56. (A) Superintendent of the royal horses
The 'Amir-i-Akhur' held a prestigious position as the superintendent of the royal stables. Since the military strength of the Sultanate relied heavily on its cavalry, managing the supply, health, and training of the Sultan's horses was a critical task. This official was often a trusted confidant of the Sultan, reflecting the vital importance of horses in medieval warfare.

57. (C) Muqaddam
At the lowest level of the Sultanate's administrative hierarchy, the Muqaddam served as the village headman. He was primarily responsible for the collection of land revenue from the peasants and for maintaining law and order within the village. The state relied on these local traditional leaders to bridge the gap between the central bureaucracy and the vast rural population.

58. (A) Hindu subjects were strictly judged by Sharia law even in personal and civil matters.
In the Delhi Sultanate, the judicial system recognized the personal laws of different communities. While Islamic law (Sharia) was applied to Muslims and in criminal matters involving the state, Hindu subjects were generally allowed to settle their civil and personal disputes through their own traditional laws and village panchayats. This policy of legal pluralism helped maintain social stability across the empire.

59. (D) To act as a network of spies and state postal service reporting directly to the Sultan
The 'Barid' system was the intelligence and communication backbone of the Delhi Sultanate. Barids were state agents stationed across the empire who acted as spies and news reporters, sending regular updates to the Sultan. They also managed the royal postal service, ensuring that information traveled swiftly between the capital and the distant provinces, allowing the Sultan to maintain firm control.

60. (A) 4, 2, 1, 3
The administrative evolution began with Balban's formalization of the military department (Diwan-i-Arz). This was followed by Alauddin Khalji's creation of the revenue department (Diwan-i-Mustakhraj). Later, Muhammad bin Tughlaq introduced the innovative but unsuccessful token currency. Finally, Firoz Shah Tughlaq established the Diwan-i-Bandagan to manage his vast number of slaves, representing the later stages of the Sultanate's institutional development.

61. (C) Nizamuddin Auliya
Sheikh Nizamuddin Auliya was a revered saint of the Chishti order who lived in Delhi during the reigns of seven different Sultans. Despite his immense popularity, he famously maintained a distance from the royal court, believing that spiritual pursuits should remain independent of political power. His khanqah was open to everyone, regardless of their social status or religious background.

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26. (A) The famous Sun Temple was preserved and became a source of revenue.
Under early Arab rule, the city of Multan was famous for its ancient Sun Temple, which was a major pilgrimage site. The Arab governors made the pragmatic decision to preserve the temple rather than destroy it. This allowed them to collect significant revenue from the pilgrims, demonstrating the economic motivations that often balanced religious zeal during the expansion of the empire.

27. (D) The harsh climate of the Thar Desert and strong resistance by Pratiharas and Chalukyas
Several factors limited Arab expansion beyond the borders of Sindh and Multan. The formidable geography of the Thar Desert presented a significant natural barrier. More importantly, the Arabs faced powerful military resistance from Indian dynasties like the Gurjara-Pratiharas and the Chalukyas. These kingdoms successfully checked Arab advances, preventing the establishment of a larger Islamic empire in India at that time.

28. (B) A protected non-Muslim subject paying Jizya
In the context of early Islamic administration, a Zimmi was a non-Muslim inhabitant of an Islamic state who was granted protected status. This status guaranteed their physical safety and the right to practice their religion privately. In return, they were required to pay a poll tax known as Jizya, which also exempted them from compulsory military service in the state's army.

29. (C) They completely replaced the indigenous revenue collection machinery.
The Arabs did not completely replace the indigenous revenue collection machinery in Sindh. Instead, they relied heavily on the existing local officials and traditional methods to manage the land and collect taxes. This pragmatic approach allowed for a smoother transition of power and ensured that the agricultural economy remained productive under the new governors without causing massive social or economic disruption.

30. (A) Both A and R are true and R is the correct explanation of A.
Many historians view the Arab conquest of Sindh as a localized event with limited long-term political impact on the broader Indian subcontinent. While it was a military triumph for the Umayyad Caliphate, its influence remained geographically confined to the Indus valley. It did not lead to the immediate establishment of a pan-Indian Islamic empire, which occurred only centuries later.

31. (A) Qutbuddin Aibak
After the death of Muhammad Ghori, his trusted general and slave, Qutbuddin Aibak, took control of his Indian conquests. Aibak founded the Mamluk or Slave dynasty, marking the official beginning of the Delhi Sultanate in 1206. Although he ruled for only four years, his leadership established the foundation for nearly three centuries of Sultanate rule in North India.

32. (D) Statement I is incorrect but Statement II is correct
The Battles of Tarain were pivotal in Indian history. In the First Battle of Tarain in 1191, Prithviraj Chauhan defeated Muhammad Ghori. However, the situation reversed in the Second Battle of Tarain in 1192, where Ghori achieved a decisive victory. This second encounter shattered Rajput resistance and paved the way for the permanent establishment of Turkish political power in the subcontinent.

33. (B) Highly mobile central Asian cavalry and mounted archers
The primary military advantage of the Turks over the Rajput forces was their highly mobile Central Asian cavalry. The Turks utilized mounted archers who could strike from a distance and retreat quickly, outmaneuvering the slower, elephant-heavy Rajput armies. This superior tactical flexibility and the effective use of the stirrup allowed the Turks to dominate the open battlefields of North India.

34. (A) Lack of strategic unity among Indian rulers
The rapid success of the Turkish conquests in North India was primarily due to the lack of strategic unity among various Indian rulers. While individual Rajput kings were brave, their decentralized political structure and frequent internal conflicts prevented them from forming a cohesive defense against the organized Turkish military machine. This fragmentation allowed the Turks to defeat the Indian states individually.

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ANSWERS

1. (B) Trade relations primarily involving spices and textiles
Long before the birth of Islamic faith, Arab merchants maintained strong maritime connections with the Kerala coast. These interactions were primarily commercial, focusing on the lucrative trade of spices like pepper and fine textiles. These early economic ties established a foundation of mutual trust and cultural exchange, facilitating the later peaceful arrival of Islam in the southern Indian region.

2. (C) Statement I is correct but Statement II is incorrect
The Cheraman Juma Mosque, located in Kodungallur, is historically recognized as the earliest mosque built in the Indian subcontinent. While tradition associates its construction with the legendary King Cheraman Perumal, it was certainly not built by Muhammad bin Qasim. Qasim's military campaigns were strictly confined to the Sindh region, far removed from the southern Malabar coast of modern-day Kerala.

3. (C) The patronage of the Zamorin of Calicut and intermarriage with locals
The peaceful dissemination of Islamic faith in Kerala was significantly bolstered by the supportive environment provided by Hindu rulers like the Zamorin of Calicut. These rulers encouraged Arab merchants to settle and trade, leading to social integration. Frequent intermarriage between these traders and the local population further solidified the community's presence, resulting in a unique, integrated socio-cultural fabric for centuries.

4. (D) The legendary conversion of Cheraman Perumal
The legendary conversion of King Cheraman Perumal represents the foundational narrative of Islam's peaceful acceptance in Kerala rather than a point of conflict. Unlike the later Mappila uprisings, Portuguese hostilities, or the Mysorean invasions, which involved significant violence or political upheaval, this tradition highlights a voluntary and harmonious transition. It symbolizes the historical synthesis and mutual respect between different communities.

5. (A) Both A and R are true and R is the correct explanation of A.
The Mappila community developed a distinct syncretic culture by blending Islamic traditions with local Kerala customs. While they remained connected to their Arabian roots through trade and religion, they fully embraced the Malayalam language and indigenous social structures, such as the matrilineal system in specific regions. This unique combination of global religious ties and local cultural practices defines their identity.

6. (B) They were primarily coastal trade hubs like Cranganore and Calicut.
Early Islamic settlements in Kerala were predominantly located along the coast, serving as vital maritime trade hubs. Prominent centers like Cranganore and Calicut became significant focal points for Arab merchants who settled there for commercial purposes. These settlements were not military colonies but vibrant economic zones that played a crucial role in the Indian Ocean trade network for several centuries.

7. (D) Zamorin - Hindu ruler who opposed Arab merchants
The Zamorins of Calicut were historically known for their strong patronage and support of Arab merchants rather than opposing them. These Hindu rulers recognized the immense economic benefits of the spice trade managed by Muslims. Consequently, they provided religious freedom and commercial privileges to the Arab community, fostering a prosperous relationship that lasted until the arrival of the Portuguese in India.

8. (A) Emergence of prominent Arab-Muslim merchant guilds in coastal cities
During the eighth century, the Indian Ocean trade witnessed a major transformation, leading to the rise of influential Arab-Muslim merchant guilds in coastal Kerala. These organizations

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44. (B) To maintain a large standing army at a lower cost by fixing prices of essential commodities
Alauddin Khalji introduced revolutionary market reforms to support his massive standing army. By fixing the prices of essential commodities like grain, cloth, and livestock, he ensured that soldiers could live comfortably on their modest cash salaries. This system allowed the Sultan to maintain a formidable military force without draining the treasury, protecting the empire from both internal and external threats.

45. (A) 1 and 2
In the Sultanate's central administration, the Wazir led the Diwan-i-Wizarat, focusing on finance. The Diwan-i-Arz, established by Balban, managed military affairs and recruitment. However, the Diwan-i-Insha was responsible for state correspondence, while the Diwan-i-Rasalat typically handled religious matters and foreign affairs. These specialized departments ensured a structured and efficient governance system for the vast empire of the Delhi Sultans.

46. (D) Religious affairs and endowments
The Sadr-us-Sudur was a high-ranking official responsible for the Sultanate's religious and judicial administration. This office oversaw the management of religious endowments (Waqf) and provided stipends to scholars and the needy. Often, the same person held the office of the Chief Qazi, making them the ultimate authority on Islamic law and religious practices within the state's legal jurisdiction.

47. (C) Statement I is correct but Statement II is incorrect
During the Sultanate, the Muqti or Wali served as the administrative head of a province, known as an Iqta. They were responsible for maintaining law and order and collecting revenue. Crucially, these positions were not hereditary, and the Sultan frequently transferred Muqtis between different regions to prevent them from building local power bases that could challenge the central authority.

48. (B) A subdivision of a province, headed by a Shiqdar
As the Delhi Sultanate expanded, provinces were divided into smaller administrative units called Shiqs for better governance. Each Shiq was headed by an official known as a Shiqdar, who performed executive and military functions. Below the Shiq were the Parganas, which consisted of groups of villages, representing the hierarchical layers of the Sultanate's local administrative structure across the subcontinent.

49. (B) Chauth
The Delhi Sultanate collected several Islamic and local taxes, including Kharaj (land tax), Khums (share of war booty), and Zakat (religious tax on Muslims). Chauth, however, was not a Sultanate tax. It was a famous levy introduced much later by the Maratha Empire, demanding one-fourth of the land revenue from territories under their influence as protection money against raids.

50. (A) 1, 2, 3, 4, 5
The Sultanate bureaucracy was highly organized. The Ariz-i-Mumalik headed the military department, while the Barid-i-Mumalik led the intelligence and postal network. The Qazi-ul-Quzat served as the chief justice. The Amir-i-Hajib managed court ceremonies and access to the Sultan. Finally, the Muhtasib was responsible for overseeing public morals and ensuring fair practices in the markets during the Sultanate.

51. (C) Alauddin Khalji introduced the branding of horses (Dagh) and descriptive rolls (Huliya).
Alauddin Khalji introduced significant military reforms to enhance the efficiency of his army. He implemented the system of 'Dagh' (branding of horses) to prevent the substitution of quality mounts and 'Huliya' (descriptive rolls of soldiers) to stop fraudulent practices. These measures, combined with paying soldiers in cash, created a highly disciplined and professional fighting force capable of large-scale conquests.

52. (D) Diwan-i-Kohi - Firoz Shah Tughlaq
The Diwan-i-Kohi, a specialized department for agricultural development, was actually established by Muhammad bin Tughlaq to bring more land under cultivation. While Firoz Shah Tughlaq founded the Diwan-i-Khairat for charity and the Diwan-i-Bandagan for slaves, he did not create the agricultural department. Alauddin Khalji founded the Diwan-i-Mustakhraj to recover revenue arrears from corrupt and negligent state officials.

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35. (C) He received the investiture (Manshur) from the Abbasid Caliph of Baghdad.
Shamsuddin Iltutmish is considered the real consolidator of the Delhi Sultanate. In 1229, he received a formal letter of investiture, known as a Manshur, from the Abbasid Caliph of Baghdad. This recognition provided him with legal and religious legitimacy as a sovereign Muslim ruler, helping him secure his position against internal rivals and establishing Delhi as an independent political entity.

36. (D) Aram Shah - Defeated by Balban
Aram Shah was the immediate successor of Qutbuddin Aibak but was a weak ruler. He was defeated and deposed not by Balban, but by Iltutmish in 1211. Ghiyasuddin Balban belonged to a later period in the thirteenth century. Iltutmish's victory over Aram Shah allowed him to take control of Delhi and stabilize the fledgling Sultanate during its most critical years.

37. (C) Iltutmish diplomatically avoided giving asylum to Jalaluddin Mingburnu.
Iltutmish faced a major diplomatic and military crisis when Jalaluddin Mingburnu, the Khwarizmian prince fleeing from Genghis Khan, sought asylum in India. Recognizing the catastrophic potential of a Mongol invasion, Iltutmish politely refused the request. This cautious policy successfully kept the Mongol armies away from the heart of the Sultanate, demonstrating Iltutmish's strategic foresight and diplomatic skill in protecting Delhi.

38. (B) Qutb Minar (started) - Qutbuddin Aibak
The Qutb Minar, one of Delhi's most iconic landmarks, was commissioned by Qutbuddin Aibak to celebrate his victory and serve as a minaret for the Quwwat-ul-Islam Mosque. Although Aibak only completed the first story before his death, the structure was later expanded and completed by his successors, Iltutmish and Firoz Shah Tughlaq, reflecting the evolving architectural styles of the era.

39. (D) Elevation of the crown's prestige through the theory of divine right (Zill-i-Ilahi)
Balban's reign was marked by his efforts to restore the prestige and power of the crown. He promoted the theory of divine right, claiming the Sultan was the "Shadow of God" (Zill-i-Ilahi) on earth. By introducing Persian court etiquettes like Sijda and Paibos, he aimed to create a sense of awe and absolute obedience among his nobles and subjects in Delhi.

40. (A) P-4, Q-3, R-2, S-1
Qutbuddin Aibak died tragically while playing Chaugan (polo). Iltutmish introduced the standard silver Tanka and copper Jital coins. Raziya Sultan was the first and only woman to sit on the throne of the Delhi Sultanate. Balban is famous for enforcing the rigorous court rituals of Sijda (prostration) and Paibos (kissing the Sultan's feet) to assert royal authority.

41. (C) An elite corps of forty Turkish slave-officers created by Iltutmish
The 'Turkan-i-Chahalgani', or the Group of Forty, was an elite corps of powerful Turkish slave-officers established by Iltutmish. These individuals held the highest administrative and military positions in the empire. Although they initially helped consolidate Iltutmish's power, they later became a dominant political force, often challenging the authority of his successors until they were finally suppressed by Ghiyasuddin Balban.

42. (A) An assignment of land revenue in lieu of salary for military and administrative service
The Iqta system was a foundational administrative tool of the Delhi Sultanate. Under this system, the Sultan assigned the right to collect land revenue from a specific territory to an officer, known as a Muqti or Wali, instead of a cash salary. In return, the officer was responsible for maintaining a specified number of troops and providing administrative services.

43. (D) She successfully suppressed all rebellions and ruled for over two decades.
Raziya Sultan was a remarkably talented ruler, but her reign was short and troubled. While she was nominated by Iltutmish and ruled with courage, she could not permanently suppress the intense opposition from the powerful Turkish nobility. Her preference for non-Turkish officers further alienated the elite 'Chahalgani', eventually leading to her defeat and death after only four years.

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62. (A) Both Statement I and Statement II are correct
The two most prominent Sufi orders in India adopted very different approaches toward the state. The Suhrawardis, centered in Multan, believed that associating with the government allowed them to influence policy for the public good. In contrast, the Chishtis, based in Delhi and Rajasthan, strictly avoided political patronage and lived simple lives, focusing entirely on spiritual and social service.

63. (A) The Bhakti movement
The Sultanate period witnessed a significant interaction between the Sufi saints and the leaders of the Bhakti movement. Both traditions emphasized the importance of devotion to a single God and the equality of all human beings. This cross-cultural exchange influenced both traditions, fostering a syncretic spiritual atmosphere that challenged rigid caste hierarchies and promoted communal harmony among the masses.

64. (B) Complete eradication of the caste system among Hindus
While both Sufi and Bhakti movements preached social equality and challenged religious orthodoxies, they did not lead to the complete eradication of the caste system. Traditional social structures remained deeply entrenched in Indian society. However, the period did see the growth of vernacular languages and a unique synthesis in art and architecture, reflecting the vibrant cultural life of the Sultanate.

65. (A) P-2, Q-4, R-3, S-1
Moinuddin Chishti established his center in Ajmer, while Qutbuddin Bakhtiyar Kaki was based in Delhi. Fariduddin Ganj-i-Shakar, popularly known as Baba Farid, settled in Ajodhan. Bahauddin Zakariya founded the Suhrawardi order in Multan. These centers became influential hubs of spiritual learning and social activity, attracting thousands of followers from across the Indian subcontinent and far beyond.

66. (A) Madaris were centers of higher learning focusing on Islamic theology, law, and literature.
During the Sultanate period, higher education was provided through institutions known as Madaris. These centers focused on subjects like Islamic theology (Tafsir and Hadith), jurisprudence (Fiqh), and Persian literature. While religious sciences were central, many madaris also taught rational sciences like logic and philosophy. These institutions were essential for producing the scholars and administrators needed to run the state's machinery.

67. (C) Sama - A mandatory state tax on Sufi saints
'Sama' was not a state tax but a spiritual practice involving music and poetry used by Sufis, particularly the Chishtis, to induce a state of religious ecstasy. A 'Khanqah' served as a hospice for travelers and disciples, while a 'Silsila' represented the lineage of spiritual succession. The 'Murshid' was the guide who led disciples on the mystical path.

68. (D) They fostered communal harmony by welcoming people of all castes and religions.
Sufi Khanqahs played a vital role in social integration during the Sultanate period. By providing food and shelter to everyone regardless of caste or creed, they became centers of communal harmony. The saints' message of universal love and human equality resonated with the common people, helping to bridge the gap between different religious communities and fostering a shared cultural identity.

69. (C) Amir Khusrau - Khaza'in ul-Futuh
Amir Khusrau, the "Parrot of India," was a prolific writer whose work 'Khaza'in ul-Futuh' documents the military victories of Alauddin Khalji. He was a master of Persian poetry and is also credited with the development of early Urdu or Hindavi. Ziauddin Barani wrote 'Tarikh-i-Firoz Shahi', while Minhaj-i-Siraj authored the famous 'Tabaqat-i-Nasiri', detailing early Sultanate history.

70. (B) 1, 2, and 4
Primary education was typically conducted in Maktabs, which were often attached to mosques. Firoz Shah Tughlaq was a great patron of learning and established the grand Madrasa-i-Firoz Shahi. Persian served as the official court language and the primary medium for higher studies. While rational sciences were taught, the syllabus did not focus on modern sciences as we understand them today.

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71. (D) An autobiographical account of Firoz Shah Tughlaq's reign and religious policies
The 'Futuhat-i-Firoz Shahi' is a unique historical document as it is the short autobiographical account of Sultan Firoz Shah Tughlaq. In this text, he outlines his administrative reforms, religious policies, and his commitment to the welfare of his subjects according to Islamic principles. It provides a rare direct insight into the mindset and motivations of a medieval Indian ruler.

72. (A) Scholars of Islamic religious sciences and law
The Ulema were the elite class of religious scholars in the Delhi Sultanate. They were experts in the Quran, Hadith, and Islamic jurisprudence (Fiqh). As the guardians of religious orthodoxy, they held significant influence over the Sultan and the administration, often serving as Qazis, advisors, and teachers. Their primary role was to ensure state policies aligned with Islamic principles.

73. (C) Women of all classes had equal access to formal Madrasa education.
While there were exceptional women like Raziya Sultan, women generally faced significant social restrictions during the Sultanate period. Formal madrasa education was largely reserved for men. Practices like Purdah were common among the upper classes of both Muslim and Hindu communities. While some women received private tutoring at home, they did not have equal access to public educational institutions as men.

74. (A) He celebrated India's flora, fauna, and culture, and is credited with developing 'Hindavi'.
Amir Khusrau was a unique figure who deeply loved India and celebrated its beauty and culture in his writings. He is often called the father of 'Hindavi' as he blended Persian and local dialects in his poetry. His work served as a bridge between Islamic and Indian traditions, fostering a sense of shared identity and contributing to the development of culture.

75. (A) 1, 2, 3, 5
The curriculum in the Sultanate's madaris was comprehensive, focusing on traditional religious sciences like Quranic exegesis (Tafsir), jurisprudence (Fiqh), and prophetic traditions (Hadith). Additionally, students studied Arabic and Persian literature to gain linguistic proficiency. While logic and philosophy were often included, the study of ancient Greek mythology was not a part of the standard Islamic educational framework in medieval India.

76. (B) Madrasa-i-Muizzi
Sultan Iltutmish was a significant patron of learning and established the Madrasa-i-Muizzi in Delhi, naming it after his master, Muizzuddin Muhammad Ghori. This institution became a major center for higher Islamic education, attracting scholars and students from across the Muslim world. Its establishment highlighted the growing importance of Delhi as an intellectual and cultural hub during the early thirteenth century in India.

77. (D) Statement I is incorrect but Statement II is correct
The Dars-i-Nizami is a famous standardized curriculum for Islamic education in South Asia, but it did not exist during the early Delhi Sultanate. It was actually formulated in the eighteenth century by Mulla Nizamuddin Sihalvi of the Firangi Mahal in Lucknow. This syllabus achieved a balance between traditional religious sciences and rational sciences like logic and philosophy, remaining extremely influential.

78. (D) Traditional religious sciences like Quran and Hadith
In the medieval Islamic educational system, sciences were divided into two categories: 'Manqulat' and 'Ma'qulat'. 'Manqulat' referred to traditional or transmitted sciences, which included the study of the Quran (Tafsir), the sayings of the Prophet (Hadith), and Islamic jurisprudence (Fiqh). These subjects formed the core of the madrasa curriculum, focusing on the preservation and interpretation of recorded religious knowledge.

79. (A) English Literature
Medieval Indian madaris focused on a wide range of subjects including Arabic grammar, logic (Mantiq), theology, and mathematics. However, English literature was not part of the curriculum as the English language had no presence in India during the Sultanate period. The primary languages of scholarship and administration were Arabic and Persian, which dominated the intellectual life of the entire medieval era.

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80. (A) Both A and R are true and R is the correct explanation of A.
The early Sultanate madaris prioritized the study of Fiqh (jurisprudence) because the state required a large number of trained legal experts. These scholars were needed to serve as Qazis and administrators to manage the empire's judicial and revenue systems. Consequently, while Hadith was studied, Fiqh became the most practical and dominant subject in the educational curriculum of the entire period.

81. (B) It received state patronage and was often supported by Waqf (endowments).
Madrasa education in medieval India was not self-funded by students but relied heavily on the support of the Sultan and the nobility. These institutions were often granted tax-free lands known as 'Waqf' (endowments) to cover their operational costs, including salaries for teachers and stipends for students. This state patronage ensured that education remained accessible to those dedicated to scholarship.

82. (A) Madrasa-i-Firoz Shahi - Alauddin Khalji
The Madrasa-i-Firoz Shahi was founded by Sultan Firoz Shah Tughlaq, not Alauddin Khalji. Firoz Shah was renowned for his interest in education and public welfare, and this madrasa was one of his most grand projects. On the other hand, Nasiruddin Mahmud is associated with the Madrasa-i-Nasiriya, and the famous Mahmud Gawan built a massive and beautiful madrasa in Bidar.

83. (C) Numerous scholars migrated to Delhi, making it a major hub of Islamic learning.
The devastating Mongol invasions of the thirteenth century destroyed great centers of Islamic learning like Baghdad and Bukhara. This tragedy had an unexpected positive effect on India, as hundreds of displaced scholars, poets, and theologians sought refuge in Delhi. Their arrival transformed the Delhi Sultanate into a major global hub for Islamic scholarship, significantly enriching the region's intellectual and cultural life.

84. (D) Tafsir - Exegesis of the Quran
'Tafsir' refers to the systematic explanation and interpretation of the Quran. In the medieval curriculum, 'Manqulat' represented traditional sciences like Hadith and Tafsir, while 'Ma'qulat' included rational sciences like logic (Mantiq) and philosophy. 'Kalam' was the study of Islamic theology, focusing on defending the faith through rational argument rather than being a study of basic Arabic linguistic grammar.

85. (C) It provided stipends, free food, and accommodation to students and teachers.
The Madrasa-i-Firoz Shahi was a model educational institution of its time. According to contemporary accounts, it provided comprehensive support to its residents, including free food, lodging, and monthly stipends for both students and teachers. This generous system allowed scholars to focus entirely on their studies and research, reflecting Firoz Shah Tughlaq's deep commitment to promoting widespread intellectual growth.

86. (B) A primary school where children learned to read and memorize the Quran
A 'Maktab' was the basic unit of the educational system in medieval India, serving as a primary school. Typically attached to a local mosque, it was the place where young children first learned to read and write. The curriculum focused on the memorization of the Quran and basic literacy in Persian or Arabic, providing the foundation for further advanced theological studies.

87. (D) Islamic jurisprudence and human understanding of the divine law
'Fiqh' is the branch of Islamic scholarship that deals with jurisprudence and the practical application of religious laws to daily life. It represents the human effort to understand and implement the divine law (Sharia) through systematic reasoning and interpretation. In the Delhi Sultanate, Fiqh was the most essential subject for those seeking careers in the state judiciary or administration.

88. (A) The Maliki school of thought was heavily patronized by the Tughlaqs.
The Hanafi school of jurisprudence was the most dominant and officially recognized school in the Delhi Sultanate. It provided the legal framework for the state's administration. While other schools like the Maliki or Shafi'i existed in the Muslim world, they were not patronized by the Tughlaqs or other North Indian dynasties. Major

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160. (A) 2, 3, 1, 4
The timeline of British expansion begins with the Battle of Plassey in 1757, which gave them a foothold in Bengal. This was followed by the Battle of Buxar in 1764, leading to the formal grant of Diwani rights in 1765. Finally, the Permanent Settlement was introduced in 1793 by Lord Cornwallis to stabilize the revenue system in territories.

161. (B) A treaty where an Indian ruler agreed to keep British forces in his territory, pay for their maintenance, and surrender external relations to the British.
The 'Subsidiary Alliance' was a strategic tool used by Lord Wellesley to expand British influence without direct annexation. An Indian ruler who signed this treaty had to maintain a British military force within his territory and pay for its upkeep. Crucially, the ruler surrendered his right to conduct independent foreign relations, effectively becoming a protected subordinate of the British power.

162. (A) A policy allowing the British to annex any state whose ruler died without a natural biological heir
The 'Doctrine of Lapse' was an imperialist policy which stated that if an Indian ruler of a state under British protection died without a direct biological male heir, his kingdom would "lapse" or be annexed by the British East India Company. This policy refused to recognize the traditional Indian practice of adoption, allowing the British to take over states.

163. (C) It resulted in the immediate overthrow of the British East India Company.
The Battle of Buxar was a decisive British victory and did not lead to their overthrow. On the contrary, it shattered the combined forces of the Mughal Emperor Shah Alam II, the Nawab of Awadh Shuja-ud-Daulah, and Mir Qasim. This triumph confirmed the British as the supreme power in North India and led to the Treaty of Allahabad.

164. (D) Utilizing modern European military training, rocket artillery, and international alliances.
Tipu Sultan was one of the most formidable opponents of British expansion. Unlike many other rulers, he recognized the need for modernization. He reorganized his army along European lines, developed sophisticated rocket artillery, and even sought alliances with Napoleonic France and the Ottoman Empire. His innovative approach to warfare and administration made the Kingdom of Mysore a serious threat.

165. (A) P-3, Q-1, R-4, S-2
Lord Cornwallis established the Permanent Settlement in Bengal. The Ryotwari system, which dealt directly with the peasants, was introduced by Thomas Munro in Madras. The Mahalwari system, focusing on village communities, was formulated by Holt Mackenzie in the North. Earlier, Warren Hastings had introduced the 'Izaredari' system, which involved auctioning the right to collect revenue to bidders.

166. (B) First War of Independence
While British colonial writers often dismissed the 1857 uprising as a mere "Sepoy Mutiny," many Indian historians and nationalist leaders characterized it as the "First War of Independence." This perspective highlights the widespread participation of civilians, peasants, and local rulers across North and Central India, reflecting a collective effort to overthrow foreign colonial rule for the first time.

167. (C) Statement I is correct but Statement II is incorrect
The introduction of the Enfield rifle was the immediate spark for the 1857 revolt, as the requirement to bite off cartridges greased with animal fat offended the religious sentiments of both Hindu and Muslim sepoys. However, the movement was far from a purely military mutiny. It quickly transformed into a massive popular uprising, involving taluqdars, peasants, and artisans.

168. (A) To proclaim the aging Mughal Emperor Bahadur Shah Zafar as the symbolic leader (Shahenshah-e-Hindustan) of the revolt
The rebel sepoys from Meerut marched to Delhi because the city remained the traditional symbol of political authority in India. By proclaiming the elderly Mughal Emperor Bahadur Shah Zafar as the leader, they aimed to provide their movement with historical legitimacy and a central figure. This act transformed a localized military

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98. (A) It standardized legal judgments across the empire and aided the Qazis in administration.
The compilation of comprehensive Fatawa texts during the Sultanate played a crucial role in the administration of justice. By providing a centralized and organized collection of legal opinions, these works helped standardize judicial decisions across the vast empire. They served as indispensable reference tools for Qazis, ensuring that the law was applied consistently and effectively in various regional courts of law.

99. (C) Fatawa - Legal rulings or opinions given by a Mufti/Jurist
'Fatawa' are specific legal rulings or scholarly opinions issued by qualified jurists (Muftis) in response to questions about Islamic law. In contrast, 'Tafsir' is the interpretation of the Quran, 'Fiqh' is the broader study of jurisprudence, and 'Hadith' refers to the traditions of the Prophet. These distinct genres formed the foundation of the intellectual and legal life of the era.

100. (A) 1, 2, 3
Raziyauddin Saghani was a renowned Hadith scholar, Ziauddin Barani wrote extensively on political and legal theory, and 'Fatawa-i-Tatar Khaniya' was a major legal compilation. While Minhaj-i-Siraj was a historian and judge, and Amir Khusrau was a poet and courtier, they are not primarily categorized as specialized scholars of Fiqh or Hadith in the same technical academic sense.

101. (C) First Battle of Panipat
The First Battle of Panipat, fought in 1526, was a watershed moment in Indian history. Babur, the Timurid prince from Central Asia, defeated the superior numbers of Ibrahim Lodi, the last Sultan of Delhi. This victory led to the collapse of the Lodi dynasty and the establishment of the Mughal Empire, which would dominate the subcontinent for several centuries.

102. (A) Both Statement I and Statement II are correct
Babur's success at Panipat was largely due to his innovative military strategies. He introduced field artillery and gunpowder, which were relatively new to North India. Additionally, he utilized the 'Tulughma' tactic, where fast-moving cavalry units flanked and encircled the enemy. This combination of fire-power and tactical mobility allowed his smaller army to overcome the massive forces of the Lodi Sultan.

103. (D) A combined military and civil administrative system grading officers by numeric ranks (Zat and Sawar)
The Mansabdari system, formalized by Akbar, was the backbone of Mughal administration. Every officer was assigned a rank, or 'Mansab', which determined their status, salary, and the number of troops they had to maintain. The rank was divided into 'Zat', indicating personal status and pay, and 'Sawar', indicating the specific size of the cavalry contingent the officer commanded.

104. (A) Complete autonomy of provincial governors with no central oversight
The Mughal administrative structure was highly centralized and did not allow provincial governors absolute autonomy. The empire was divided into Subahs, and while governors (Subahdars) held significant power, they were closely monitored by central officials like the Diwan and Mir Bakhshi. Frequent transfers and a robust intelligence network ensured that the provinces remained firmly under the control of the Emperor.

105. (A) Both A and R are true and R is the correct explanation of A.
Akbar introduced the 'Dahsala' or 'Zabti' system to bring stability to land revenue collection. By basing the tax on the average crop yields and market prices of the previous ten years, the state provided a more predictable and fair assessment for the peasants. This system reduced the yearly fluctuations in revenue and limited the opportunities for corruption by local officials.

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106. (A) He established the Ibadat Khana for discussions initially among Islamic scholars, and later opened it to all religions.
Akbar's religious policy was characterized by curiosity and tolerance. He established the Ibadat Khana at Fatehpur Sikri as a space for theological debate. Initially limited to Muslims, it was later opened to representatives of all faiths, including Hindus, Christians, and Jains. These discussions influenced his broader philosophy of 'Sulh-i-Kul' and led to the abolition of the discriminatory Jizya tax.

compilations like 'Fatawa-i-Tatar Khaniya' were strictly Hanafi.

89. (C) Their influence was limited compared to the dominant focus on Fiqh.
Although Hadith (the traditions of the Prophet) was a fundamental source of Islamic law, its specialized study was less prominent than Fiqh in the early Delhi Sultanate. The practical needs of the state for administrators and judges prioritized the study of jurisprudence. Consequently, while Hadith was part of the curriculum, the influence of dedicated Hadith scholars remained secondary until much later centuries.

90. (A) P-4, Q-1, R-2, S-3
'Fatawa-i-Tatar Khaniya' was a massive legal compilation produced during the reign of Firoz Shah Tughlaq. Ziauddin Barani authored 'Fatawa-i-Jahandari', a work on political theory. Hanafi is the name of the school of jurisprudence followed by the Sultanate. Hadith refers to the recorded sayings and actions of the Prophet Muhammad, serving as a primary source of spiritual guidance.

91. (D) Alim bin Ala
'Fatawa-i-Tatar Khaniya' is one of the most comprehensive legal encyclopedias of the Sultanate period. It was compiled by the scholar Alim bin Ala under the patronage of Tatar Khan, a prominent noble and general serving Sultan Firoz Shah Tughlaq. This work consolidated various Hanafi legal rulings, providing an authoritative and organized reference for the state judiciary of the time.

92. (A) Both Statement I and Statement II are correct
During the early Delhi Sultanate, the educational focus was heavily tilted toward Fiqh due to administrative requirements. Consequently, the specialized study of Hadith did not receive primary attention in most madaris. It was only in later centuries, especially with the monumental efforts of scholars like Shah Waliullah in the eighteenth century, that Hadith studies became a central pillar of scholarship.

93. (C) It offered pragmatic flexibility suitable for governing a vast non-Muslim majority population.
The Hanafi school of jurisprudence was preferred by the Delhi Sultans because of its inherent flexibility and pragmatic approach to legal interpretation. This school was particularly well-suited for governing a vast and diverse territory where the majority of the population was non-Muslim. Its rulings allowed the state to manage complex socio-political realities while still adhering to the broad principles of law.

94. (D) Maulana Raziuddin Hasan Saghani, who wrote 'Mashariq al-Anwar'.
While Fiqh dominated the Sultanate period, Maulana Raziuddin Hasan Saghani was a rare and brilliant exception who focused on Hadith studies. Born in Budaun, he achieved international fame and wrote 'Mashariq al-Anwar', a collection of authentic traditions. This work became so prestigious that it was used as a standard textbook for Hadith in Indian madaris for several subsequent centuries of rule.

95. (A) 1, 2, and 3
Saghani's 'Mashariq al-Anwar' served as a primary textbook for Hadith, while the Sultans often consulted the Ulema on significant policy matters. Fatawa literature provided essential guidance for Qazis in delivering legal judgments. However, the Shafi'i school was not dominant in North India; instead, the Hanafi school was the official and most widespread school of thought across the region.

96. (B) It reflects Barani's views on ideal political governance and statecraft rather than practical law.
'Fatawa-i-Jahandari', written by the historian Ziauddin Barani, is not a traditional book of legal rulings despite its name. Rather, it is a work on political philosophy and statecraft. In it, Barani outlines his vision of the ideal Muslim ruler and the principles of governance necessary to maintain order and the prestige of the Sultanate in a complex social environment.

97. (B) Hidayah - Famous manual of Maliki Fiqh
The 'Hidayah' is one of the most famous and authoritative manuals of Islamic jurisprudence, but it belongs to the Hanafi school, not the Maliki school. Written by Burhanuddin al-Marghinani, it was a central text in the Indian madrasa curriculum. In contrast, 'Mashariq al-Anwar' was a Hadith collection, and Fatawa-i-Firoz Shahi was a legal compilation from the Tughlaq era.

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'Mujaddid' or renovator of Islam for the second millennium. He was a vocal critic of Akbar's religious experiments and the concept of 'Sulh-i-Kul'. Sirhindi advocated for a stricter adherence to the Sharia and sought to restore the traditional distinction between Islam and other faiths in court.

117. (D) Statement I is incorrect but Statement II is correct
Sheikh Ahmad Sirhindi strongly opposed the popular Sufi doctrine of 'Wahdat-ul-Wujud' (Unity of Being), which suggested that all existence is one. Instead, he formulated the doctrine of 'Wahdat-ul-Shuhud' (Unity of Witness). He argued that while the mystic might experience a feeling of oneness with God, a fundamental distinction between the Creator and the created must always be maintained.

118. (B) To rejuvenate Islamic society by returning to the Quran and Hadith and bridging sectarian divides
In the eighteenth century, as the Mughal Empire declined, Shah Waliullah sought to revitalize Indian Muslim society. His movement emphasized a return to the foundational teachings of the Quran and Hadith. He aimed to resolve the internal theological and sectarian conflicts among Muslims, particularly between the Shi'a and Sunni, and to provide a unified moral framework for the entire community.

119. (D) Founding the Naqshbandi silsila in India
While Shah Waliullah was a major figure in the Naqshbandi order, he did not found it; the silsila had been established in India much earlier. His real contributions included translating the Quran into Persian and writing 'Hujjat Allah al-Baligha'. He also worked to synthesize the conflicting Sufi doctrines of 'Wahdat-ul-Wujud' and 'Wahdat-ul-Shuhud' to bring intellectual and theological harmony.

120. (A) 1, 2, 3
Sheikh Abdul Haq Muhaddith Dehlvi was a towering intellectual figure during the reigns of Akbar and Jahangir. He is celebrated for popularizing the rigorous study of Hadith in North India, which had previously been overshadowed by jurisprudence. His work 'Akhbar-ul-Akhyar' remains a primary biographical source for the lives of Indian Sufi saints, showcasing his deep scholarship and spiritual influence.

121. (C) The state continued the general policy of Sulh-i-Kul (universal peace) with some orthodox leanings.
Jahangir and Shah Jahan generally maintained the tolerant religious policies established by Akbar, although they occasionally showed more orthodox leanings. The Mughal court continued to be a diverse space where Persian culture and Indian traditions blended. While they did not pursue the radical experiments of Akbar, they did not move toward the strict religious policies of the later period.

122. (A) Sheikh Ahmad Sirhindi - Promoted Din-i-Ilahi
Sheikh Ahmad Sirhindi was the most prominent opponent of Akbar's 'Din-i-Ilahi' rather than its promoter. He spent his life fighting against the syncretic trends in the Mughal court. In contrast, Aurangzeb was indeed responsible for the legal digest 'Fatawa-i-Alamgiri', and Dara Shikoh is famous for his Persian translation of the Upanishads, seeking common ground between the various religious systems.

123. (D) They fostered deep cross-cultural understanding and highlighted the commonalities between Islamic mysticism and Vedantic philosophy.
Dara Shikoh's intellectual work was dedicated to finding the "mingling of the two oceans" of Islam and Hinduism. By translating Sanskrit texts like the Upanishads, he aimed to show that the core mystical truths of both religions were identical. Although his political career ended in tragedy, his scholarly legacy continues to be celebrated as a high point of Indian syncretic thought.

124. (B) Sirr-i-Akbar - Dara Shikoh
'Sirr-i-Akbar' (The Great Secret) is the Persian translation of fifty Upanishads completed by Dara Shikoh. It represents his belief that these ancient Indian texts contained the same monotheistic truths as the Quran. Other major works include Shah Waliullah's 'Hujjat Allah al-Baligha' and Sheikh Abdul Haq's 'Akhbar-ul-Akhyar'. Aurangzeb's major contribution was the legal compilation 'Fatawa-i-Alamgiri', not a mystical text.

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and craftsmen to produce luxury goods for the emperor and the court. From intricate textiles and carpets to fine metalwork and weapons, Karkhanas ensured a steady supply of high-quality items that showcased the immense wealth and artistic taste of the empire.

143. (A) The Mughals possessed a massive state-owned ocean-going merchant navy that dominated global trade.
Although the Mughal Empire was a global economic powerhouse, it notably lacked a large, state-owned merchant navy. Instead, maritime trade was conducted by private merchants and increasingly by European companies. India was a leading exporter of textiles and spices, and internal trade was efficiently managed through systems like 'Hundis'. However, the lack of a strong navy remained a strategic weakness.

144. (B) A highly standardized and pure trimetallic currency (gold Mohur, silver Rupiya, copper Dam)
The Mughal coinage system was one of the most stable and advanced in the world. It was based on a trimetallic system featuring the gold Mohur, the silver Rupiya, and the copper Dam. These coins were produced with high purity and standardized weights, facilitating both domestic and international trade. The silver Rupiya, in particular, became a trusted currency across Asia.

145. (B) 1, 2, 4
Textile manufacturing was the primary industry in Mughal India, with Bengal and Gujarat serving as world-renowned centers for cotton and silk. High-quality indigo, essential for dyes, was a major export item sought after by European traders. While European companies entered the market, they did not destroy Indian industries in the sixteenth century; rather, they initially acted as trading partners.

146. (A) Francois Bernier
Francois Bernier was a French physician and traveler who spent several years at the court of Aurangzeb. His detailed writings provide a rich account of the Mughal empire's social and economic life. He famously described the functioning of the royal Karkhanas, the vast wealth of the nobility, and the centralized nature of the Mughal state, offering a valuable European perspective.

147. (A) Both Statement I and Statement II are correct
The Mughal era was a period of significant urban growth, with cities like Agra and Delhi becoming major centers of trade and population. However, the vast majority of the population lived in villages, and the empire's economy remained fundamentally dependent on agriculture. The land revenue collected from the rural peasantry provided the primary financial resource for the state's various expenses.

148. (D) They acted as moneychangers, bankers, and issuers of Hundis.
'Sarrafs', or Shroffs, were essential participants in the Mughal commercial economy. They functioned as specialized moneychangers who verified the purity of coins and as bankers who managed large financial transactions. Their most important role was the issuance of 'Hundis', which were bills of exchange that allowed merchants to transfer money across long distances without the risk of carrying physical metal.

149. (C) Heavy import of manufactured textiles from Europe
During the Mughal period, India enjoyed a highly favorable balance of trade, exporting massive quantities of fine textiles and spices while importing vast amounts of precious metals. The idea of India importing heavy amounts of manufactured textiles from Europe is incorrect for this period; in fact, Indian textiles dominated the European markets. It was only much later that this pattern reversed.

150. (A) 1, 2, 3, 4
The decline of the Mughal Empire resulted from a combination of factors. Internal Jagirdari crisis and agrarian distress weakened the administrative foundation. Aurangzeb's prolonged wars in the Deccan exhausted state resources. Externally, the invasion of Nadir Shah shattered imperial prestige, while the rise of the Marathas and Sikhs challenged Mughal authority. The empire notably failed to industrialize, which further disadvantaged it.

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marble. This created vibrant, permanent floral and geometric designs that added a jewel-like quality to grand monuments.

134. (B) Use of flowing water channels and fountains
Mughal gardens, or 'Baghs', are famous for their rigid geometric symmetry and the 'Charbagh' layout, which divides the space into four quadrants by water channels. These gardens were designed to symbolize paradise and featured enclosed walls, pavilions, and flowing water. The idea of a total absence of symmetry is incorrect, as order and proportion were the most essential principles.

135. (A) P-3, Q-1, R-4, S-2
Akbar built the massive Buland Darwaza to commemorate his victory in Gujarat. Shah Jahan was the architect of the grand Red Fort in Delhi. Nur Jahan commissioned the delicate Tomb of Itimad-ud-Daulah for her father. Aurangzeb built the Bibi Ka Maqbara in Aurangabad, which is often called the "Poor Man's Taj" due to its similar but less grand design.

136. (A) Fatehpur Sikri is his most famous architectural project, heavily utilizing red sandstone.
Akbar's architectural legacy is most prominently seen in the planned city of Fatehpur Sikri. He favored the use of red sandstone and incorporated diverse motifs from both Islamic and indigenous Indian styles. This eclectic approach reflected his broader political philosophy of integration. While he laid the groundwork for the later use of marble, his most iconic projects are red sandstone.

137. (C) Shalimar Bagh - Hyderabad
The famous Shalimar Bagh was not built in Hyderabad; it is a renowned Mughal garden located in Srinagar, Kashmir, commissioned by Emperor Jahangir. Another famous garden of the same name exists in Lahore. These gardens represent the Mughal love for nature and their ability to transform beautiful landscapes into structured, paradisiacal retreats through the clever use of water and symmetry.

138. (A) It allowed the exterior dome to be highly elevated for grandeur while maintaining proportional ceiling height inside.
The double dome was a brilliant structural innovation used in major Mughal tombs like Humayun's Tomb and the Taj Mahal. It consists of an outer shell that provides a tall, imposing profile to the building's exterior and an inner shell that keeps the ceiling of the main chamber at a comfortable, aesthetically pleasing height for visitors inside, ensuring total harmony.

139. (D) Itimad-ud-Daulah's Tomb - First major use of white marble and Pietra Dura
The Tomb of Itimad-ud-Daulah, built by Nur Jahan, represents a critical transition in Mughal architecture. It was the first major structure to be built entirely of white marble and to extensively feature the 'Pietra Dura' technique. This delicate style served as a precursor to the monumental and refined marble architecture that reached its absolute zenith during the reign of Shah Jahan.

140. (A) 2, 4, 1, 3
The architectural timeline begins with Humayun's Tomb, built in the early years of Akbar's reign. This was followed by the construction of the Buland Darwaza at the end of the sixteenth century. The Taj Mahal was completed in the mid-seventeenth century during Shah Jahan's rule. Finally, the Badshahi Mosque in Lahore was built by Aurangzeb in the late seventeenth century.

141. (C) Zenith of portraiture, flora, fauna, and naturalistic realism
Jahangir was a passionate connoisseur of art, and under his patronage, Mughal painting reached its highest level of refinement. Moving away from large-scale manuscript illustrations, artists focused on individual portraits and stunningly naturalistic depictions of birds, animals, and flowers. The use of fine lines and a sophisticated color palette created a level of realism that was unprecedented in Indian art.

142. (D) Royal workshops where artisans produced luxury goods, textiles, and manuscripts for the court
A 'Karkhana' was a royal workshop or manufactory maintained by the Mughal state. These centers employed the most skilled artisans

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125. (A) 1, 2, 3, 4
'Fatawa-i-Alamgiri' was a monumental project commissioned by Aurangzeb to provide a definitive legal code for the empire. A team of scholars compiled this comprehensive digest of Hanafi Fiqh in Arabic. It was intended to serve as a standard reference for judges (Qazis) across India. Notably, this period also saw the reimposition of the Jizya tax, a separate policy.

126. (D) The underlying rationality and philosophical foundations of Islamic laws (Sharia) and traditions
In 'Hujjat Allah al-Baligha', Shah Waliullah presents a sophisticated philosophical defense of Islamic traditions and laws. He argues that religious commands are not arbitrary but are based on a profound understanding of human nature and social welfare. This work is considered a masterpiece of Islamic thought, as it bridges the gap between traditional revelation and human reason in the eighteenth century.

127. (A) Universal peace, tolerance, and peaceful coexistence among all religions
'Sulh-i-Kul' was the cornerstone of Akbar's imperial ideology, meaning "universal peace" or "absolute peace." It advocated for the equal protection and tolerance of all religious communities within the empire. This policy allowed the Mughals to integrate various groups, especially the Rajputs, into the ruling elite, creating a stable and inclusive state that transcended the narrow confines of any faith.

128. (B) A standardized madrasa curriculum developed by Mulla Nizamuddin Sihalvi balancing rational (Ma'qulat) and traditional (Manqulat) sciences
The 'Dars-i-Nizami' was an influential educational curriculum developed by Mulla Nizamuddin in the mid-eighteenth century. It moved away from a purely traditional focus by giving significant weight to rational sciences like logic, philosophy, and mathematics. This balanced approach aimed to produce graduates who were not only religious scholars but also intellectually equipped for roles in the administration and judiciary.

129. (B) The medium of instruction for higher education was strictly Hindi.
In the Mughal Empire, Persian was the official language of the court, administration, and higher education. It served as a common medium for both Hindu and Muslim elites. While local languages and Sanskrit continued to flourish, they were not the languages used in the official educational institutions like madaris. The study of Persian was essential for anyone seeking a government career.

130. (A) Both A and R are true and R is the correct explanation of A.
Shah Waliullah's decision to translate the Quran into Persian was highly controversial but revolutionary. At the time, the orthodox Ulema believed that the scripture should only be read in its original Arabic. By providing a Persian version, Waliullah made the divine message accessible to the literate population of India, empowering individuals to understand the text directly without the absolute mediation.

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131. (C) The double dome and the use of Pietra Dura
Mughal architecture reached its peak by incorporating and perfecting sophisticated features like the double dome and 'Pietra Dura'. The double dome allowed for grand exterior height while keeping interior proportions balanced. 'Pietra Dura', the art of inlaying semi-precious stones into marble, added exquisite detail to monuments. These elements, combined with the use of white marble, created a distinct imperial style.

132. (C) Statement I is correct but Statement II is incorrect
The Taj Mahal is universally admired as the masterpiece of Mughal architecture, seamlessly blending Persian, Indian, and Islamic influences. However, it was not built by Jahangir. It was commissioned by Emperor Shah Jahan as a mausoleum for his beloved wife, Mumtaz Mahal. Completed in the mid-seventeenth century, it remains a symbol of both architectural perfection and enduring devotion.

133. (C) A decorative art involving the inlay of semi-precious stones into marble
'Pietra Dura' is a decorative technique that became a hallmark of the high Mughal style, particularly during the reign of Shah Jahan. It involves the meticulous process of cutting and fitting highly polished, colored semi-precious stones into precisely carved patterns in white

151. (D) Battle of Plassey
The Battle of Plassey, fought in 1757, is considered the foundational event of the British Empire in India. By defeating the Nawab of Bengal, the British East India Company transitioned from a mere commercial entity to a significant political power. This victory gave the British control over the wealthy province of Bengal, providing them with the necessary financial resources for expansion.

152. (A) Both Statement I and Statement II are correct
The Battle of Plassey was a conflict between the forces of Nawab Siraj-ud-Daulah and the British East India Company led by Robert Clive. Despite having a much larger army, the Nawab was defeated because his primary commander, Mir Jafar, had made a secret deal with the British and refused to fight. This act of betrayal ensured a quick victory.

153. (C) It gave the British legal authority to collect revenues from Bengal, Bihar, and Orissa.
In 1765, following the Battle of Buxar, the Mughal Emperor granted the British East India Company the 'Diwani' rights for Bengal, Bihar, and Orissa. This was a revolutionary change as it gave the Company legal authority to collect land revenue from these vast provinces. This wealth transformed the Company into a sovereign power, allowing them to fund their private trade.

154. (A) The British attempt to forcibly convert the Nawab to Christianity
The tensions leading to the Battle of Plassey were primarily political and economic rather than religious. The conflict was fueled by the British misuse of trade privileges (Dastaks), the unauthorized fortification of Calcutta, and the Nawab's subsequent attack on the city. There is no historical evidence that the British attempted to forcibly convert Siraj-ud-Daulah to Christianity as a cause for war.

155. (A) Both A and R are true and R is the correct explanation of A.
The Dual System of Government in Bengal was a highly exploitative arrangement. The British East India Company held the real power and the right to collect revenue (Diwani) but had no responsibility for administration. Conversely, the Nawab was responsible for governing the people but had no financial resources (Nizamat). This lack of accountability led to widespread corruption and suffering.

156. (B) The Doctrine of Lapse was formulated and heavily used by Lord Dalhousie.
Lord Dalhousie, the Governor-General in the mid-nineteenth century, aggressively used the 'Doctrine of Lapse' to annex several Indian princely states like Satara and Jhansi. Under this policy, any state without a natural male heir was taken over by the British. Other expansionist tools included the 'Subsidiary Alliance', which was actually introduced by Lord Wellesley, not Cornwallis, during his tenure.

157. (C) Dual Government in Bengal - Lord William Bentinck
The Dual Government in Bengal was established by Robert Clive in 1765 and was later abolished by Warren Hastings in 1772. Lord William Bentinck is known for his social reforms in the 1830s, not for this administrative system. Other pairs are correct: Cornwallis introduced the Permanent Settlement, Wellesley the Subsidiary Alliance, and Dalhousie the controversial Doctrine of Lapse.

158. (D) De-industrialization and the destruction of the traditional textile industry due to one-way free trade and machine-made imports
British colonial policies led to the catastrophic 'de-industrialization' of India. By imposing high duties on Indian textiles in Britain while allowing British machine-made goods to enter India almost duty-free, the traditional artisanal industry was systematically destroyed. This forced millions of weavers and craftsmen out of work, making India a mere exporter of raw materials and a market for finished goods.

159. (A) Mir Qasim - Defeated at the Battle of Buxar
Mir Qasim was the Nawab of Bengal who attempted to assert his independence from British influence. He formed an alliance with the Mughal Emperor and the Nawab of Awadh but was defeated by the British at the Battle of Buxar in 1764. Unlike Plassey, this was a clear military victory that firmly established British political dominance over northern India.

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107. (D) Sadr-us-Sudur - Head of Naval Forces
The Sadr-us-Sudur was not the head of the naval forces; instead, he was the chief official responsible for religious matters, charities, and judicial appointments. The Mughals did not have a specialized naval department comparable to their land-based military structure. In contrast, the Diwan-i-Ala managed finances, the Mir Bakhshi led the military administration, and the Faujdar governed the districts.

108. (B) It led to the financial drain and over-extension of the empire, contributing to its decline.
Aurangzeb spent the last twenty-five years of his reign campaigning in the Deccan. While he succeeded in annexing Bijapur and Golconda, the prolonged conflict led to a massive drain on the imperial treasury and exhausted the military. This over-extension weakened the central administration, allowed regional powers like the Marathas to rise, and significantly contributed to the empire's eventual decline.

109. (C) Nasaq - A rough calculation of revenue based on past records
The Mughal land revenue system employed various methods of assessment. 'Nasaq' involved a rough calculation of the revenue based on previous years' records without a fresh survey. In contrast, 'Batai' was the actual division of the harvest, and 'Kankut' was the estimation of the yield while the crop was still standing. These diverse methods allowed for flexibility in regions.

110. (A) 2, 5, 4, 1, 3
The great Mughals followed a clear line of succession. Babur founded the empire, followed by his son Humayun. After a brief interruption, Akbar consolidated the state. He was succeeded by Jahangir, then Shah Jahan, and finally Aurangzeb. This sequence represents the period of the empire's maximum expansion and cultural achievement before the subsequent era of its gradual decline.

111. (A) A syncretic ethical code or spiritual brotherhood focused on loyalty to the emperor
'Din-i-Ilahi' was not a formal religion with a priesthood or scripture, but rather a syncretic ethical code promoted by Akbar. It emphasized moral virtues like piety, prudence, and kindness, while focusing on absolute loyalty to the emperor. By drawing elements from various faiths, Akbar sought to create a unified elite loyal to the crown, transcending the communal divisions.

112. (B) Crown lands whose revenue went directly to the central treasury
In the Mughal system, 'Khalisa' referred to the lands and territories whose revenue was directly managed by the central government. This income was used to pay the emperor's personal staff, maintain the royal household, and fund the central army. Unlike 'Jagir' lands, which were assigned to nobles as salary, the Khalisa provided the state with a steady source of cash.

113. (B) Jagirdars had absolute ownership and hereditary rights over the assigned land.
Jagirdars did not have absolute ownership or hereditary rights over the land assigned to them. A Jagir was merely a temporary right to collect the state's share of the revenue from a specific area as a salary for service. To prevent nobles from becoming too powerful or locally entrenched, the Mughal state frequently transferred Jagirdars from one region to another.

114. (A) It made Akbar the supreme arbiter in religious disputes, curtailing the power of the orthodox Ulema.
The 'Mahzar' or Infallibility Decree of 1579 was a bold political move by Akbar. It declared that if there was a disagreement among the Ulema regarding Islamic law, the Emperor's decision would be final, provided it was consistent with the Quran. This effectively placed Akbar above the religious scholars in judicial matters, significantly centralizing his authority and power.

115. (A) P-3, Q-1, R-4, S-2
In the Mansabdari system, 'Zat' determined an officer's personal rank and salary, while 'Sawar' fixed the number of cavalrymen they had to maintain. 'Madad-i-Ma'ash' were tax-free land grants given to scholars and saints for their maintenance. The 'Qanungo' was an important local official responsible for maintaining detailed revenue records at the pargana or district level for the state.

116. (D) Sheikh Ahmad Sirhindi
Sheikh Ahmad Sirhindi was a prominent Naqshbandi Sufi who believed he was the

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rebellion into a significant national challenge to British sovereignty.

169. (C) Raja Ram Mohan Roy
Raja Ram Mohan Roy was a great social reformer of the early nineteenth century but passed away in 1833, long before the 1857 revolt. The uprising was led by figures like Nana Sahib in Kanpur, Rani Lakshmibai in Jhansi, and Begum Hazrat Mahal in Lucknow. These leaders represented the traditional political elite who had been displaced by the British policies.

170. (D) 1, 2, 3, and 4
The 1857 revolt had multiple prominent centers across northern India. Nana Sahib led the struggle in Kanpur, while Begum Hazrat Mahal stood against the British in Lucknow. In Bihar, the elderly zamindar Kunwar Singh displayed remarkable military skill, and Khan Bahadur Khan organized the resistance in Bareilly. These regional leaders coordinated their efforts to challenge the British administration simultaneously.

171. (D) The Government of India Act 1858 transferred the administration of India from the Company to the British Crown.
The most significant legal consequence of the 1857 revolt was the end of the East India Company's rule. Under the Government of India Act 1858, the administration of India was transferred directly to the British Crown. This change replaced the Company's Board of Control with a Secretary of State for India, and the Governor-General was given the title of 'Viceroy'.

172. (B) Lord Dalhousie - Lucknow
Lord Dalhousie was not involved in suppressing the 1857 revolt; he had already left India in 1856. The actual military commander responsible for the final recapture of Lucknow was Sir Colin Campbell. Other commanders include John Nicholson, who was instrumental in the siege of Delhi, and Sir Hugh Rose, who led the British forces against Rani Lakshmibai during intense fighting.

173. (C) The British deeply distrusted the Muslims, initially blaming them for the uprising, and reorganized the army on caste and regional lines.
After 1857, the British developed a deep-seated distrust toward the Indian population, particularly Muslims, whom they initially held responsible for the uprising. Consequently, the British reorganized the army by reducing the number of Indian soldiers and ensuring recruitment from diverse regions and castes. This "divide and rule" strategy aimed to prevent any future united front against colonial authority.

174. (D) Fazl-e-Haq Khairabadi - Issued a fatwa declaring jihad against the British
Many Muslim religious scholars played a key role in the 1857 revolt by providing moral and religious justification for the struggle. Fazl-e-Haq Khairabadi famously issued a fatwa declaring jihad against the British, for which he was eventually exiled. In contrast, Sir Syed Ahmed Khan remained loyal to the British during the crisis, and Bahadur Shah Zafar was a symbolic figurehead.

175. (A) 1, 2, 4
The Queen's Proclamation was designed to pacify the Indian people after the trauma of the revolt. It promised to stop further territorial annexations, respect the traditional rights and religious beliefs of Indians, and provide equal opportunities for all in government service. However, it did not grant independence or abolish the office of the Viceroy; instead, it formalized the Crown's control.

176. (B) The unjust annexation of Awadh in 1856 on grounds of misgovernance, which deeply affected the taluqdars, peasants, and sepoys
Awadh became the heart of the 1857 revolt due to deep-seated resentment over its annexation by the British in 1856. This action displaced the traditional taluqdars, impoverished the peasantry through high taxes, and deeply offended the sepoys, many of whom were recruited from this region. This widespread grievance turned the uprising in Awadh into a genuine popular war against administration.

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mainstream freedom struggle. They represented the ideal of composite nationalism and worked alongside Gandhi and Nehru. Sir Syed Ahmed Khan, while a great reformer, belonged to a different era and political context altogether.

246. (B) Surayya Tyabji
While Pingali Venkayya is often credited with the earlier versions of the flag, the final design of the Indian National Flag that was adopted in 1947 was significantly influenced by Surayya Tyabji. She was an artist and the wife of Badruddin Tyabji, a prominent civil servant. Her contribution to creating one of the most important symbols of independent India is historical.

247. (A) Both Statement I and Statement II are correct
The Indian Independence Act of 1947 was the final legal step that ended nearly two centuries of British rule in India. Passed by the British Parliament, it formally created the two separate and independent dominions of India and Pakistan. The act also declared the end of British paramountcy over the hundreds of princely states, leaving them legally free to join either.

248. (A) To reconcile the Muslim community with modern Western scientific education and British administration while maintaining Islamic identity
The Aligarh Movement, led by Sir Syed Ahmed Khan, aimed to modernize the Indian Muslim community through the adoption of Western scientific education. Sir Syed believed that Muslims needed to move beyond traditional learning and cooperate with the British administration to regain their standing. The movement centered on the establishment of the M.A.O. College, which eventually became the Aligarh Muslim University.

249. (C) The success of the Khudai Khidmatgars (Congress allies) in the Muslim-majority North-West Frontier Province
In the 1946 elections, which saw extreme communal polarization in most parts of India, the North-West Frontier Province was a major exception. In this Muslim-majority province, the Khudai Khidmatgars, who were staunch allies of the Indian National Congress, won a clear victory over the Muslim League. This result highlighted the persistent strength of non-violent, composite nationalism in that specific region.

250. (A) 1, 2, 3, 5
From the early nineteenth century, various Muslim-led movements challenged British authority. These included the militant Tariqah-i-Muhammadiyah, the agrarian-based Faraizi movement in Bengal, and the widespread Mappila uprising in Malabar. The Deoband School also played a critical role by issuing fatwas against British rule. In contrast, the Aligarh Movement generally preferred a more cooperative approach toward the colonial government during the period.

251. (B) Through maritime trade networks
Early Islamic entry into southwestern India occurred primarily through peaceful interactions rather than military force. Arab traders, maintaining long-established commercial ties with coastal communities, served as the primary messengers of the faith. These maritime networks allowed for the gradual integration of Islamic practices into the local socio-economic fabric, supported by the patronage of regional Kerala rulers and leaders.

252. (A) They acted as the primary conduits for introducing the new faith.
Merchant communities from Arabia were instrumental in the religious transformation of the Kerala coast. Before Islam became institutionalized, these traders had deep-seated commercial relationships with indigenous populations. Through their frequent voyages and subsequent settlements, they functioned as effective conduits for the religion, facilitating a unique cultural synthesis within the existing local socio-economic and religious structures of the southwestern region.

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253. (C) To ensure trade and economic interdependence
Rulers in southwestern India welcomed foreign merchants to foster a prosperous commercial environment. By providing protection and patronage, these leaders secured stable trade routes and economic growth for their territories. This climate of mutual respect and interdependence allowed early Muslim communities to settle peacefully, integrating into

Muslims. Maulana Abul Kalam Azad used his journal 'Al-Hilal' to promote anti-colonial sentiments. Khan Abdul Ghaffar Khan founded the 'Khudai Khidmatgar' movement, also known as the Red Shirts, practicing non-violence in the North-West.

186. (A) It represented an unprecedented peak of Hindu-Muslim unity against British imperialism.
The alliance between the Khilafat and Non-Cooperation movements marked a unique and powerful moment in the Indian freedom struggle. By linking a religious concern of Muslims with the national demand for self-rule, Gandhi succeeded in creating a mass movement. This period saw Hindus and Muslims protesting together on an scale, presenting a formidable united front that temporarily shook British imperial authority.

187. (D) Harijan - Sir Syed Ahmed Khan
'Harijan' was a famous weekly journal founded by Mahatma Gandhi in the 1930s to campaign against untouchability and promote social reform. Sir Syed Ahmed Khan's most famous publication was 'Tahzib-ul-Akhlaq', which focused on educational and social modernization for Muslims. Other pairs are correct: Maulana Muhammad Ali edited 'Comrade', Maulana Azad published 'Al-Hilal', and Zafar Ali Khan edited 'Zamindar'.

188. (B) Gandhi abruptly called off the Non-Cooperation Movement due to the violence.
In February 1922, a violent incident occurred at Chauri Chaura where a mob set fire to a police station, killing several policemen. Deeply disturbed by this departure from non-violence, Mahatma Gandhi decided to abruptly call off the Non-Cooperation Movement. This decision was controversial among other nationalist leaders but reflected Gandhi's absolute commitment to his principles, even at the cost of momentum.

189. (C) Hakim Ajmal Khan - Prominent leader who supported the Hindu-Muslim alliance
Hakim Ajmal Khan was a prominent physician and a key leader who worked tirelessly to maintain the alliance between the Congress and the Khilafat Committee. In contrast, Muhammad Ali Jinnah was initially skeptical of the mass mobilization based on religious issues. Mustafa Kemal Ataturk was the Turkish leader who actually abolished the Caliphate, thereby ending the primary cause of the movement.

190. (A) 2, 4, 3, 1
The sequence of events begins with the Jallianwala Bagh Massacre in 1919, which fueled national anger. This was followed by the launch of the Khilafat and Non-Cooperation movements in 1920. The Chauri Chaura incident in 1922 led to the suspension of the protests. Finally, the movement lost its primary religious focus in 1924 when Ataturk formally abolished the Ottoman Caliphate.

191. (A) A non-violent anti-colonial movement led by Khan Abdul Ghaffar Khan in the North-West Frontier Province
The 'Khudai Khidmatgar' was a remarkable social and political movement founded by Khan Abdul Ghaffar Khan among the Pashtuns. Although the region had a history of tribal warfare, Ghaffar Khan successfully trained his followers in the principles of absolute non-violence. They wore distinctive red shirts and became staunch allies of the Indian National Congress, playing a crucial role against British.

192. (B) A disastrous mass migration of Indian Muslims to Afghanistan, believing India was 'Dar-ul-Harb' (Land of War)
During the height of the Khilafat Movement, some religious leaders declared India to be 'Dar-ul-Harb' under British rule and urged Muslims to migrate. This led to the tragic 'Hijrat' movement, where thousands of Indian Muslims sold their property and traveled to Afghanistan. However, the Afghan government eventually refused them entry, leaving the migrants in a state of extreme poverty and desperation.

193. (B) It remained completely non-violent and peaceful throughout its duration.
The Mappila Rebellion of 1921 was not a non-violent movement; it involved significant armed conflict. While it began with grievances against British authorities and oppressive local landlords, it unfortunately took a communal turn in many areas, leading to widespread violence. The British responded with extreme brutality to crush the uprising, which remains one of the most debated episodes of history.

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194. (A) He organized the 'Reshmi Rumal Tehrik' (Silk Letter Movement) aiming to overthrow British rule with foreign help.
Maulana Mahmud Hasan, the head of the Deoband madrasa, was a staunch anti-colonialist. During World War I, he organized the clandestine 'Silk Letter Movement' to seek support from Ottoman Turkey and other powers to liberate India from British rule. His efforts demonstrated the deep involvement of traditional religious scholars in the revolutionary struggle for independence, far removed from the loyalist positions.

195. (A) 1 and 2
The Jamiat Ulema-e-Hind and the Majlis-e-Ahrar-ul-Islam were prominent Muslim organizations that consistently supported the Indian National Congress. They strongly opposed the Two-Nation Theory and the demand for a separate Pakistan, advocating instead for a united, independent India through composite nationalism. These groups represented a significant section of the Muslim leadership that remained committed to a shared Indian identity.

196. (D) Maulana Mahmud Hasan and Hakim Ajmal Khan (along with others)
Jamia Millia Islamia was founded in 1920 as a direct result of the Non-Cooperation and Khilafat movements. Leaders like Maulana Mahmud Hasan and Hakim Ajmal Khan established the institution to provide nationalistic education free from British influence. It was designed as an alternative to Aligarh Muslim University and became a major center for the promotion of composite Indian culture.

197. (A) Both Statement I and Statement II are correct
The Jamiat Ulema-e-Hind played a crucial role in providing a religious justification for the nationalist struggle. They argued that Muslims could and should live in a common nation with Hindus to fight their shared enemy, British imperialism. By invoking the precedent of the Prophet's Covenant of Medina, they formulated a theological basis for composite nationalism, which remained their core political ideology.

198. (B) Awakening the political consciousness of Muslims and urging them to join the freedom struggle against imperialism
Maulana Abul Kalam Azad used his Urdu journal 'Al-Hilal' to radically change the political direction of Indian Muslims. He criticized the loyalist policies of the earlier generation and urged Muslims to join hands with their Hindu compatriots in the struggle for freedom. His powerful writing and use of religious imagery to promote anti-imperialist sentiments made 'Al-Hilal' immensely popular nationwide.

199. (D) Complete support from Muhammad Ali Jinnah, who enthusiastically led the mass protests
While the Non-Cooperation Movement saw massive Muslim participation, Muhammad Ali Jinnah was a notable exception. He was a constitutionalist who strongly disagreed with Gandhi's methods of mass agitation and the use of religious issues like the Khilafat for political ends. Jinnah eventually resigned from the Indian National Congress in 1920, marking a significant turning point in his illustrious political career.

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200. (B) 2, 3, 4
The formation of Jamia Millia Islamia (1920), the Karachi trial of the Ali Brothers (1921), and the final abolition of the Caliphate by Turkey (1924) are all central to the Khilafat-Non-Cooperation era. The Silk Letter Movement occurred earlier during World War I, and the Lahore Resolution was a later event in 1940. These middle events highlight the peak of mass mobilization.

201. (C) Maulana Abul Kalam Azad
Maulana Abul Kalam Azad was one of the most prominent leaders of the Indian National Congress. He served as the party's president during the critical years of 1940 to 1946, encompassing the period of the Quit India Movement and the subsequent negotiations for independence. As a staunch advocate for a united India, he remained a powerful voice against communalism and partition.

202. (C) Statement I is incorrect but Statement II is correct
The Khilafat Movement did not end because of British military action in Turkey. Instead, it collapsed because the Turkish people themselves, led by Mustafa Kemal Ataturk, chose to modernize

their nation. In 1924, Ataturk formally abolished the institution of the Caliphate, which was the very cause the movement was fighting for. This internal Turkish decision effectively rendered the Indian struggle redundant.

203. (D) Its scholars strongly opposed British imperialism and actively participated in nationalist movements.
The Darul Uloom Deoband, established in 1866, became a major center for anti-colonial thought. Its scholars believed that British rule was a threat to both the religion and the political freedom of Indians. Consequently, they actively participated in various nationalist movements and allied with the Indian National Congress. This tradition of political activism was a significant force in mobilizing the Muslim masses.

204. (B) The successful passing of a joint constitution acceptable to all parties in 1928
The period after 1922 was marked by a tragic decline in Hindu-Muslim unity. This was caused by the suspension of the Non-Cooperation Movement, the abolition of the Caliphate, and the rise of communal organizations on both sides. The Nehru Report of 1928, rather than being a success, actually failed to reach a consensus between the Congress and the Muslim League.

205. (A) Both A and R are true and R is the correct explanation of A.
Even though the Khilafat Movement failed to save the Caliphate, it remains highly significant in modern Indian history. It was the first time that a religious issue was used to mobilize the Muslim masses on a national scale in support of the freedom struggle. This movement bridged the divide between the elite and the masses and created unprecedented cooperation in politics.

206. (D) It refers to the death of nearly 70 Mappila prisoners due to suffocation in a closed railway freight wagon.
The 'Wagon Tragedy' of November 1921 is one of the most horrific incidents of British colonial brutality in India. Following the suppression of the Mappila rebellion, nearly 100 prisoners were crammed into a windowless railway freight wagon to be transported to jail. By the time the wagon reached its destination, almost 70 prisoners had died from suffocation, sparking widespread national outrage.

207. (A) Syed Ahmad Barelvi - Leader of the Khilafat Movement in 1920
Syed Ahmad Barelvi was a leader of an early nineteenth-century revivalist and militant movement who died in 1831, long before the Khilafat Movement began. The Khilafat Movement was led by the Ali Brothers and other twentieth-century figures. In contrast, Dr. M.A. Ansari was a major Congress leader, Ashfaqulla Khan was a famous revolutionary martyr, and Khan Abdul Ghaffar Khan was the 'Frontier Gandhi'.

208. (B) It legitimized the use of religious symbols and identity in mass political mobilization.
A significant long-term consequence of the Khilafat Movement was the entry of religious identity and symbols into the mainstream of Indian mass politics. While it successfully mobilized millions, it also established a precedent for political participation based on communal lines. This shift contributed to the subsequent rise of religious nationalism on both sides, which eventually made maintaining a unified nationalist front challenging.

209. (B) Jamiat Ulema-e-Hind - Supported composite nationalism
The Jamiat Ulema-e-Hind remained a steadfast supporter of the idea that India was a single nation composed of different religious groups. They believed that Hindus and Muslims should work together for common political goals. On the other hand, the Muslim League eventually moved toward separatism, and the Hindu Mahasabha often opposed the specific demands of the Khilafat Committee during the political struggle.

210. (A) 1, 2, 3, 4
The historical timeline begins with Nawab Siraj-ud-Daulah's resistance in the mid-eighteenth century, followed by Tipu Sultan's wars at the end of that century. Begum Hazrat Mahal was a central figure in the 1857 uprising. Finally, the Ali Brothers emerged as leaders during the Khilafat and Non-Cooperation movements in the early twentieth century. This sequence maps the long history of resistance.

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228. (D) The ideological assertion that Hindus and Muslims in India constituted two distinct nations, thus requiring separate sovereign states
The 'Two-Nation Theory' was the ideological foundation for the demand for Pakistan. It asserted that Hindus and Muslims in India were not just two religious groups but two distinct nations with different cultures, histories, and social values. This theory claimed that these two nations could not coexist peacefully within a single state and therefore required their own sovereign territories for protection.

229. (C) Muslim women were entirely absent from public protests and politics due to strict purdah restrictions enforced by all leaders.
It is historically incorrect to claim that Muslim women were absent from the freedom struggle. Many women, such as Bi Amma and Begum Hazrat Mahal, actively participated in protests and leadership roles. Despite social restrictions, they campaigned for the Khilafat and Non-Cooperation movements and even joined the INA. Their involvement was a significant aspect of the broad-based resistance against British rule.

230. (A) Both A and R are true and R is the correct explanation of A.
In 1939, the Congress ministries that had been governing various provinces since 1937 decided to resign in mass protest. The British government had unilaterally declared India's participation in World War II without consulting any Indian political leaders. This act was seen as a major insult to Indian sovereignty and democratic principles, leading the Congress to withdraw from provincial administrations entirely.

231. (D) Lord Linlithgow
The 'August Offer' was made in 1940 by the Viceroy, Lord Linlithgow, during the early years of World War II. It was a British attempt to win Indian support for the war by promising 'Dominion Status' after the conflict and the expansion of the Viceroy's executive council. However, both the Indian National Congress and the Muslim League rejected the offer.

232. (A) Both Statement I and Statement II are correct
The Indian National Army, led by Subhas Chandra Bose, was a truly secular and nationalistic force with significant representation from all communities. Many high-ranking officers were Muslims who fought bravely for India's independence. After the war, Shah Nawaz Khan was one of the three prominent INA commanders tried by the British at the Red Fort, which triggered massive nationwide protests.

233. (C) It formalized the demand for independent states for Muslims in the north-western and eastern zones of India.
The Lahore Resolution of 1940, often called the 'Pakistan Resolution', is a pivotal document in South Asian history. It was the first time the All India Muslim League officially declared that no constitutional plan would be acceptable to Muslims unless it provided for independent and sovereign states in the Muslim-majority areas. This resolution fundamentally shifted the League's goal toward separate nationhood.

234. (A) The establishment of a unified federal center for the entire subcontinent
The Mountbatten Plan of June 1947 was the final blueprint for British withdrawal. It did not establish a unified center; instead, it provided for the partition of the subcontinent into two separate dominions, India and Pakistan. This plan also necessitated the division of Punjab and Bengal and gave princely states the choice to join either country at the time of independence.

235. (A) P-3, Q-4, R-2, S-1
The Quit India Movement was launched in 1942. The Red Fort trials of the INA officers took place in late 1945. The Cabinet Mission arrived in India in March 1946 to discuss the transfer of power. Finally, the Interim Government of India, headed by Jawaharlal Nehru and including members of the Muslim League, was formally sworn in during September 1946.

236. (B) He vehemently opposed partition, warning that it would lead to immense violence and weaken Muslims in the subcontinent.
Maulana Abul Kalam Azad remained a staunch and vocal opponent of the partition of India until the very end. He believed that the creation of Pakistan would not solve the problems of Muslims but would instead divide and weaken them in the subcontinent. He argued for a united India with strong provincial autonomy, warning that partition would lead to communal violence.

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from Bombay, reforms in the frontier provinces, and guaranteed representation at the center. These proposals actually aimed to strengthen the Muslim political position and did not suggest the abolishment of League.

220. (A) 1, 2, 4
The Partition of Bengal in 1905 was a controversial administrative and political move by Lord Curzon. It created a new province of East Bengal and Assam where Muslims were the majority. This decision was met with massive opposition from the Indian National Congress. Due to intense public pressure and widespread unrest, the partition was eventually annulled by the British government in 1911.

221. (C) It marked a rare political agreement between the Indian National Congress and the Muslim League.
The Lucknow Pact of 1916 was a landmark agreement in the history of the Indian freedom struggle. For the first time, the Indian National Congress and the Muslim League reached a consensus on a joint constitutional scheme. Under this pact, the Congress accepted the principle of separate electorates for Muslims, and both parties agreed to work together to demand greater self-government.

222. (D) Chauri Chaura - 1925
The Chauri Chaura incident, which led to the suspension of the Non-Cooperation Movement, actually occurred in February 1922, not 1925. Other historical milestones are correctly matched: the Lucknow Pact was signed in 1916, the tragic Jallianwala Bagh massacre took place in 1919, and the controversial partition of Bengal was formally annulled in 1911 during the visit of King George.

223. (A) It deepened the rift between the Congress and the League, leading Jinnah to formulate his "Fourteen Points".
The Nehru Report of 1928, which proposed a constitutional framework for India, was rejected by Jinnah because it did not include the safeguards and amendments he demanded. This failure was a major turning point that significantly deepened the mistrust between the two parties. In response, Jinnah formulated his famous 'Fourteen Points', which clearly outlined the League's minimum conditions for settlement.

224. (B) Nehru Report - Rejected separate electorates in favor of joint electorates with reserved seats
The Nehru Report, drafted by Motilal Nehru, was a significant attempt to create an indigenous constitution. It famously advocated for joint electorates with reserved seats for minorities instead of the separate electorates that the Muslim League favored. Jinnah's 'Fourteen Points' was a direct counter-proposal. The 'Communal Award' was issued by the British Prime Minister, not Mahatma Gandhi, in 1932.

225. (B) 2, 3, 4
The 1946 Cabinet Mission Plan was a final attempt to keep India united. It proposed a decentralized structure where the central government only managed defense, foreign affairs, and communications. Provinces were grouped into three sections to provide regional autonomy. Although both the Congress and the League initially accepted the plan, they interpreted it differently, eventually leading to its total failure.

226. (A) The Great Calcutta Killings, triggering widespread communal riots across the country
'Direct Action Day' was called by the Muslim League in August 1946 to press its demand for Pakistan. This event unfortunately triggered horrific communal violence in Calcutta, known as the 'Great Calcutta Killings'. The riots quickly spread to other parts of India, creating a climate of fear and hatred that made a peaceful, united settlement increasingly impossible for the leaders.

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227. (C) A militant nationalist Muslim organization in the 1930s that opposed the Muslim League and supported the Congress
The Majlis-e-Ahrar-ul-Islam was a radical and vocal Muslim political organization founded in the 1930s. Its members were known for their militant anti-colonial stance and their strong opposition to the British. The Ahrars generally supported the Indian National Congress and rejected the Muslim League's separatist politics. They represented a significant section of the urban middle class committed to a united India.

211. (C) A clandestine attempt by Deobandi scholars to forge an alliance with Ottoman Turkey and Germany against the British
The 'Reshmi Rumal Tehrik', or Silk Letter Movement, was a secret plan organized by Deobandi leaders during World War I. They wrote letters on pieces of silk cloth to seek military and political help from Ottoman Turkey and Afghanistan to overthrow British rule in India. Although the plot was discovered by intelligence, it remains a testament to the revolutionary ambitions of scholars.

212. (D) The idea that all religious communities in India share a common territorial and political nationhood against colonial rule
'Muttahida Qaumiyat', or composite nationalism, was the political theory that India belonged to all its inhabitants regardless of their religion. Maulana Husain Ahmad Madani argued that a "nation" is defined by a shared territory and political interests rather than a shared faith. This ideology was the foundation of the alliance between nationalist Muslims and the Indian National Congress against British rule.

213. (C) He strongly supported the partition of India.
Khan Abdul Ghaffar Khan was a lifelong opponent of the partition of India. He felt deeply betrayed when the Congress leaders eventually accepted the partition plan, famously remarking that his people had been "thrown to the wolves." Throughout his life, both before and after 1947, he remained committed to the ideals of non-violence and the welfare of the Pashtun people in India.

214. (B) It demonstrated the active participation of Muslim youth in the armed revolutionary struggle against British rule.
The Kakori train robbery of 1925 was a major event in the history of Indian revolutionary nationalism. It notably included Ashfaqulla Khan, who along with Ram Prasad Bismil, became a symbol of Hindu-Muslim unity in the armed struggle against the British. Their joint martyrdom demonstrated that the desire for independence through radical means was shared by young people from both communities.

215. (A) P-1, Q-2, R-3, S-4
Hasrat Mohani was a radical leader who first coined the famous slogan 'Inquilab Zindabad'. Badruddin Tyabji served as the first Muslim President of the Indian National Congress in 1887. Ashfaqulla Khan was a prominent member of the Hindustan Republican Association. Shaukat Ali was one of the two brothers who led the Central Khilafat Committee during its most active period.

216. (A) Allama Muhammad Iqbal
Allama Iqbal was a brilliant philosopher-poet who initially wrote deeply patriotic Urdu poetry celebrating India's unity. However, over time, he became concerned about the future of Muslims in a democratic India. In his famous 1930 Allahabad address, he proposed the idea of a consolidated Muslim state in the northwest, a concept that later provided the intellectual foundation for Pakistan.

217. (A) Both Statement I and Statement II are correct
Badruddin Tyabji was a pioneering figure in Indian politics and the legal profession. As the third President of the Indian National Congress and the first Muslim to hold that office, he played a crucial role in the early nationalist movement. During the 1887 Madras session, he strongly encouraged Muslims to participate in the Congress, arguing it represented their common interests.

218. (A) To protect and advance the political rights and interests of Muslims in British India, particularly through separate electorates
The All India Muslim League was formed in 1906 by a group of Muslim elites who felt that the Indian National Congress did not sufficiently represent their specific community interests. Their primary goal was to ensure that Muslims received adequate political representation and safeguards, such as separate electorates, in the evolving British administrative reforms. This marked the beginning of organized community-based politics.

219. (D) Complete abolishment of the Muslim League
The 'Delhi Proposals' of 1927 were a set of demands put forward by Muslim leaders as a basis for a constitutional agreement with the Congress. They included the separation of Sindh

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237. (C) Discovery of India - Muhammad Ali Jinnah
'The Discovery of India' is a classic and highly influential book written by Jawaharlal Nehru, not Muhammad Ali Jinnah, while he was imprisoned during the Quit India Movement. Other pairs are correctly matched: Maulana Azad wrote the 'Tarjuman al-Quran', Sir Syed authored 'Asbab-e-Baghawat-e-Hind', and Allama Iqbal's 1930 address is a key text that conceptualized the idea of a separate territory.

238. (D) It extended separate electorates to Depressed Classes, Muslims, Europeans, and Sikhs, further institutionalizing communal divisions.
The 'Communal Award' issued by the British Prime Minister in 1932 significantly worsened communal tensions in India. By extending separate electorates not only to Muslims but also to Sikhs, Europeans, and even the Depressed Classes, the award further institutionalized religious and social divisions within the political system. This policy was seen by many nationalists as a calculated move to weaken the struggle.

239. (A) Krishak Praja Party - A.K. Fazlul Huq
The Krishak Praja Party, led by A.K. Fazlul Huq, was a powerful regional party in Bengal that focused on the rights of the peasantry. It played a major role in provincial politics and initially competed with the Muslim League. Other organizations like the Unionist Party were dominant in Punjab, while the Jamiat Ulema-e-Hind was a body that consistently supported the Congress.

240. (A) 3, 1, 2, 4
The final decade of British rule began with the Cripps Mission in early 1942, followed by the massive Quit India Movement later that year. After the war, the Cabinet Mission arrived in 1946 to negotiate the transfer of power. Finally, the 'Direct Action Day' in August 1946 marked the beginning of communal riots that ultimately made the partition of India inevitable.

241. (B) A cross-communal alliance of Muslim, Hindu, and Sikh landlords and peasants that dominated Punjab politics and initially resisted the Muslim League
The Unionist Party was a unique political entity in Punjab that brought together Muslim, Hindu, and Sikh agriculturalists. It prioritized the shared economic and social interests of the rural landed class over religious identities. Under leaders like Sikandar Hayat Khan, it dominated Punjab's politics for decades and remained a major obstacle to the Muslim League's separatist agenda until the mid-1940s.

242. (A) A quasi-military mass movement of Muslims that emphasized social service, discipline, and armed resistance to British rule
The 'Khaksar Tehrik' was a highly disciplined and organized social movement founded by Allama Mashriqi. Its members were known for their military-style uniforms and their focus on social service and physical training. While the movement emphasized Islamic values, it also sought to mobilize the masses for the liberation of India from British rule. Its mass following made it a force.

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243. (C) The Muslim League performed exceptionally well, winning governments in all Muslim-majority provinces.
In the 1937 provincial elections, the Muslim League performed poorly, even in Muslim-majority provinces. It failed to win a majority anywhere and found itself largely excluded from power as the Congress won massive victories across most of India. This electoral failure was a shock to the League leadership and prompted them to significantly change their strategy for the next decade.

244. (D) To break the political deadlock by offering a conditional plan for Muslim-majority areas to decide their sovereignty via plebiscite after independence
The 'C.R. Formula' was a proposal put forward by C. Rajagopalachari in 1944 to end the political stalemate between the Congress and the Muslim League. It suggested that if the League supported the demand for immediate independence, the Congress would agree to a post-war plebiscite in Muslim-majority areas to decide on their separation. Jinnah eventually rejected this specific compromise plan.

245. (A) 1, 2, 3, 4
Leaders like Saifuddin Kitchlew, Mazharul Haque, Asaf Ali, and Rafi Ahmed Kidwai were prominent Muslim figures who dedicated their lives to the Indian National Congress and the

177. (B) Lack of unified command, modern weapons, and limited territorial spread (mainly confined to North and Central India)
Despite the bravery of the participants, the 1857 revolt failed because it lacked a centralized leadership and a clear, unified vision for the future. The rebels were outmatched by the British in terms of modern military technology, particularly the telegraph and better weaponry. Additionally, the uprising remained geographically limited to North and Central India, while many princely states remained loyal.

178. (A) Powerful landholders and revenue collectors who maintained armed retainers and forts
In the kingdom of Awadh, Taluqdars were powerful local landholders who controlled large estates and maintained their own armed forces and fortified residences. They were responsible for collecting revenue and providing military support to the Nawab. The British attempt to dismantle their power and prestige after the 1856 annexation drove many Taluqdars to lead the population in the massive uprising.

179. (C) He actively encouraged Muslims to continue armed resistance against the British.
Sir Syed Ahmed Khan did not encourage armed resistance; on the contrary, he believed that the 1857 revolt was a disaster for the Muslim community. In his work 'Asbab-e-Baghawat-e-Hind', he argued that the uprising was caused by misunderstandings between the rulers and the subjects. He urged Muslims to embrace Western education and cooperate with the British to ensure survival.

180. (A) Both A and R are true and R is the correct explanation of A.
Following the 1857 revolt, the British completely overhauled their military strategy in India. To prevent another mutiny, they significantly increased the ratio of European to Indian soldiers and ensured that all vital military equipment, especially artillery, remained strictly in British hands. They also reorganized regiments along communal and regional lines, hoping that internal divisions would prevent the soldiers from uniting.

181. (C) Bahadur Shah Zafar
After the British recaptured Delhi in late 1857, the last Mughal Emperor, Bahadur Shah Zafar, was put on trial for treason. Despite his age and symbolic role, he was found guilty and exiled to Rangoon in Burma. His departure marked the official end of the Mughal dynasty, which had reigned over India for three centuries, and finalized the British transition.

182. (C) Statement I is correct but Statement II is incorrect
The Wahabi Movement in India was a significant socio-religious revivalist movement that transformed into a political struggle against British rule during the nineteenth century. While the Wahabis were active in anti-colonial activities, they were not the sole organizers of the 1857 mutiny. The British did suppress the movement and executed many of its leaders, but the uprising involved broader coalition.

183. (D) To protect the Ottoman Caliphate and the holy places of Islam after World War I
The Khilafat Movement was launched by Indian Muslims after World War I to protest the treatment of the defeated Ottoman Empire. Their goal was to ensure that the Ottoman Sultan remained the Caliph of the Muslim world and that the Islamic holy places stayed under his protection. This movement brought Indian Muslims into the mainstream nationalist struggle through an alliance with Gandhi.

184. (A) Armed rebellion and capturing of British armories
The Non-Cooperation Movement, led by Mahatma Gandhi, was strictly based on the principle of 'Ahimsa' or non-violence. It involved symbolic acts of defiance such as surrendering British titles, boycotting government institutions, and promoting 'Swadeshi' goods like Khadi. Armed rebellion and the capturing of armories were never part of the movement's official strategy, as Gandhi believed that moral force was superior.

185. (A) P-3, Q-4, R-2, S-1
The Ali Brothers were the primary organizers of the Khilafat Movement. Mahatma Gandhi famously combined this cause with the Non-Cooperation Movement to unite Hindus and

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the local society without the friction typically associated with political or military conquest.

254. (D) A non-coercive paradigm driven by economic interdependence
The arrival of Islam in the southern coastal regions of India exemplifies a peaceful transition. Unlike northern entries often linked to political movements, the Kerala model relied on voluntary assimilation and cultural respect. Economic interdependence between foreign traders and local communities created a non-coercive environment where the new faith could be accommodated alongside existing social and religious traditions.

255. (C) Through trade rather than political conquest
Historical analysis reveals distinct trajectories for Islamic communities in India based on their geographical entry points. In the south, specifically Kerala, the community evolved through mercantile relationships and maritime interactions. This contrasts sharply with the northern plains, where political expansion and military encounters played a more significant role. Consequently, the southern community developed a unique, non-confrontational social character.

256. (B) Governing a diverse, non-Muslim majority population
Following the initial conquest of Sindh, the administration encountered the complex task of establishing authority over a heterogeneous society. The primary difficulty was not purely military but administrative, as the new rulers had to manage a large population with deeply rooted indigenous beliefs. Success depended on implementing flexible policies that maintained social stability while integrating the region into provincial government.

257. (D) By integrating them into the new provincial government
The early Islamic administration in Sindh adopted a pragmatic approach to governance rather than enforcing radical systemic changes. By incorporating existing local administrative frameworks into the new provincial structure, the government ensured continuity and efficiency. This strategy allowed the state to utilize local expertise and established systems to stabilize the region while gradually asserting new political and social authority.

258. (A) To facilitate tax collection and maintain law and order
Muhammad bin Qasim recognized the importance of local cooperation for effective governance. By including indigenous elites and religious leaders in the bureaucratic apparatus, the administration successfully managed essential state functions. These individuals were primarily responsible for overseeing the collection of revenue and ensuring public safety, which helped minimize resistance from the local population and consolidated the new government.

259. (C) The payment of specific taxes to the provincial government
The administrative framework in Sindh offered religious freedom and legal protection to non-Muslim subjects in exchange for financial contributions. This policy allowed the populace to continue their traditional rituals and maintain their social status. The payment of these specific taxes was a strategic requirement that provided the state with necessary revenue while fostering a cooperative environment for subjects.

260. (A) To maximize revenue generation while minimizing indigenous resistance
The governance model established in Sindh was driven by practical needs rather than rigid ideology. The administration aimed to secure a steady flow of income to support the state while simultaneously avoiding local uprisings. By adopting flexible religious policies and incorporating local customs, the government created a stable environment where economic objectives could be achieved with minimal friction.

261. (D) Consolidating authority over new territories
The foundation of the Delhi Sultanate required the expansion and stabilization of political control across expansive regions. Early rulers faced the difficult challenge of transforming military victories into lasting administrative authority. This process involved creating centralized structures to manage diverse lands and ensuring that the newly acquired territories remained under the firm control of the capital despite geographical distances.

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(A) Liqaf - White stones
(B) Riqaa - Animal bones
(C) Usub - Palm stalks
(D) Aktaf - Leather parchment

10. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Uthmanic compilation of the Quran required the burning of personal codices.
Reason (R): Uthman wanted to prevent fragmentation of the Muslim community over variant textual readings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(A) A is true but R is false.
(D) A is false but R is true.

11. Which term denotes the variant readings of the Quran permitted in early Islam?
(A) Ajza
(B) Manazil
(C) Ruku
(D) Ahruf

12. Which companion's personal codex omitted Surah Al-Fatiha and the Mu'awwidhatayn?
(A) Ubayy ibn Kab
(B) Abdullah ibn Masud
(C) Ali ibn Abi Talib
(D) Abu Musa al-Ashari

13. Which competency is demonstrated when a researcher cross-references written fragments of the Quran with the memories of the Huffaz (memorizers) to ensure historical accuracy?
(A) Textual criticism
(B) Oral authentication
(C) Dual verification
(D) Deductive reasoning

14. Which statement is the most appropriate definition of 'Tawatur' in the context of the Quran?
(A) A chain of transmission involving exactly ten narrators at each tier
(B) The rhythmic recitation of text during congregational prayers
(C) The chronological arrangement of the Surahs in the standard Mushaf
(D) Transmission by a group so large that collusion in a lie is impossible

15. Consider the following statements about the compilation of the Quran under Abu Bakr:
I. It was suggested by Umar ibn al-Khattab.
II. It was motivated by the death of many memorizers at the Battle of Yamama.
III. It organized chapters by length.
IV. The completed manuscript was kept in the Prophet's Mosque.
Which of the above statements are correct?
(A) I and II are correct
(B) I, II, and III are correct
(C) II and IV are correct
(D) I, II, III, and IV are correct

16. Identify the incorrect pair of Quranic terminologies.
(A) Ayah - Sign or verse
(B) Hizb - One-tenth part
(C) Surah - Chapter
(D) Juz - One-thirtieth part

17. The compilation of the Quran by Uthman primarily relied on the dialect of which tribe?
(A) Thaqif
(B) Quraysh
(C) Hawazin
(D) Khazraj

18. What is the definition of 'Makki' surahs in Quranic sciences?
(A) Revealed before the Hijrah to Madinah.
(B) Revealed exclusively inside the city of Makkah.
(C) Addressed only to the people of Makkah.
(D) Revealed during the Hajj pilgrimage.

19. Read the following statements and select the correct option.
Statement I: The arrangement of verses (Ayat) within a Surah is considered Tawqifi (divinely ordained).
Statement II: The arrangement of Surahs within the Mushaf is unanimously agreed to be Tawqifi.
(A) Both Statement I and Statement II are

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the religious and judicial bureaucracy, where they applied their training. Their presence in these roles allowed them to influence public life and formalize the socio-religious norms, ensuring the continued relevance of their education.

271. (C) For administering justice and socio-economic affairs
Early Islamic scholars in India prioritized the study and compilation of Islamic jurisprudence due to the immediate requirements of a growing society. As Muslim communities expanded, there was an urgent need for systematic legal frameworks to settle disputes and regulate commercial activities. Engaging with Fiqh allowed for the creation of consistent guidelines that supported the orderly functioning of justice.

272. (B) The authentication and study of Hadith literature
In the development of legal thought, prophetic traditions provided the essential foundation for interpreting religious law. Scholars focused on the meticulous study and verification of these traditions to ensure that juristic decisions remained grounded in authoritative sources. This emphasis on Hadith literature allowed for the creation of a theological and legal framework that connected local practices with the broader traditions.

273. (D) Transmitting and annotating them to ensure theological continuity
Intellectual engagement with prophetic traditions involved a rigorous methodology of transmission and detailed commentary. Scholars dedicated themselves to preserving these traditions while providing annotations that made them applicable to the regional context of India. This process was vital for maintaining a link with classical Islamic teachings while addressing the contemporary legal and theological needs of the local community.

274. (A) Commentaries, legal digests, and fatwa collections
The intense intellectual activity surrounding jurisprudence and prophetic traditions resulted in a significant volume of literature. Scholars produced comprehensive commentaries, organized legal summaries, and collections of formal legal opinions. These works were specifically tailored to the Indian environment, providing practical guidance for administrators and judges in local tribunals while enriching the overall intellectual landscape through systematic documentation of laws.

275. (C) It integrated them into trans-regional intellectual networks
By contributing to the global discourse on jurisprudence and prophetic traditions, Indian scholars bridged the gap between their local context and the wider Islamic world. Their rigorous engagement with foundational texts earned them recognition within international academic circles. This integration allowed for a vibrant exchange of ideas, ensuring that the intellectual developments in the subcontinent were part of scholarship.

276. (A) The integration of a hierarchical ranking system for nobles
The Mughal state established a sophisticated bureaucratic structure known for its precision and centralization. A central element of this system was the use of a formal hierarchy that assigned specific ranks to the nobility. This ranking determined social standing, financial compensation, and the military resources they were expected to provide, creating a disciplined and organized imperial ruling class.

277. (D) It made all state officials accountable to the emperor
By combining the civil and military aspects of government into a single administrative framework, the Mughal rulers consolidated their power. This integration ensured that every official, regardless of their specific role, served at the pleasure of the monarch. This direct accountability minimized the risk of regional fragmentation and ensured that the entire state machinery worked toward the emperor strategic goals.

278. (B) Detailed land surveys and a rationalized taxation system
Efficiency in financial management was a hallmark of the Mughal era. The administration conducted extensive surveys of agricultural land to determine its productivity accurately. Based on this data, a logical taxation system was implemented that linked state revenue directly

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(B) Enjoining good and forbidding evil
(C) Payment of Zakat and Sadaqah
(D) The rules of warfare and peace

29. Which correctly states a Quranic rule of economic transaction?
(A) Mandating equal distribution of all private property.
(B) Allowing hoarding during times of famine.
(C) Prohibition of Gharar (excessive uncertainty).
(D) Restriction of trade to specific months.

30. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Quranic Concept)
P. Ihsan
Q. Amanah
R. Khilafah
S. Qist
List II: (Meaning)
1. Trust/Responsibility
2. Excellence/Goodness
3. Equity/Justice
4. Stewardship/Vicegerency
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

31. Identify the incorrect statement regarding the political philosophy of the Quran.
(A) Rulers are exempt from the law of Qisas.
(B) Sovereignty ultimately belongs to Allah.
(C) Obedience to leaders is conditional upon their adherence to Shariah.
(D) Consultation is a mandatory characteristic of Islamic governance.

32. In Quranic ethics, what is the application of the concept 'Ahl al-Dhimmah'?
(A) Mandatory taxation imposed upon all able-bodied Muslim citizens
(B) Legal protection and rights granted to non-Muslims in the state
(C) The military code of conduct during offensive and defensive warfare
(D) The administrative distribution of war booty among the soldiers

33. Which action represents a violation of Quranic social teachings?
(A) Polgyny under strict conditions of justice.
(B) Infanticide (Wa'd) of female children.
(C) Emancipation of slaves (Itq).
(D) Providing maintenance to a divorced wife.

34. What is the most appropriate description of 'Huquq al-Ibad' in the Quran?
(A) The rights of humans over one another.
(B) The rights of God over humanity.
(C) The rights of the ruler over the subjects.
(D) The rights of nature and the environment.

35. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Quran severely condemns hoarding (Ihtikar).
Reason (R): Hoarding obstructs the circulation of wealth, creating artificial scarcity and economic injustice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which Quranic term denotes the economic share rightfully belonging to the destitute and the deprived?
(A) Ghanimah
(B) Jizyah
(C) Kharaj
(D) Haqq Ma'lum

37. Read the following statements and select the correct option.
Statement I: The Quran establishes a complete separation between state politics and individual morality.
Statement II: Quranic teachings integrate spiritual salvation with socioeconomic justice.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.

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287. (C) He popularized the formal study of Hadith through commentaries
This scholar made a lasting impact by bringing the study of prophetic traditions to the forefront of the Indian intellectual scene. By writing extensive and accessible commentaries, he made classical traditions relevant to the specific needs of regional students and scholars. His work established a firm foundation for the continued growth of Hadith studies as a central pillar.

288. (B) By utilizing arguments to reassert orthodox interpretations
Sheikh Ahmad Sirhindi significantly shaped the religious discourse of his era by championing a return to traditional practices. He used sophisticated theological reasoning to reinforce orthodox perspectives within both legal and spiritual frameworks. His work served as a corrective against what he viewed as deviations, aiming to restore the adherence of the community to established religious and moral norms.

289. (D) Synthesis of jurisprudential schools and theological traditions
Facing political and social fragmentation, Shah Waliullah sought to unify the Muslim community through intellectual reform. His method involved finding common ground between different schools of Islamic law and diverse theological viewpoints. By creating a comprehensive synthesis of these divergent ideas, he aimed to provide a unified intellectual front that could address the challenges of the declining authority.

290. (A) They shaped subsequent academic and legal thought
The intellectual contributions of Sheikh Ahmad Sirhindi, Shah Waliullah, and Sheikh Abdul Haq Muhaddith Dehlvi created a permanent legacy in the subcontinent. Their writings and teachings provided the framework for future generations of scholars and jurists. By systematizing religious knowledge and addressing contemporary problems, they fundamentally influenced the direction of Islamic education and legal interpretation for centuries.

291. (C) As monumental economic drivers that stimulated regional industries
Beyond their visual beauty, the large-scale construction projects of the Mughal era played a vital role in the economy. These projects acted as catalysts for industrial growth by creating massive demand for materials and skilled labor. This economic stimulation reached various sectors, turning imperial artistic patronage into a powerful force for regional development and the expansion of trade.

292. (A) Stone-carving, textile, and metallurgical industries
The demand for grand buildings and artistic decoration directly benefitted several specialized sectors. Large-scale masonry required skilled stone-carvers, while the need for interior furnishings and metalwork boosted the textile and metallurgical industries. These businesses flourished as they supplied the materials and craftsmanship necessary for the empire architectural achievements, demonstrating the link between aesthetic pursuits and the industrial vitality.

293. (D) The stabilization of trade routes under imperial protection
Economic prosperity during the Mughal period was supported by the state ability to secure its territories. By providing protection for travelers and merchants, the imperial administration ensured that trade routes remained safe and efficient. This stability encouraged both local and foreign traders to move goods across vast distances, leading to a significant increase in both internal commerce.

294. (B) The demand for luxury goods intricately tied to aesthetic refinement
The sophisticated tastes of the Mughal court and the urban elite created a high demand for exquisite products. Artisans were motivated to improve their techniques to meet the requirements of royal patrons, leading to the production of high-quality luxury items. This focus on refinement not only satisfied local demand but also made Indian commodities highly desirable abroad.

295. (C) By standardizing currency and maintaining essential infrastructure
The Mughal government took active steps to facilitate business transactions across its domains. By introducing a uniform currency, they simplified trade and reduced economic friction. Additionally, the maintenance of roads,

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bridges, and other vital infrastructure provided the physical means for goods to be transported efficiently. These administrative measures were crucial for sustaining a thriving and integrated commercial environment throughout.

296. (D) The definitive expansion of British Colonialism
The year 1757 is a pivotal date in Indian history, marking the beginning of a major shift in political power. It represents the point where British colonial influence began to expand significantly, setting in motion a series of transformations that would reshape the subcontinent administration and society. This expansion laid the groundwork for future conflicts and the freedom movement.

297. (A) Severe political marginalization and economic disenfranchisement
The defeat of the 1857 uprising led to a period of intense hardship for many Indian communities. The colonial government implemented policies that stripped local groups of their political influence and limited their economic opportunities. This systemic exclusion created a climate of frustration and suffering, forcing leaders to rethink their approaches to resisting colonial rule and advocating for rights.

298. (B) From armed resistance to organized political mobilization
Following the events of 1857, the strategy of opposing colonial rule underwent a significant change. Leaders recognized that military force alone was insufficient against the British administration. Consequently, the focus shifted toward building organized political movements. This evolution allowed for a more structured and wide-reaching form of resistance, utilizing public discourse and collective action to challenge colonial policies.

299. (B) A strategic alliance and mass mobilization effort against colonial policies
These movements stood as a landmark in the history of the freedom struggle, characterized by a powerful partnership between different communities. They represented a unified effort to mobilize large sections of the population against British rule. By combining religious and political goals, the movements demonstrated a collective anti-imperialist front, highlighting the shared commitment to ending colonial exploitation.

300. (A) The continuous thread of resistance in the freedom struggle
From the initial expansion of colonial power in the mid-eighteenth century to the mass movements of the early twentieth century, there is a clear pattern of opposition. While the methods changed moving from local battles to nationwide political campaigns, the underlying spirit of resistance remained constant. This continuity reflects the persistent effort of the population to regain autonomy.

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CHAPTER 08

Islamic Sciences – Tafsir, Hadith and Fiqh

1. What does 'Jam al-Quran' specifically refer to in early Islamic history?
(A) The oral transmission of the text
(B) The physical compilation of the text
(C) The exegesis of the text
(D) The translation of the text

2. Which of the following statements correctly describes the 'Suhuf' prepared during Abu Bakr's caliphate?
(A) A bound compilation not yet widely distributed
(B) A text distributed to all major provinces immediately
(C) A document written entirely in early Kufic script
(D) A collection containing only the Makkan revelations

3. Read the following statements and select the correct option.
Statement I: Uthman ibn Affan standardized the Quranic text into a single dialect.
Statement II: The standardization was prompted by disputes among soldiers in the Armenian and Azerbaijani campaigns.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

4. Which concept applies when analyzing the transition from oral transmission to the written Mushaf?
(A) Dirayah
(B) Ijtihad
(C) Qiyas
(D) Tawatur

5. Arrange the following events related to the compilation of the Quran in chronological order:
I. Standardization of the Mushaf by Uthman
II. Preservation of the Suhuf with Hafsa
III. Collection of the Quran by Zayd ibn Thabit under Abu Bakr
IV. Introduction of diacritical marks (Tashkil)
Which of the following is the correct chronological sequence?
(A) III, II, I, IV
(B) III, I, II, IV
(C) I, III, II, IV
(D) II, III, I, IV

6. Identify the incorrect statement regarding the collection of the Quran.
(A) Zayd ibn Thabit relied on both written fragments and human memory.
(B) The initial collection under Abu Bakr was triggered by the Battle of Badr.
(C) Ali ibn Abi Talib compiled a version based strictly on chronological revelation.
(D) The Uthmanic codex destroyed all variant readings.

7. Who among the following was not part of the committee formed by Uthman to copy the Mushaf?
(A) Zayd ibn Thabit
(B) Abdullah ibn al-Zubayr
(C) Abd al-Rahman ibn al-Harith
(D) Ubayy ibn Ka'b

8. What was the primary cause for introducing dots and diacritical marks to the Quranic script?
(A) To distinguish consonants for non-Arab converts
(B) To beautify the text for royal libraries
(C) To separate Makkan and Madinan surahs
(D) To facilitate translation into Persian

9. Identify the correct pair regarding Quranic preservation materials.

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to actual crop yields. This scientific approach to land and taxes ensured a stable and predictable income for the treasury.

279. (C) To provide the economic foundation for the imperial apparatus
The Mughals prioritized the collection of agricultural surplus because it served as the primary source of funding for the state. A massive imperial structure, including a large standing army and grand architectural projects, required immense financial resources. By maximizing revenue from the land, the administration ensured the economic stability necessary to maintain its authority and support its imperial activities.

280. (D) Through a network of provincial governors and local officials
Maintaining control over a vast empire required a coordinated effort between the central government and the regions. The Mughals utilized a structured system of provincial administration, where governors represented the emperor interests in distant areas. These officials worked alongside local bureaucrats to enforce imperial policies while managing regional affairs, creating a balance that allowed for both centralized control.

281. (A) A dynamic ecosystem for diverse scholarly pursuits
The Mughal court active support for education created a rich environment where various fields of study flourished. This patronage was not limited to one specific discipline but encouraged a wide range of intellectual activities. As a result, the era saw the growth of an educational system that fostered both traditional religious learning and advanced secular sciences, reflecting imperial commitment.

282. (B) Literature, statecraft, and rational sciences
Educational centers under the Mughals were characterized by their multidisciplinary approach. While classical theology remained a core component, it was integrated with the study of poetry, the art of governance, and rational disciplines such as logic and philosophy. This broad curriculum produced well-rounded individuals who were equally capable of participating in religious life and serving in the complex administrative roles.

283. (B) Coexistence and synthesis of multiple intellectual traditions
By providing support to scholars from different religious and intellectual backgrounds, the Mughal state created a space for meaningful cultural interaction. This inclusive policy allowed various traditions to exist side by side, leading to a unique synthesis of ideas. Such an environment enriched the intellectual landscape and contributed to the development of a distinctively diverse and sophisticated cultural heritage.

284. (A) Producing a literate administrative class for the empire
The Mughal educational system served the practical needs of the state by training the next generation of officials. The focus on a wide-ranging curriculum ensured that students gained the literacy and analytical skills required for bureaucratic service. These educated individuals formed the backbone of the empire administrative machinery, enabling the efficient management of everything from tax collection to law.

285. (C) By ongoing dialogues between different orthodox and mystical traditions
The Mughal period was marked by significant interaction between various religious and philosophical schools of thought. Formal orthodoxy and more mystical, spiritual movements frequently engaged in discussion and debate. This culture of dialogue shaped the social and religious landscape, fostering an environment where different interpretations could influence one another and contribute to the broader cultural and intellectual evolution.

286. (D) Systematization of religious scholarship
During critical periods of change, figures like Sheikh Ahmad Sirhindi and Shah Waliullah worked toward a common goal of organizing and renewing Islamic learning. They focused on refining theological and legal frameworks to provide clear guidance for the community. Their efforts were aimed at creating a rigorous and cohesive system of scholarship that could withstand the socio-political pressures.

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correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

20. Consider the following statements regarding the early writing of the Quran:
I. The Prophet had designated scribes for revelation.
II. Zayd ibn Thabit was the chief scribe.
III. Writing was strictly forbidden during the entire Makkan period.
IV. Revelation was written on varied materials.
V. The complete bound Mushaf existed during the Prophet's lifetime.
Which of the above statements are correct?
(A) I, II, and IV are correct
(B) I, III, and V are correct
(C) II, IV, and V are correct
(D) I, II, III, and IV are correct

21. Which is a negative consequence avoided by the Uthmanic compilation of the Quran?
(A) The loss of the exact chronological order of revelation.
(B) The disappearance of early Tafsir notes from margins.
(C) Schism in the Ummah due to dialectical pronunciation differences.
(D) The elimination of regional centers of Islamic learning.

22. When a jurist uses the Quranic injunction on inheritance to replace pre-Islamic customs, which aspect of Quranic teaching is being exemplified?
(A) Political administration
(B) Economic and Social reform
(C) Ethical universalism
(D) Ritual obligation

23. What is the cause of the Quran prohibiting Riba (usury)?
(A) To effectively isolate Muslim markets from all foreign trade
(B) To prioritize the bartering system over the use of currency
(C) To enforce strict state control over agricultural production
(D) To prevent exploitation and ensure equitable wealth distribution

24. Which of the following is not a political teaching of the Quran?
(A) Monarchical succession
(B) Shura (Consultation)
(C) Adl (Justice)
(D) Bayah (Pledge of allegiance)

25. Arrange the development of Quranic economic teachings in conceptual order:
I. Encouragement of voluntary charity (Sadaqah)
II. Prohibition of Riba (Usury)
III. Institutionalization of Zakat
IV. Laws of inheritance (Mawarith)
Which of the following represents the correct sequence?
(A) I, III, II, IV
(B) II, I, IV, III
(C) I, II, III, IV
(D) III, I, IV, II

26. Identify the correct pair regarding social teachings of the Quran.
(A) Kafa'ah - Social equality in marriage
(B) Qisas - Forgiveness without condition
(C) Zihar - Encouraged divorce method
(D) Mahr - Dowry paid by the bride

27. Read the following statements and select the correct option.
Statement I: The Quranic concept of 'Taqwa' forms the basis of ethical superiority.
Statement II: Wealth and lineage are recognized by the Quran as secondary criteria for ethical status.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

28. What does the Quranic principle of 'Amr bil Ma'ruf wa Nahy an al-Munkar' signify?
(A) Fasting and prayer

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262. (B) The division of the empire into territorial assignments
To manage the vast territories of the Delhi Sultanate, the administration implemented a system of land distribution. The empire was divided into specific territorial assignments given to loyal nobles. This mechanism served as the backbone of the state structure, linking land management directly to military and financial obligations. It enabled the central government to maintain control while decentralizing local responsibilities.

263. (C) Providing military service and collecting revenue
The relationship between the sultan and the nobility was based on mutual obligations involving land and service. In exchange for the right to manage assigned territories, nobles were required to supply military forces for the state and oversee the collection of taxes. This arrangement ensured that the sultanate had a standing army and a consistent supply of agricultural surplus.

264. (D) To prevent regional administrators from asserting independence
Centralized authority in the Delhi Sultanate was constantly threatened by the potential for regional fragmentation. Because local administrators held significant military and financial power within their assigned territories, they often sought to challenge the central government. The sultans maintained strict supervision and specialized departments to monitor these officials, ensuring that the empire remained unified under the capital authority.

265. (A) Between central control and delegating power
The governance of the Delhi Sultanate was characterized by a delicate balance between authoritarianism and practical necessity. While the sultans aimed for total centralization, the sheer size of the empire forced them to delegate significant authority to regional functionaries. This interaction between the central state desire for control and the delegation of duties defined the sultanate administrative history.

266. (B) Promoting socio-religious cohesion and knowledge
During the sultanate period, formal educational institutions known as Madaris served as vital centers for social and intellectual integration. These establishments were not limited to simple religious instruction; they acted as state-sponsored tools to unify the community through shared knowledge. By providing a structured academic environment, they fostered a sense of identity and consistency across the urban elite classes.

267. (B) To produce qualified administrators, jurists, and scholars
The government funded Madaris with the specific goal of training professionals to serve the empire bureaucratic needs. These institutions were designed to equip individuals with the intellectual skills necessary for roles in law, government, and religious leadership. By producing a steady stream of highly educated graduates, the state ensured that its judicial and administrative departments were staffed by competent personnel.

268. (A) Both traditional religious sciences and rational sciences
The academic framework within Madaris during the sultanate era was diverse and comprehensive. It carefully balanced traditional theological studies, such as jurisprudence and Arabic grammar, with rational disciplines like logic and mathematics. This dual focus ensured that students received a well-rounded education, preparing them for both religious duties and the practical requirements of managing the state legal systems.

269. (C) It helped standardize their socio-religious norms
The rigorous and formalized education provided by Madaris played a crucial role in shaping the culture of the urban upper class. By teaching a uniform curriculum, these institutions established consistent intellectual and social standards among the elite. This standardization facilitated smoother interactions within the administration and created a cohesive social identity that aligned with the sultanate broader political goals.

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270. (D) The graduates of the formalized Madaris
Individuals who completed their studies at formal educational institutions held significant power in the sultanate social hierarchy. These graduates typically moved into prominent positions within

(D) Statement I is incorrect but Statement II is correct.

38. A judge deciding a case relies on the Quranic verse, "Let not the hatred of a people prevent you from being just." This applies the principle of:
(A) Shura
(B) Adl
(C) Hisbah
(D) Takaful

39. Identify the correct statement regarding Quranic teachings on war.
(A) It permits preemptive strikes without provocation.
(B) It mandates the targeting of non-combatants to induce surrender.
(C) It forbids the taking of prisoners under any circumstance.
(D) It allows fighting strictly in self-defense or against severe oppression.

40. Consider the following statements about Quranic social laws:
I. Marriage is considered a civil contract (Mithaq).
II. Divorce is the most encouraged act in social relations.
III. It granted property rights to women.
IV. It established rules for the treatment of orphans.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) I, III, and IV are correct
(C) II, III, and IV are correct
(D) I, II, and IV are correct

41. Which of the following is not included in the eight categories of Zakat recipients mentioned in the Quran?
(A) Fuqara (The poor)
(B) Masakin (The needy)
(C) Ahl al-Bayt (The Prophet's family)
(D) Ibn al-Sabil (The wayfarer)

42. What is the fundamental cause for the Quranic emphasis on freeing slaves (Kaffarah)?
(A) To dismantle the institution of slavery through ethical atonement
(B) To increase the size of the military through newly freed men
(C) To weaken the financial economy of the Quraysh merchant class
(D) To facilitate the transfer of private wealth to the central state

43. The Quranic term 'Takaful' is most closely associated with which modern concept?
(A) Administrative autocracy
(B) Unregulated free-market capitalism
(C) Contemporary political secularism
(D) Mutual social solidarity and insurance

44. Identify the incorrect pair of Quranic social terms.
(A) Nikah - Marriage
(B) Khul - Dowry payment
(C) Talaq - Divorce
(D) Iddah - Waiting period

45. Consider the following statements regarding Quranic political ethics:
I. Power is a trust from God.
II. The ruler must consult the ruled.
III. Absolute monarchy is the preferred system.
IV. Justice is blind to religious affiliation.
V. Dissent against unjust rulers is permitted.
Which of the above statements are correct?
(A) I, II, IV, and V are correct
(B) I, III, IV, and V are correct
(C) II, III, IV, and V are correct
(D) I, II, III, and IV are correct

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46. What does the term 'Tafsir' literally mean?
(A) To narrate
(B) To memorize
(C) To write down
(D) To uncover or explain

47. Who is considered the first Mufassir (exegete) of the Quran?
(A) Prophet Muhammad
(B) Abdullah ibn Abbas
(C) Ali ibn Abi Talib
(D) Mujahid ibn Jabr

48. Read the following statements and select the correct option.
Statement I: Tafsir bi al-Ma'thur refers to exegesis based on rational deduction.
Statement II: Tafsir bi al-Ra'y refers to exegesis

105. Arrange the following modern scholars of Tafsir in chronological order of their birth:
I. Sir Syed Ahmed Khan
II. Muhammad Abduh
III. Abul Kalam Azad
IV. Sayyid Qutb
Which of the following represents the correct sequence?
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) II, III, I, IV

106. Identify the correct statement about 'Fi Zilal al-Quran' (In the Shade of the Quran).
(A) Reflects personal reflections often written in prison
(B) Compiled as an academic linguistic Arabic dictionary
(C) Systematically extracts detailed Hanafi Fiqh rulings
(D) Strictly avoids all discussions of modern jahiliyyah

107. Read the following statements and select the correct option.
Statement I: 'Tafhim al-Quran' translates the Quran into modern Urdu idiom rather than literal word-for-word translation.
Statement II: Maududi completely rejected the use of classical Tafsir works in writing Tafhim.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

108. Which term best captures the central methodological focus of Amin Ahsan Islahi's Tafsir?
(A) I'rab (Grammar)
(B) Nazm (Coherence/Arrangement)
(C) Fiqh (Jurisprudence)
(D) Tasawwuf (Mysticism)

109. Identify the incorrect pair of modern Tafsir and its core characteristic.
(A) Tafsir al-Manar - Reformist and Rationalist
(B) Fi Zilal al-Quran - Ideological and Literary
(C) Tadabbur al-Quran - Strict focus on Isra'iliyyat
(D) Bayan al-Quran - Linguistic and Sufi orientations

110. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Modern Exegete)
P. Muhammad Abduh
Q. Sayyid Qutb
R. Abul A'la Maududi
S. Amin Ahsan Islahi
List II: (Associated Concept/Movement)
1. Hakimiyyah & Jahiliyyah
2. Salafiyya Reformist Movement
3. Nazm-e-Quran
4. Iqamat-e-Deen (Establishment of Religion)
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

111. The concept of 'Wahdat-e-Adyan' (Unity of Religions) based on the core message of monotheism is a prominent feature of which Tafsir?
(A) Tarjuman al-Quran by Azad
(B) Tafhim al-Quran by Maududi
(C) Bayan al-Quran by Thanwi
(D) Tafsir al-Quran by Sir Syed

112. Which modern Tafsir is highly regarded for integrating traditional Deobandi scholarship with accessible explanations for the laity?
(A) Tafsir al-Manar
(B) Bayan al-Quran
(C) Fi Zilal al-Quran
(D) Al-Manar

113. When an analyst notes that a Tafsir treats the Quran as a direct manual for Islamic revolution, they are likely studying which of the following works?
(A) Tafsir al-Manar
(B) Tafhim al-Quran
(C) Ahkam al-Quran
(D) Al-Kashshaf

114. What is the literal meaning of the word 'Hadith'?

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57. Read the following statements and select the correct option.
Statement I: The earliest complete, independent written compilation of Tafsir available today is attributed to Muqatil ibn Sulayman.
Statement II: Early Tafsir literature heavily relied on the science of Isnad (chains of narration).
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

58. The rejection of anthropomorphic descriptions of God in Tafsir is most characteristic of which theological school?
(A) Mu'tazili
(B) Ash'ari
(C) Athari
(D) Zahiri

59. Identify the correct pair of Tafsir methodology and its definition.
(A) Tafsir Sufi - Exegesis focusing on historical battles
(B) Tafsir Ilmi - Exegesis focusing on Arabic poetry
(C) Tafsir Lughawi - Exegesis focusing on mystical experiences
(D) Tafsir Fiqhi - Exegesis focusing on legal injunctions

60. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The use of 'Ra'y' (reasoning) in Tafsir was controversial among early scholars.
Reason (R): Scholars feared that interpreting the Quran solely through personal opinion could lead to distortion of its divine intent.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

61. Which classical Tafsir methodology evaluates verses by integrating principles of Usul al-Fiqh?
(A) I'jaz al-Quran
(B) Qasas al-Quran
(C) Ahkam al-Quran
(D) Gharib al-Quran

62. Which action correctly demonstrates the first step a Mufassir should take according to traditional methodology?
(A) Consulting Greek philosophy.
(B) Using pure logical deduction.
(C) Consulting pre-Islamic poetry.
(D) Looking for an explanation within the Quran itself.

63. What is the main cause of weakness in some early Tafsir bi al-Ma'thur works?
(A) Inclusion of weak or fabricated reports without critical evaluation
(B) Frequent omission of the necessary Arabic grammatical analysis
(C) Heavy over-reliance on the findings of modern physical science
(D) Direct rejection of the established rules of the Arabic language

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64. Identify the incorrect statement regarding Al-Tabari's Tafsir.
(A) Its actual title is Jami al-Bayan fi Ta'wil al-Quran.
(B) It is considered the pinnacle of Tafsir bi al-Ra'y.
(C) It preserves many early exegetical reports with their chains of transmission.
(D) It critically analyzes differing grammatical and legal opinions.

65. Consider the following statements about the scholar Al-Tabari:
I. He was a Persian scholar.
II. His Tafsir strictly avoids all Judeo-Christian traditions (Isra'iliyyat).
III. He evaluates the chains of narrators (Isnad).
IV. He often provides his own conclusion after citing differing views.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) I, III, and IV are correct
(C) II, III, and IV are correct
(D) I, II, and IV are correct

(C) Memorization of various pre-Islamic poetry
(D) Application of narrator criticism and praise

124. What is the defining characteristic of a 'Mutawatir' Hadith?
(A) A chain containing a weak narrator
(B) Narrative mass preventing collusion in a lie
(C) A single narrator in every generation
(D) A chain stopping at a Successor (Tabi'i)

125. Arrange the evolutionary stages of Hadith compilation in chronological order:
I. Oral transmission and personal Sahifas
II. State-sponsored collection under Umar ibn Abd al-Aziz
III. Organization into Musannaf and Muwatta (by topic)
IV. Development of the Sihah Sittah (The Six Authentic Books)
Which of the following represents the correct sequence?
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) II, III, I, IV

126. Identify the correct pair of Hadith classification based on the number of narrators.
(A) Ahad - Transmitted by a massive, uncountable group
(B) Aziz - Transmitted by only one narrator
(C) Gharib - Transmitted by exactly two narrators
(D) Mashhur - Transmitted by three or more narrators at each stage, but not reaching Mutawatir

127. Read the following statements and select the correct option.
Statement I: A 'Sahih' Hadith must have a continuous chain of trustworthy and precise narrators.
Statement II: A 'Hasan' Hadith has the same requirements as Sahih, but with slightly less precision in the memory of the narrators.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

128. What term is used for a Hadith that has a broken chain where a Tabi'i (Successor) directly quotes the Prophet without mentioning the Companion?
(A) Marfu
(B) Mursal
(C) Mawquf
(D) Maqtu

129. Which of the following is considered a negative indicator resulting in a Hadith being classified as 'Mawdu' (Fabricated)?
(A) The narrator is known for excellent memory.
(B) The narrator has been proven to lie deliberately in narrating Hadith.
(C) The text agrees completely with the Quran.
(D) The chain is uninterrupted.

130. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Hadith Terminology)
P. Marfu
Q. Mawquf
R. Maqtu
S. Mutassil
List II: (Meaning)
1. Attributed to a Companion
2. Attributed to the Prophet
3. A continuous, unbroken chain
4. Attributed to a Successor (Tabi'i)
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

131. Identify the incorrect statement regarding the compilation era of Hadith.
(A) Early collections were often mixed with Fatwas of the Companions.
(B) The 3rd century AH is considered the Golden Age of Hadith compilation.
(C) All Hadiths in the Musnad of Ahmad are universally agreed upon as Sahih.
(D) Al-Bukhari set extremely strict conditions for his Sahih collection.

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76. What is the literal meaning of 'Al-Kashshaf'?
(A) The Comprehensive
(B) The Revealer/Uncoverer
(C) The Keys to the Unseen
(D) The Guidance

77. Read the following statements and select the correct option.
Statement I: Al-Razi often structured his Tafsir by posing a series of theoretical questions and answering them systematically.
Statement II: Al-Tabari never included his own grammatical preferences, strictly copying older texts.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

78. Which competency is essential for understanding Al-Zamakhshari's 'Al-Kashshaf'?
(A) Mastery of prophetic traditions and narrators
(B) Mastery of the intricate details of jurisprudence
(C) Mastery of the foundational physical sciences
(D) Mastery of Arabic rhetoric and semantics

79. What was the cause for later scholars writing super-commentaries (Hashiyah) on Al-Kashshaf?
(A) To filter Mu'tazilite points while keeping linguistic value
(B) To translate the original Arabic text into the Persian language
(C) To convert the theological prose into a standard book of poetry
(D) To remove all linguistic and lexicographical references from the text

80. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Tafsir Work)
P. Tafsir al-Jalalayn
Q. Ahkam al-Quran
R. Ruh al-Ma'ani
S. Anwar al-Tanzil
List II: (Author)
1. Al-Jassas
2. Al-Mahalli & Al-Suyuti
3. Al-Baydawi
4. Al-Alusi
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

81. Which scholar famously stated, "He has gathered in his Tafsir everything except Tafsir," referring to the philosophical digressions in Al-Razi's work?
(A) Ibn Taymiyyah
(B) Abu Hayyan al-Andalusi
(C) Al-Ghazali
(D) Al-Suyuti

82. Identify the correct pair of Tafsir category and its classic example.
(A) Tafsir bi al-Ma'thur - Tafsir al-Tabari
(B) Tafsir Fiqhi - Mafatih al-Ghayb
(C) Tafsir Sufi - Al-Kashshaf
(D) Tafsir Lughawi - Tafsir Ibn Kathir

83. Which of the following is an exception to the traditional sources used by Al-Tabari?
(A) The Quran itself
(B) Statements of the Companions
(C) Aristotelian logic
(D) Arabic poetry

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84. In classical Tafsir, the term 'Muhkamat' refers to verses that are:
(A) Abrogated
(B) Allegorical or ambiguous
(C) Revealed during journeys
(D) Clear and definitive in meaning

85. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Al-Tabari's Jami al-Bayan is crucial for modern historians.
Reason (R): It acts as an archive, preserving quotes from early exegetes whose original works are lost.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

86. Which concept is predominantly used by Al-Razi to counter Mu'tazilite interpretations in his Tafsir?
(A) Sufi unveiling (Kashf)
(B) Dialectical theology (Kalam)
(C) Blind imitation (Taqlid)
(D) Strict literalism (Zahir)

87. Read the following statements and select the correct option.
Statement I: Al-Zamakhshari interprets verses about seeing God in the afterlife literally.
Statement II: Al-Razi interprets verses about seeing God metaphorically.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

88. Which characteristic makes Al-Tabari's work uniquely comprehensive?
(A) Integration of variant recitations and their impact on meaning
(B) Intentional brevity and extreme linguistic conciseness
(C) Focus on modern scientific miracles within the text
(D) Absolute rejection of prophetic traditions as a source

89. A researcher studying the linguistic superiority of the Quran over 6th-century Arabic poetry would find which Tafsir most beneficial?
(A) Ahkam al-Quran
(B) Tafsir Ibn Arabi
(C) Al-Kashshaf
(D) Tafsir al-Maturidi

90. Consider the following statements about classical Tafsir:
I. Al-Tabari represents the zenith of traditional (Ma'thur) exegesis.
II. Al-Razi represents the zenith of philosophical (Kalam) exegesis.
III. Al-Zamakhshari represents the zenith of linguistic (Lughawi) exegesis.
IV. None of these classical works are studied in modern Islamic universities.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) II, III, and IV are correct
(C) I, III, and IV are correct
(D) I, II, III, and IV are correct

91. Who authored the modern exegesis 'Tafsir al-Manar'?
(A) Sayyid Qutb
(B) Abul A'la Maududi
(C) Amin Ahsan Islahi
(D) Muhammad Abduh and Rashid Rida

92. Identify the incorrect statement regarding Tafsir al-Manar.
(A) It emphasizes rationalism and social reform.
(B) It rejects the relevance of the Quran to modern sociopolitical issues.
(C) It was heavily influenced by the reformist ideas of Jamal al-Din al-Afghani.
(D) It warns against uncritical acceptance of Isra'iliyyat.

93. What is the defining theme of Sayyid Qutb's 'Fi Zilal al-Quran'?
(A) Detailed jurisprudential extraction
(B) Intricate grammatical syntax analysis
(C) Divine Sovereignty and social struggle
(D) Defense of philosophical Hellenism

94. Read the following statements and select the correct option.
Statement I: 'Tafhim al-Quran' was written in Urdu by Abul A'la Maududi.
Statement II: Maududi aimed his Tafsir primarily at traditional Ulema rather than the educated modern masses.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.

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(D) Statement I is incorrect but Statement II is correct.

95. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Modern Tafsir literature often shifts focus from classical grammar debates to socio-economic issues.
Reason (R): Modern exegetes felt the need to demonstrate the Quran's applicability to contemporary challenges like colonialism and modernity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

96. Which modern Tafsir is famous for introducing the concept of 'Nazm' (structural coherence) in the Quran?
(A) Bayan al-Quran
(B) Tadabbur al-Quran
(C) Tarjuman al-Quran
(D) Fi Zilal al-Quran

97. Who authored 'Tadabbur al-Quran'?
(A) Ashraf Ali Thanwi
(B) Amin Ahsan Islahi
(C) Abul Kalam Azad
(D) Sir Syed Ahmed Khan

98. Identify the correct pair of Tafsir and its primary language of composition.
(A) Tarjuman al-Quran - Urdu
(B) Tafsir al-Manar - Urdu
(C) Fi Zilal al-Quran - Persian
(D) Tafhim al-Quran - Arabic

99. The Urdu exegesis 'Bayan al-Quran' was authored by which prominent Deobandi scholar?
(A) Shabbir Ahmad Usmani
(B) Mahmud Hasan Deobandi
(C) Ashraf Ali Thanwi
(D) Husain Ahmad Madani

100. Consider the following statements regarding the work 'Tarjuman al-Quran':
I. It was authored by Abul Kalam Azad.
II. It emphasizes the universal message of the Quran (Wahdat-e-Adyan).
III. It strongly advocates for a theocratic Islamic state.
IV. It focuses heavily on the interpretation of Surah Al-Fatiha.
V. It was completed in prison.
Which of the above statements are correct?
(A) I, II, IV, and V are correct
(B) I, III, IV, and V are correct
(C) II, III, IV, and V are correct
(D) I, II, III, and IV are correct

101. Which modern Tafsir was developed from lectures delivered at Al-Azhar University?
(A) Tafsir al-Jawahir
(B) Fi Zilal al-Quran
(C) Tafsir al-Manar
(D) Tafsir al-Maraghi

102. When an intellectual argues that the Quran provides a complete socio-political ideology meant to replace modern secular systems, which Tafsir are they likely drawing from?
(A) Bayan al-Quran
(B) Tafhim al-Quran
(C) Tadabbur al-Quran
(D) Tafsir al-Jalalayn

103. What was the cause for the methodology shift in Amin Ahsan Islahi's Tadabbur al-Quran?
(A) Influence of Marxist socio-economic ideology
(B) Rejection of all classical Hadith collections
(C) Focus on Sufi experiential spiritual knowledge
(D) The thematic unity (Nazm) of surahs

104. Which of the following is not a characteristic of Sir Syed Ahmed Khan's 'Tafsir al-Quran'?
(A) Strict adherence to classical Tafsir bi al-Ma'thur.
(B) Attempt to reconcile Quranic verses with 19th-century science.
(C) Rationalist re-interpretation of miracles.
(D) Treating certain narratives as allegories rather than literal history.

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66. The Tafsir 'Mafatih al-Ghayb' is written by which classical scholar?
(A) Fakhr al-Din al-Razi
(B) Al-Tabari
(C) Al-Zamakhshari
(D) Al-Qurtubi

67. Which of the following is an exception to the traditional nature of Al-Razi's Tafsir?
(A) It defends Ash'ari theology.
(B) It incorporates extensive philosophical and scientific discussions.
(C) It limits itself strictly to transmitted Hadiths.
(D) It provides grammatical analysis.

68. Read the following statements and select the correct option.
Statement I: Al-Zamakhshari's Tafsir 'Al-Kashshaf' is renowned for its linguistic and rhetorical analysis of the Quran.
Statement II: Al-Zamakhshari belonged to the Ash'ari school of theology.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

69. Al-Zamakhshari's Tafsir is primarily celebrated for highlighting which aspect of the Quran?
(A) Complex legal injunctions (Ahkam)
(B) Detailed historical narratives
(C) Inimitability and linguistic rhetoric
(D) Esoteric mystical interpretations

70. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Despite its Mu'tazilite leanings, Al-Kashshaf was widely read by Sunni scholars.
Reason (R): Sunni scholars valued its unparalleled mastery of Arabic lexicography and rhetoric, even while critiquing its theology.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

71. Identify the correct pair of Mufassir and his primary theological school.
(A) Al-Tabari - Mu'tazili
(B) Al-Zamakhshari - Athari
(C) Ibn Kathir - Maturidi
(D) Al-Razi - Ash'ari

72. Which of the following works is known as 'The Great Exegesis' (Tafsir al-Kabir)?
(A) Mafatih al-Ghayb
(B) Al-Kashshaf
(C) Jami al-Bayan
(D) Ahkam al-Quran

73. When a student notes that a Tafsir goes into deep digressions on astronomy, medicine, and Greek logic, which work is being analyzed?
(A) Tafsir Ibn Abbas
(B) Tafsir al-Jalalayn
(C) Mafatih al-Ghayb by Al-Razi
(D) Tafsir al-Tabari

74. Identify the incorrect statement concerning classical Tafsir literature.
(A) Al-Zamakhshari argued that the Quran is uncreated.
(B) Al-Tabari's work is an encyclopedic collection of earlier traditions.
(C) Al-Razi sought to harmonize reason and revelation.
(D) These classical works set the standard for all subsequent Quranic exegesis.

75. Consider the following statements about Al-Zamakhshari's methodology:
I. He applied Mu'tazilite principles to Quranic interpretation.
II. He emphasized human free will in his exegesis.
III. He relied heavily on weak Hadiths.
IV. He utilized pre-Islamic poetry to explain Quranic vocabulary.
V. He avoided rhetorical analysis completely.
Which of the above statements are correct?
(A) I, II, and IV are correct
(B) I, III, and V are correct
(C) II, III, and IV are correct
(D) I, II, III, and V are correct

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(A) New, speech, or report
(B) Ancient
(C) To act
(D) To memorize

115. Consider the following statements about the origin of Hadith literature:
I. Hadith refers to the sayings, actions, and silent approvals of the Prophet.
II. Oral transmission was the primary method in the earliest period.
III. Writing Hadith was completely banned forever by the Prophet.
IV. The 'Sahifa of Hammam ibn Munabbih' is an early written collection.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) I, II, and IV are correct
(C) II, III, and IV are correct
(D) I, III, and IV are correct

116. Which term describes a Hadith containing the Prophet's tacit approval of an action done in his presence?
(A) Qawli
(B) Fi'li
(C) Qudsi
(D) Taqriri

117. Read the following statements and select the correct option.
Statement I: Hadith Qudsi is a saying where the Prophet narrates directly from Allah, but it is not part of the Quran.
Statement II: The wording of Hadith Qudsi is universally considered to be miraculously inimitable (I'jaz) like the Quran.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

118. What was a major cause for the formal compilation of Hadith during the reign of Umar ibn Abd al-Aziz?
(A) The sudden loss of the original Quranic manuscripts
(B) Fear of knowledge being lost or fabricated
(C) The desire to translate Hadith into standard Greek
(D) The historical invention of the regional printing press

119. Identify the incorrect statement regarding the transmission of Hadith.
(A) 'Sanad' refers to the chain of narrators.
(B) 'Matn' refers to the actual text of the Hadith.
(C) 'Ilm al-Rijal' refers to the science of verifying narrators.
(D) Early Muslims relied solely on written texts and completely rejected oral memory.

120. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The initial prohibition on writing Hadith during the early Makkan period was later lifted.
Reason (R): The Prophet initially prohibited writing Hadith to prevent it from being confused with the Quranic text being revealed.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

121. Who among the Companions is recognized as having narrated the highest number of Hadiths?
(A) Umar ibn al-Khattab
(B) Aisha bint Abu Bakr
(C) Abu Hurayrah
(D) Abdullah ibn Umar

122. Which early document of Hadith compilation was possessed by Abdullah ibn Amr ibn al-Aas?
(A) Al-Sahifah al-Sadiqah
(B) Al-Muwatta
(C) Sahifah Hammam
(D) Musnad Ahmad

123. Which competency is required to determine if a narrator in a Hadith chain is trustworthy?
(A) Comprehensive knowledge of Arabic syntax
(B) Understanding of modern Islamic economics

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based on tradition and transmitted reports.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

49. Which of the following is a primary characteristic of Tafsir bi al-Ma'thur?
(A) Heavy reliance on philosophical logic.
(B) Explanation of the Quran by the Quran itself.
(C) Dismissal of prophetic traditions.
(D) Integration of Greek philosophical thought.

50. Arrange the historical stages of Tafsir development in chronological order:
I. Tafsir recorded as an independent science
II. Tafsir transmitted orally by the Companions
III. Tafsir as a sub-section of Hadith collections
IV. Development of specialized Tafsir (e.g., philosophical, juristic)
Which of the following is the correct chronological sequence?
(A) II, III, I, IV
(B) I, II, III, IV
(C) II, I, III, IV
(D) III, II, IV, I

51. Which Companion was given the title 'Tarjuman al-Quran' (The Interpreter of the Quran)?
(A) Umar ibn al-Khattab
(B) Abdullah ibn Masud
(C) Abdullah ibn Abbas
(D) Uthman ibn Affan

52. Identify the incorrect statement regarding the Tabi'un (Successors) in the development of Tafsir.
(A) They learned Tafsir directly from the Companions.
(B) Mujahid ibn Jabr was a prominent Mufassir from this generation.
(C) The school of Makkah was prominent during this era.
(D) They entirely rejected the use of Asbab al-Nuzul.

53. What is the application of 'Asbab al-Nuzul' in Tafsir?
(A) Detailed analysis of the grammatical syntax of a specific verse
(B) Translating the verse into contemporary non-Arabic languages
(C) Determining the chronological and contextual background of revelation
(D) Categorizing the various regional styles of Quranic recitation

54. Which concept differentiates 'Tafsir' from 'Ta'wil' in classical Islamic sciences?
(A) Tafsir is strictly rational, while Ta'wil is strictly traditional
(B) Tafsir deals with literal meaning, while Ta'wil deals with deeper allegory
(C) Tafsir is applied to Makkan surahs, and Ta'wil is used for Madinan surahs
(D) There is no difference; both the terms are considered perfectly synonymous

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55. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (School of Tafsir)
P. School of Makkah
Q. School of Madinah
R. School of Kufa
S. School of Basra
List II: (Prominent Figure)
1. Ubayy ibn Ka'b
2. Abdullah ibn Abbas
3. Hasan al-Basri
4. Abdullah ibn Masud
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

56. Which of the following is the most appropriate description of 'Isra'iliyyat' in Tafsir literature?
(A) Narratives from Judeo-Christian traditions used to explain historical details
(B) Specific rulings concerning the civil treatment of non-Muslim residents
(C) Advanced grammatical rules derived from the study of ancient Hebrew
(D) Geographical descriptions of the holy places in Jerusalem and Palestine

132. How does a 'Musnad' collection organize Hadiths?
(A) Alphabetically by the first word of the text.
(B) By legal topics (Fiqh chapters).
(C) Chronologically by the date they were spoken.
(D) By the name of the Companion narrating them.

133. What is the defining characteristic of a 'Jami' collection of Hadith?
(A) It contains only weak Hadiths.
(B) It only covers legal rulings (Ahkam).
(C) Covers all major categories of religion
(D) Only collects one specific Companion

134. A scholar rejects a Hadith because the narrator lived a century after the Prophet but claims to have heard it directly from him. This is an application of analyzing which part of the Hadith?
(A) Matn
(B) Isnad
(C) Fiqh
(D) Tafsir

135. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The science of Asma al-Rijal (biographies of narrators) is unique to Islamic historical methodology.
Reason (R): It was developed explicitly to safeguard the authenticity of the prophetic traditions by scrutinizing the lives of the transmitters.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

136. Which classical scholar initiated the formal science of Hadith methodology in a written treatise, often credited to his introduction to his Hadith collection?
(A) Imam Al-Shafi'i (in Al-Risalah)
(B) Imam Muslim
(C) Imam Malik
(D) Imam Abu Hanifa

137. Read the following statements and select the correct option.
Statement I: The 'Sunan' collections primarily focus on Hadiths related to legal rulings (Ahkam).
Statement II: Sahih al-Bukhari is classified as a 'Sunan'.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

138. What does 'Riwayah' strictly refer to in the science of Hadith?
(A) Transmission and reporting of text and chain
(B) The critical analysis of the text's logic
(C) The extraction of legal rulings
(D) The abrogation of the Hadith

139. Identify the correct pair regarding Hadith criticism.
(A) Riwayah - Rational deduction of new laws
(B) Takhrij - Memorizing the Quran
(C) Ijazah - Fabricating a Hadith
(D) Dirayah - Verification of text and consistency

140. Consider the following statements about 'Dirayah':
I. It involves examining the Matn (text) against the Quran.
II. It checks if the Hadith contradicts established historical facts.
III. It relies solely on the Isnad (chain) without looking at the text.
IV. It ensures the text does not contradict a stronger Mutawatir Hadith.
Which of the above statements are correct?
(A) I, II, and IV are correct
(B) II, III, and IV are correct
(C) I, III, and IV are correct
(D) I, II, and III are correct

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(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

161. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Sunan collections differ from the Jami collections in their structure.
Reason (R): Sunan collections are arranged specifically according to chapters of Islamic jurisprudence (Fiqh).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

162. Which of the six canonical books is sometimes replaced by Al-Muwatta in certain traditional lists of the "Six Books"?
(A) Sunan Ibn Majah
(B) Sunan Abu Dawud
(C) Jami al-Tirmidhi
(D) Sunan al-Nasa'i

163. Read the following statements and select the correct option.
Statement I: The primary focus of Sunan Abu Dawud is on legal traditions (Ahadith al-Ahkam).
Statement II: Abu Dawud explicitly stated he included highly fabricated traditions without any warning.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

164. What is the literal meaning of 'Fiqh' in Arabic?
(A) To dictate
(B) To judge
(C) To fight
(D) Deep understanding or comprehension

165. Consider the following statements about Fiqh:
I. Shariah refers to the divine law itself.
II. Fiqh refers to the human understanding and extraction of Shariah.
III. Fiqh rulings can change with time and context.
IV. Shariah core principles are mutable and constantly changing.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) I, III, and IV are correct
(C) II, III, and IV are correct
(D) I, II, and IV are correct

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166. Identify the incorrect statement regarding the origin of Fiqh.
(A) During the Prophet's time, Fiqh was practically demonstrated through his decisions.
(B) Fiqh as an independent, codified science existed during the lifetime of the Prophet.
(C) The Companions utilized Ijtihad (independent reasoning) when they could not find direct guidance in the Quran or Sunnah.
(D) Mu'adh ibn Jabal's appointment to Yemen is a classic example of early Ijtihad.

167. Which event caused the rapid expansion and geographical diversification of Fiqh?
(A) The compilation of the Quran by Uthman.
(B) The translation of Greek philosophy.
(C) The invention of paper.
(D) Expansion into diverse cultural regions

168. When a jurist derives a ruling based on the prevailing customs of a new region, provided it doesn't contradict the Quran, which source of Fiqh is being applied?
(A) Urf
(B) Ijma
(C) Qiyas
(D) Istihsan

169. What was the defining feature of the 'Ahl al-Ra'y' (People of Reason) school of Fiqh centered in Kufa?
(A) Strict literalism and rejection of analogy.
(B) Total rejection of the Sunnah.
(C) Hypothetical scenarios and logical deduction
(D) Reliance purely on the practice of the people

(B) I, II, III, and IV are correct
(C) II, III, IV, and V are correct
(D) I, III, IV, and V are correct

151. Which book is recognized as the first major systematic compilation of Hadith blending jurisprudence (Fiqh) and tradition?
(A) Sahih Muslim
(B) Musnad Ahmad
(C) Sunan Abu Dawud
(D) Al-Muwatta

152. Who is the author of Al-Muwatta?
(A) Imam Malik ibn Anas
(B) Imam Shafi'i
(C) Imam Abu Hanifa
(D) Imam Ahmad ibn Hanbal

153. What is a defining feature of Malik's Al-Muwatta?
(A) Strictly organized by narrator names
(B) Contains only Hadith Qudsi narrations
(C) Local Madinan practice and reports
(D) Compiled originally in the city of Kufa

154. Read the following statements and select the correct option.
Statement I: The Musnad of Ahmad ibn Hanbal contains over 27,000 narrations.
Statement II: Every single narration in the Musnad is classified as Sahih (Authentic).
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

155. Arrange the following major Hadith compilers in chronological order of their death:
I. Imam Malik
II. Imam Ahmad ibn Hanbal
III. Imam Bukhari
IV. Imam Muslim
Which of the following represents the correct sequence?
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, IV, I, II

156. Identify the incorrect statement regarding the Sihah al-Sittah (The Six Authentic Books).
(A) They include Sahih Bukhari and Sahih Muslim.
(B) They are all categorized as Jami works.
(C) They include the Sunan of Abu Dawud and Tirmidhi.
(D) They were all compiled during the 3rd century AH.

157. Which two collections are collectively known as the 'Sahihayn'?
(A) Bukhari and Tirmidhi
(B) Muslim and Abu Dawud
(C) Bukhari and Muslim
(D) Malik and Ahmad

158. What was the specific condition (Shart) Imam Bukhari required for a chain that Imam Muslim did not strictly require?
(A) The narrator must be Muslim.
(B) The narrator must be male.
(C) The Hadith must be Mutawatir.
(D) Proof of actual physical meeting between two adjacent narrators.

159. Which collection is famous for adding critical notes on the authenticity and grade of each Hadith?
(A) Jami al-Tirmidhi
(B) Sahih Bukhari
(C) Sunan al-Nasa'i
(D) Sunan Ibn Majah

160. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Author)
P. Muhammad bin Ismail
Q. Muslim bin al-Hajjaj
R. Sulayman bin al-Ash'ath
S. Muhammad bin Yazid
List II: (Hadith Book)
1. Sunan Ibn Majah
2. Sahih Muslim
3. Sahih Bukhari
4. Sunan Abu Dawud
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4

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(C) Qawa'id Fiqhiyyah (Legal Maxims)
(D) Tajweed

198. Read the following statements and select the correct option.
Statement I: The legal maxim "Certainty is not overruled by doubt" (Al-Yaqin la Yazul bi al-Shakk) implies that the status quo remains unless proven otherwise.
Statement II: This maxim is only applicable in matters of prayer and fasting, not in business transactions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

199. Identify the correct pair of Fiqh term and its English equivalent.
(A) Riba - Charity
(B) Zihar - Adoption
(C) Hibah - Theft
(D) Waqf - Endowment

200. Consider the following statements about Fiqh classifications of acts:
I. Fard (Obligatory)
II. Mustahabb (Recommended)
III. Mubah (Permissible)
IV. Makruh (Disliked)
V. Haram (Prohibited)
What are these classifications collectively known as?
(A) Al-Ahkam al-Khamsah (The Five Legal Rulings)
(B) Arkan al-Iman (Pillars of Faith)
(C) Shurut al-Salat (Conditions of Prayer)
(D) Al-Kaba'ir (Major Sins)

201. What is the fundamental difference between Fard al-Ayn and Fard al-Kifayah?
(A) Fard al-Ayn is for men; Fard al-Kifayah is for women.
(B) Fard al-Ayn is related to wealth; Fard al-Kifayah is related to physical action.
(C) Individual versus communal obligation
(D) There is no difference; they are synonyms.

202. Which Fiqh term refers to the purification of wealth through mandatory charity?
(A) Zakat
(B) Sadaqah
(C) Jizyah
(D) Khums

203. When a person finds a lost wallet, according to Islamic Fiqh, which chapter of laws governs the situation?
(A) Rahn
(B) Mudarabah
(C) Ijarah
(D) Luqatah

204. Identify the incorrect statement concerning Islamic commercial jurisprudence (Fiqh al-Mu'amalat).
(A) It strictly prohibits Riba (usury/interest).
(B) It allows Gharar (excessive uncertainty or risk) in contracts.
(C) It requires mutual consent for a valid trade.
(D) It prohibits the sale of items that are deemed Haram, like alcohol.

205. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Islamic Contract)
P. Mudarabah
Q. Musharakah
R. Murabahah
S. Ijarah
List II: (Definition)
1. Leasing or renting
2. Cost-plus financing/sale
3. Joint venture partnership
4. Profit-sharing partnership (capital from one, labor from another)
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

206. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Zahiri school of Fiqh completely rejected the use of Qiyas (Analogy).
Reason (R): They believed that Islamic law

of Madinah.

170. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The school of Hijaz (Ahl al-Hadith) relied less on hypothetical reasoning (Qiyas) than the school of Iraq.
Reason (R): Hijaz, particularly Madinah, was rich in direct prophetic traditions and the presence of early Companions, reducing the immediate need for speculative reason.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

171. Who is recognized as the primary founder of the Ahl al-Ra'y school in Iraq?
(A) Imam Malik
(B) Imam Shafi'i
(C) Imam Ahmad ibn Hanbal
(D) Imam Abu Hanifa

172. Read the following statements and select the correct option.
Statement I: Imam Shafi'i is considered the architect of Usul al-Fiqh (Principles of Jurisprudence).
Statement II: Shafi'i's major work on this subject is called 'Al-Muwatta'.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

173. Identify the correct pair of Fiqh Madhhab (school) and its founder.
(A) Maliki - Muhammad bin Idris
(B) Shafi'i - Ahmad bin Hanbal
(C) Hanafi - Nu'man bin Thabit
(D) Hanbali - Malik bin Anas

174. Which of the following is not one of the four recognized Sunni schools of Fiqh?
(A) Hanafi
(B) Maliki
(C) Hanbali
(D) Zahiri

175. Consider the following sources of Islamic law:
I. Quran
II. Sunnah
III. Ijma (Consensus)
IV. Qiyas (Analogy)
V. Injeel (Gospel)
Which of the above are correct?
(A) I, II, III, and IV are correct
(B) I, II, IV, and V are correct
(C) II, III, IV, and V are correct
(D) I, III, IV, and V are correct

176. Which source of Fiqh represents the unanimous agreement of the Mujtahid scholars of the Muslim community in a specific era?
(A) Qiyas
(B) Ijma
(C) Istishab
(D) Maslahah Mursalah

177. What is the fundamental requirement for 'Qiyas' (Analogical deduction) to be valid?
(A) The new case must be completely unrelated to any previous case.
(B) A common effective cause ('Illah)
(C) It must be approved by a king.
(D) It must contradict a known Hadith.

178. When jurists declare narcotics forbidden by applying the rule of intoxication found in wine, which of the following is being practiced?
(A) Qiyas
(B) Ijma
(C) Urf
(D) Sadd al-Dhara'i

179. Identify the incorrect statement about 'Istihsan' (Juristic Preference).
(A) It involves departing from a ruling derived by strict analogy in favor of another ruling considered more suitable or equitable.
(B) It is heavily utilized in the Hanafi school of Fiqh.
(C) Imam Shafi'i strongly supported the use of

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141. Which of the following conditions would lead to the rejection of a Hadith under the principles of Dirayah?
(A) The text promotes excellent moral character.
(B) The chain has trustworthy narrators.
(C) Foreign linguistic features for the Prophet
(D) It explains a difficult verse of the Quran.

142. What is the fundamental cause for integrating 'Dirayah' with 'Riwayah'?
(A) To reject all Hadith outright.
(B) To replace the Quran with Hadith.
(C) To appease Greek philosophers.
(D) Sound chains can carry flawed Matns

143. When a narrator with a good memory narrates a Hadith that explicitly commands worshipping the sun and a scholar immediately rejects it without checking the chain, which principle is being applied?
(A) Dirayah
(B) Riwayah
(C) Qiyas
(D) Ijma

144. Identify the incorrect statement regarding Ilm al-Dirayah.
(A) It was practiced by the Companions, such as Aisha correcting other narrators.
(B) It renders the study of Isnad (Riwayah) completely obsolete.
(C) It scrutinizes the rationality and theological soundness of the Matn.
(D) It acts as the internal criticism of the Hadith text.

145. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Aisha bint Abu Bakr frequently used principles of Dirayah.
Reason (R): She often corrected other Companions' narrations by cross-referencing their meaning directly with the text of the Quran.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. Which term describes a hidden defect in a Hadith that appears sound on the surface?
(A) Illah
(B) Shadh
(C) Mudraj
(D) Maqlub

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147. Read the following statements and select the correct option.
Statement I: 'Shadh' refers to a Hadith where a reliable narrator contradicts a group of narrators who are more reliable than him.
Statement II: A 'Shadh' Hadith is considered highly authentic and actionable.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

148. What is the definition of 'Mudraj' in Hadith terminology?
(A) A Hadith whose chain is lost.
(B) A completely fabricated Hadith.
(C) A Hadith translated into another language.
(D) Narrator additions not from the Prophet

149. Identify the correct pair of textual criticism concept and its meaning.
(A) Maqlub - A Hadith with an absolutely perfect chain
(B) Mansukh - A Hadith that abrogates another
(C) Conflicting forms that cannot be reconciled
(D) Muhkam - A fabricated text

150. Consider the following elements evaluated in Dirayah:
I. Consistency with the Quran
II. Consistency with Mutawatir Sunnah
III. Consistency with the narrator's personal wealth
IV. Conformity with fundamental logical axioms
V. Linguistic coherence with classical Arabic
Which of the above statements are correct?
(A) I, II, IV, and V are correct

(Usul al-Fiqh).

189. Consider the following statements about Fiqh literature:
I. 'Al-Hidayah' is a premier text in Hanafi Fiqh.
II. 'Al-Umm' was written by Imam Shafi'i.
III. 'Al-Mughni' is a major work in Hanbali Fiqh.
IV. 'Al-Mudawwanah' contains the legal views of Imam Abu Hanifa.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) I, II, and IV are correct
(C) II, III, and IV are correct
(D) I, III, and IV are correct

190. What is 'Taqlid' in the context of Islamic Fiqh?
(A) Independent extraction of laws from the Quran.
(B) Rejecting all classical scholarship.
(C) Writing a book of Tafsir.
(D) Adhering to a qualified Mujtahid's view

191. Read the following statements and select the correct option.
Statement I: A 'Fatwa' is a non-binding legal opinion given by a Mufti in response to a specific question.
Statement II: A 'Qada' (Court Judgment) is binding and enforceable by the state.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

192. Identify the incorrect statement regarding the development of Fiqh.
(A) The era of the Companions was marked by pragmatic solutions to new problems.
(B) The closing of the "gate of Ijtihad" is universally agreed to have happened in the 2nd century AH.
(C) The Abbasid period saw the codification of the major schools of law.
(D) Modern Fiqh academies rely heavily on collective Ijtihad.

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193. The concept of 'Maqasid al-Shariah' (Objectives of Shariah) was systematically developed by which classical scholar?
(A) Al-Shatibi
(B) Al-Tabari
(C) Ibn Sina
(D) Al-Kindi

194. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The preservation of intellect (Aql) is one of the five absolute necessities in Maqasid al-Shariah.
Reason (R): This is why the consumption of intoxicants is strictly prohibited in Islamic jurisprudence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

195. Which are the five essential values (Al-Dharuriyyat al-Khams) protected by the objectives of Shariah?
(A) Wealth, power, land, water, air
(B) Prayer, fasting, charity, pilgrimage, testimony
(C) Religion, life, intellect, lineage, wealth
(D) Monarchy, democracy, consultation, justice, liberty

196. Arrange the levels of human interest according to Maqasid al-Shariah in hierarchical order:
I. Tahsiniyyat (Embellishments)
II. Dharuriyyat (Necessities)
III. Hajiyyat (Needs)
Which of the following represents the correct hierarchical order?
(A) II, III, I
(B) I, II, III
(C) III, II, I
(D) II, I, III

197. Which Fiqh principle dictates that "Harm must be eliminated" (Al-Dharar Yuzal)?
(A) Usul al-Tafsir
(B) Ilm al-Kalam

(D) A is false but R is true.

216. Which Fiqh term describes the situation where a person is forced to consume something forbidden to save their life?
(A) Rukhsah (Concession)
(B) Azimah (Strict ruling)
(C) Bid'ah (Innovation)
(D) Kaffarah (Expiation)

217. Read the following statements and select the correct option.
Statement I: 'Istishab' literally means the presumption of continuity.
Statement II: Under Istishab, a person who is certain they performed Wudu (ablution) but doubts if they broke it, is considered to still have Wudu.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

218. Identify the correct pair of Fiqh concept and its definition.
(A) Qisas - Equal retaliation in cases of physical harm
(B) Awqaf - Inheritance shares
(C) Diyah - Fasting during Ramadan
(D) Tazir - Fixed scriptural punishments

219. What is the fundamental distinction between 'Hudud' and 'Ta'zir' punishments in Islamic criminal law?
(A) Hudud are flexible, Ta'zir are fixed.
(B) Hudud apply to non-Muslims, Ta'zir apply to Muslims.
(C) There is no distinction.
(D) Fixed scriptural vs judicial discretion

220. Consider the following statements about Fiqh inheritance (Ilm al-Fara'id):
I. It is mathematically detailed in the Quran.
II. Debts and funeral expenses must be paid before distribution.
III. A person can will away 100% of their wealth to anyone they choose.
IV. Certain relatives have fixed fractional shares.
Which of the above statements are correct?
(A) I, II, and IV are correct
(B) II, III, and IV are correct
(C) I, III, and IV are correct
(D) I, II, and III are correct

221. Which Fiqh principle provides the basis for Islamic biomedical ethics, such as organ donation?
(A) Custom is legally binding (Al-Adah Muhakkamah)
(B) Certainty is not lifted by doubt
(C) Necessity dictates legal exceptions
(D) Hardship brings ease

222. When a state implements traffic laws to prevent accidents, which secondary source of Fiqh justifies creating these new laws?
(A) Ijma (Consensus)
(B) Qiyas (Analogy)
(C) Istishab (Presumption of Continuity)
(D) Maslahah Mursalah (Public Interest)

223. Identify the incorrect statement regarding 'Ijtihad' in the modern era.
(A) Modern Ijtihad can completely alter the pillars of Islam like the number of daily prayers.
(B) The complexity of modern finance has necessitated collective Ijtihad by councils.
(C) Ijtihad is necessary to address contemporary bioethical issues like cloning.
(D) It requires deep knowledge of both textual sources and the modern context.

224. Which early Islamic scholar wrote 'Bidayat al-Mujtahid', a famous comparative Fiqh manual detailing the reasons for differing legal opinions?
(A) Al-Nawawi
(B) Ibn Rushd
(C) Ibn Qudamah
(D) Al-Shirazi

225. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Classical Fiqh Manual)
P. Al-Mabsut (Al-Sarakhsi)
Q. Al-Mudawwanah (Sahnun)

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must be derived exclusively from the literal (Zahir) text of the Quran and Sunnah.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

207. Who is the most famous scholar and reviver of the Zahiri school, known for his work 'Al-Muhalla'?
(A) Ibn Hazm
(B) Ibn Taymiyyah
(C) Al-Ghazali
(D) Ibn Rushd

208. Read the following statements and select the correct option.
Statement I: 'Al-Risalah' by Imam Al-Shafi'i is considered the first book on the principles of Islamic jurisprudence (Usul al-Fiqh).
Statement II: In 'Al-Risalah', Al-Shafi'i elevated the status of solitary Hadith (Khabar al-Wahid) in legal derivation.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

209. What is the application of 'Khabar al-Wahid' in Usul al-Fiqh?
(A) A Hadith narrated by a massive group.
(B) Non-Mutawatir narrative with limited chains
(C) A fabricated report.
(D) A historical report concerning pre-Islamic Arabia.

210. Consider the following statements about Qiyas:
I. Asl: The original case.
II. Fara': The new case.
III. Hukm: The ruling of the original case.
IV. Illah: The common effective cause.
Which of the above constitute the essential pillars (Arkan) of Qiyas?
(A) I, II, and III are correct
(B) II, III, and IV are correct
(C) I, III, and IV are correct
(D) I, II, III, and IV are correct

211. Which scholar famously attempted to bridge the gap between Ahl al-Ra'y and Ahl al-Hadith?
(A) Abu Hanifa
(B) Malik ibn Anas
(C) Al-Shafi'i
(D) Dawud al-Zahiri

212. Identify the incorrect statement regarding the sources of Islamic Fiqh.
(A) The Quran is the primary and absolute source.
(B) The Sunnah explains and details the general principles of the Quran.
(C) Qiyas must be based on an existing text from the Quran or Sunnah.
(D) Ijma can abrogate a clear verse of the Quran.

213. What is the cause of 'Naskh' (Abrogation) in Islamic texts?
(A) A linguistic error in transmission.
(B) A decision made by a Caliph to change the law.
(C) Replacement due to changing context
(D) The consensus of later scholars.

214. Which discipline is strictly necessary for a jurist to identify an abrogated verse (Mansukh)?
(A) Knowledge of Tajweed
(B) Knowledge of Asbab al-Nuzul and chronology
(C) Knowledge of Greek philosophy
(D) Knowledge of poetic meter

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215. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The principle of 'Urf' (Custom) is dynamic and changes over time and geography.
Reason (R): Islamic law recognizes that societal habits and norms evolve, requiring flexible legal interpretations within textual boundaries.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

Istihsan.
(D) It aims to prevent hardship and promote ease.

180. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Secondary Source of Fiqh)
P. Maslahah Mursalah
Q. Urf
R. Istishab
S. Sadd al-Dhara'i
List II: (Description)
1. Blocking the means to evil
2. Public interest/welfare
3. Presumption of continuity
4. Customary practice
(A) P-2, Q-4, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

181. What does 'Maslahah Mursalah' primarily focus on in Islamic jurisprudence?
(A) Blind imitation of past scholars.
(B) Relying entirely on dreams and visions.
(C) Public interest in unregulated areas
(D) Punishing criminals.

182. Read the following statements and select the correct option.
Statement I: The primary sources of Fiqh are universally agreed upon by the four Sunni schools.
Statement II: The secondary sources of Fiqh, such as Istihsan and Maslahah, are also universally agreed upon without any methodological differences.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

183. Which school of Fiqh is most associated with the principle of 'Sadd al-Dhara'i' (Blocking the means to evil)?
(A) Hanafi
(B) Zahiri
(C) Ja'fari
(D) Maliki

184. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The principle of 'Urf' allows Islamic law to be adaptable across different cultures.
Reason (R): Urf incorporates local customs into legal rulings, provided those customs do not violate explicit texts of the Quran and Sunnah.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. Which Fiqh terminology describes the effort a qualified jurist exerts to derive a legal ruling from the sources?
(A) Taqlid
(B) Talfiq
(C) Ijtihad
(D) Fatwa

186. Identify the correct pair of Fiqh concept and its opposite.
(A) Halal (Permitted) - Haram (Forbidden)
(B) Wajib (Obligatory) - Mandub (Recommended)
(C) Makruh (Disliked) - Mubah (Neutral)
(D) Ijtihad (Reasoning) - Qiyas (Analogy)

187. What is the fundamental cause of differences (Ikhtilaf) among the major schools of Fiqh?
(A) Disagreement on the core beliefs (Aqidah) of Islam.
(B) Political rivalries among the founders.
(C) Rejection of the Quran by some schools.
(D) Methodological and linguistic differences

188. Which of the following is not a requirement to be a Mujtahid?
(A) Mastery of the Arabic language.
(B) Belonging to the Quraysh tribe.
(C) Deep knowledge of the Quran and Sunnah.
(D) Knowledge of the principles of jurisprudence

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R. Al-Majmu (Al-Nawawi)
S. Al-Mughni (Ibn Qudamah)
List II: (Associated Madhhab)
1. Hanbali
2. Shafi'i
3. Maliki
4. Hanafi
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

226. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Hanafi school heavily utilizes 'Istihsan' (Juristic Preference).
Reason (R): They argue that rigidly applying an analogy (Qiyas) in every situation can sometimes lead to an unfair outcome or undue hardship.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

227. Which principle determines that an action like making a will (Wasiyyah) cannot exceed one-third of the total estate?
(A) Qiyas based on the rules of Zakat
(B) Ijma of the modern scholars
(C) A specific prophetic instruction
(D) Urf of the pre-Islamic Arabs

228. Read the following statements and select the correct option.
Statement I: Fiqh al-Aqalliyyat refers to the jurisprudence of Muslim minorities living in non-Muslim countries.
Statement II: It strictly forbids Muslims from obeying the laws of the country they reside in.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

229. Which term describes the agreed-upon practice of the Companions during the era of the Rightly Guided Caliphs?
(A) Qiyas al-Jali
(B) Istihsan
(C) Ijma al-Sahabah
(D) Urf

230. Consider the following regarding the stages of Fiqh development:
I. Era of Prophecy: Foundation of Shariah
II. Era of Companions: Emergence of Ijtihad and Fatawa
III. Era of Tabi'un: Formation of early legal schools (Madrasas) in Hijaz and Iraq
IV. Era of Mujtahid Imams: Systematization and writing of Usul al-Fiqh
V. Era of Taqlid: Strict adherence to established schools
Which of the above statements are correct?
(A) I, II, III, and IV are correct
(B) II, III, IV, and V are correct
(C) I, II, and IV are correct
(D) I, II, III, IV, and V are correct

231. What is the fundamental cause for the prohibition of 'Gharar' in Islamic commerce?
(A) It encourages hard work.
(B) It promotes local trade over international trade.
(C) It limits the profits of the state.
(D) Conflict due to excessive uncertainty

232. In the context of Usul al-Fiqh, what does 'Dalil' mean?
(A) The textual or rational proof/evidence used to derive a ruling.
(B) The judge who makes the ruling.
(C) The person asking for a Fatwa.
(D) The specific chapter of a Fiqh book.

233. When a scholar evaluates a modern financial transaction and declares it Halal because it does not contain forbidden elements, which maxim is applied?
(A) Hardship begets facility.
(B) Harm is to be removed.
(C) The default of permissibility
(D) Custom is of force.

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(C) Istihsan - Preferring equitable results
(D) Ijma - Disagreement among scholars

250. What is the ultimate objective of studying and applying 'Fiqh' in the life of a Muslim?
(A) Divine alignment and afterlife success
(B) Winning complex theological debates
(C) Attaining significant physical wealth
(D) Creating regional political divisions

Direction : Please read the following source carefully.

The collection and compilation of the Quran represents a foundational case in Islamic sciences, illustrating the meticulous preservation of sacred text. Historically, scholars examine how the initial memorization and scattered written records were systematically gathered. During the early period, the compilation process necessitated rigorous verification, ensuring that every collected fragment matched the recited traditions. Academic evaluations highlight that the compilation of the Quran was not merely a textual gathering but a formalized institutional effort to establish a unified and standardized corpus. This process safeguarded the text from variations and regional linguistic deviations. Researchers studying the collection and compilation of the Quran emphasize the strict methodologies employed, where multiple testimonies were required for the inclusion of written verses. This rigorous approach laid the groundwork for subsequent Islamic sciences, as the finalized compilation became the primary source for all ethical, social, political, and economic teachings. The methodology established during the collection and compilation of the Quran also profoundly influenced the later development of Tafsir and Hadith literature, providing a reliable textual baseline. Thus, the standardization process of the compilation remains a definitive paradigm of textual integrity within the broader framework of Islamic sciences.

Based on the above source, attempt the following five questions.

251. According to the passage, what did the compilation process of the Quran necessitate during the early period?
(A) Translation of original text into various regional dialects
(B) Match written fragments with recited traditions
(C) Creation of novel theological interpretations of compiled text
(D) Rejecting oral memorization for strict written documentation

252. How does the passage describe the nature of the Quran's compilation effort?
(A) Formalized institutional effort to establish a unified corpus
(B) A casual gathering of available community historical records
(C) Primarily an exercise in linguistic translation and rhetoric
(D) An exclusively oral tradition devoid of any written material

253. What specific methodology was emphasized by researchers regarding the inclusion of written verses?
(A) The reliance on a single authoritative scholarly testimony
(B) The adaptation of verses to fit contemporary political needs
(C) The requirement of multiple testimonies for verse inclusion
(D) The exclusion of previously memorized oral transmissions

254. What was safeguarded by establishing a unified and standardized corpus?
(A) The theological debates among different early philosophical schools
(B) The integration of external regional traditions into the text
(C) The economic dominance of the early Islamic political state
(D) The text from variations and regional linguistic deviations

255. How did the collection and compilation of the Quran impact later Islamic sciences?
(A) It rendered the study of oral traditions completely obsolete
(B) It restricted the future development of diverse legal systems
(C) It profoundly influenced the development of Tafsir and Hadith
(D) It separated ethical teachings from political governance

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241. A person makes a vow (Nadhr) to fast for three days if they pass an exam. Under which category of Fiqh does fulfilling this vow fall?
(A) Makruh (Disliked)
(B) Wajib (Obligatory due to commitment)
(C) Haram (Forbidden)
(D) Mubah (Neutral)

242. Identify the incorrect statement regarding 'Riba'.
(A) Riba is only prohibited if the interest rate exceeds 10%.
(B) Riba al-Fadl involves unequal exchange of the same commodity.
(C) Riba al-Nasi'ah involves an increase charged for a delay in payment.
(D) The prohibition of Riba is meant to encourage equity and risk-sharing.

243. What is the fundamental cause for the requirement of 'Wali' (Guardian) in the Islamic contract of marriage according to the majority of Fiqh schools?
(A) To control women's wealth.
(B) To extract a higher Mahr (Dowry).
(C) To ensure the protection and social parity (Kafa'ah) of the bride.
(D) To enforce tribal alliances.

244. In Usul al-Fiqh, a command (Amr) in the Quran or Sunnah generally implies which legal ruling unless there is evidence to the contrary?
(A) Makruh (Disliked)
(B) Mubah (Permissible)
(C) Haram (Prohibition)
(D) Wujub (Obligation)

245. Consider the following statements about Fiqh councils in the modern age:
I. The International Islamic Fiqh Academy is an example.
II. They rely heavily on 'Ijtihad Jama'i' (Collective Ijtihad).
III. They include experts in science and economics alongside Shariah scholars.
IV. Their primary goal is to abolish the four classical schools of Fiqh.
V. They issue resolutions on contemporary issues like cryptocurrency.
Which of the above statements are correct?
(A) I, II, III, and V are correct
(B) II, III, IV, and V are correct
(C) I, III, IV, and V are correct
(D) I, II, IV, and V are correct

246. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Shariah rulings adapt to changes in time, place, and circumstance.
Reason (R): The objectives of Shariah (Maqasid) remain constant, but the application of rulings (Fatawa) adjusts to secure these objectives in different contexts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

247. Which terminology describes a situation where an independent scholar (Mujtahid Mutlaq) creates a completely new methodology for Usul al-Fiqh?
(A) Takhrij
(B) Taqlid
(C) Ijtihad fi al-Madhhab
(D) Ijtihad Mustaqil

248. Read the following statements and select the correct option.
Statement I: The 'Fatwa' of a Companion (Qawl al-Sahabi) is considered an authoritative source of law by Imam Malik and Imam Ahmad.
Statement II: The Zahiri school completely rejects the Fatwa of a Companion as a binding source of law.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

249. Identify the correct pair of Fiqh principle and its meaning.
(A) Sadd al-Dhara'i - Encouraging beneficial innovations
(B) Qiyas - Blind imitation of past scholars

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In contrast, researchers highlight Al-Razi as a prime example of integrating philosophical and theological reasoning into classical Tafsir. Al-Razi's work demonstrates how intellectual inquiry and rational argumentation were utilized to explore the deeper meanings of the text. Meanwhile, the study of Zamakhshari introduces another critical dimension of classical Tafsir, focusing intensely on the linguistic, grammatical, and rhetorical brilliance of the Quran. Zamakhshari's analytical method provided profound insights into the stylistic structures of the text. By comparatively analyzing Al-Tabari, Al-Razi, and Zamakhshari, academic inquiries reveal the multifaceted nature of classical Tafsir. These varied methodological frameworks—traditional compilation, philosophical theology, and linguistic rhetoric—illustrate the profound depth and diversity inherent in the classical exegetical tradition within Islamic sciences.

Based on the above source, attempt the following five questions.

261. What is the primary characteristic of Al-Tabari's approach to classical Tafsir?
(A) Integrating intense philosophical debate and theological inquiry
(B) Focusing exclusively on newly developed rhetorical structures
(C) Emphasizing socio-political mobilization in modern contexts
(D) Gathering early traditions and performing linguistic analysis

262. How does the passage describe the methodological contribution of Al-Razi?
(A) He created an encyclopedic collection of strictly oral traditions
(B) He integrated philosophical and theological reasoning into Tafsir
(C) He focused entirely on the fundamental grammatical rules
(D) He rejected rational argumentation in favor of strict literalism

263. Which aspect of the Quran was the intense focus of Zamakhshari's Tafsir?
(A) Compilation of early historical and biographical narratives
(B) Theoretical frameworks of regional and political governance
(C) Linguistic, grammatical, and rhetorical brilliance
(D) Philosophical rationalization of early economic laws

264. What do scholars reveal by comparatively analyzing Al-Tabari, Al-Razi, and Zamakhshari?
(A) The absolute uniformity of thought in classical Islamic sciences
(B) The rejection of early traditions by later classical scholars
(C) The limitation of classical exegesis to mere grammatical study
(D) The multifaceted nature and diversity of classical Tafsir

265. According to the text, which concept is utilized in Al-Razi's work to explore deeper textual meanings?
(A) Intellectual inquiry and rational argumentation
(B) Analysis of regional linguistic and grammatical deviations
(C) The stylistic restructuring of early oral traditions
(D) purely traditional and narrative compilation methodologies

Direction : Please read the following source carefully.

An analysis of Tafsir in the modern age reveals a distinct shift in exegetical literature, characterized by attempts to address contemporary socio-political realities. Key works studied in this domain include Tafsir al-Manar, Fi-zilal al-Quran, Bayan al-Quran, Tarjuman al-Quran, Tafhim al-Quran, Tadabbur al-Quran, and Tafsir al-Quran. Academics observe that Tafsir al-Manar initiated a significant rationalist and reformist approach within Tafsir in the modern age. Similarly, works like Fi-zilal al-Quran and Tafhim al-Quran are frequently analyzed as case studies of ideological and structural responses to modern political challenges. These texts moved beyond classical linguistic debates to present the Quran as a dynamic guide for modern social and political mobilization. Furthermore, researchers examining Tarjuman al-Quran and Bayan al-Quran emphasize their focus on reviving direct, accessible understanding of the text for the contemporary believer. The methodological

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Direction : Please read the following source carefully.

An academic investigation into the Quran reveals a comprehensive framework encompassing ethical, social, political, and economic teachings. A central case study in understanding these dimensions is how they intersect to form a cohesive societal model. The ethical teachings of the Quran serve as the foundational bedrock, prescribing moral conduct that directly influences social interactions. Consequently, the social teachings aim to establish an equitable community structure, emphasizing justice and communal welfare. Furthermore, researchers observe that the political teachings of the Quran derive from these ethical and social imperatives, advocating for governance rooted in accountability and the equitable distribution of resources. This naturally transitions into the economic teachings of the Quran, which strictly prohibit exploitative financial practices while encouraging charitable wealth circulation. By analyzing this integrated framework, scholars determine that the ethical, social, political, and economic teachings of the Quran cannot be studied in isolation. Rather, they operate synergistically, where economic directives support social stability, and political guidelines ensure the enforcement of ethical standards. This holistic approach remains a critical subject of study in Islamic sciences, illustrating the text's application as a comprehensive regulatory framework for human society.

Based on the above source, attempt the following five questions.

256. Which aspect serves as the foundational bedrock in the comprehensive framework of Quranic teachings?
(A) The economic directives governing wealth
(B) The ethical teachings prescribing moral conduct
(C) The political principles dictating state structure
(D) The social frameworks ensuring cultural exchange

257. According to the passage, what is the primary aim of the social teachings of the Quran?
(A) Isolate community from external political and cultural influences
(B) Promote aggressive expansion of early political boundaries
(C) Separate individual wealth from community welfare standards
(D) Equitable community structure emphasizing justice

258. From what do the political teachings of the Quran derive, as observed by researchers?
(A) ethical and social imperatives of the text
(B) Pre-existing regional and administrative frameworks
(C) Completely isolated economic and financial imperatives
(D) purely theoretical philosophical and rhetorical models

259. What is a key characteristic of the economic teachings of the Quran mentioned in the passage?
(A) Endorsement of monopolistic and centralized market systems
(B) Concentration of charitable wealth in regional governance
(C) Prohibition of exploitative financial practices
(D) Separation of financial laws from ethical conduct standards

260. How do political guidelines function within the synergistic framework of Quranic teachings?
(A) They ensure the enforcement of ethical standards
(B) They replace the need for social welfare systems
(C) They operate entirely independent of economic directives
(D) They focus solely on administrative expansionism

Direction : Please read the following source carefully.

The academic study of classical Tafsir often focuses on the distinct methodological approaches of Al-Tabari, Al-Razi, and Zamakhshari. In examining the evolution of Tafsir literature, scholars present these three classical figures as representing different paradigms of Quranic exegesis. Al-Tabari is widely analyzed for his foundational approach, which primarily relied on gathering early traditions and linguistic analysis, creating a comprehensive repository of early interpretations.

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scholars
(D) The primary rationalist works of modern Tafsir

284. What arrangement did the compilers of the Sihahe-Sitta focus intensely on?
(A) Topical arrangement for legal derivation
(B) Chronological arrangement based on narrator birth dates
(C) Alphabetical arrangement of complex theological terms
(D) Regional arrangement based on the compiler's travels

285. What overall trend does academic scrutiny of these three formats reveal?
(A) Decline in importance of individual transmitter profiles
(B) Relying completely on secondary philosophical reasoning
(C) Refinement of compilation methodologies
(D) Return to fluid and unverified oral storytelling techniques

Direction : Please read the following source carefully.

The origin and development of Fiqh literature charts the academic trajectory of Islamic jurisprudence from localized rulings to complex legal systems. The origin of Fiqh literature is traced to the need for practical applications of ethical and legal teachings in new social contexts. Researchers note that during its nascent stage, the origin of Fiqh literature was characterized by issue-by-issue problem solving rather than theoretical abstraction. As society expanded, the development of Fiqh literature underwent a significant transformation. It evolved into a highly structured academic discipline featuring distinct methodological schools. This development phase witnessed the systematic compilation of legal maxims, hypothetical scenarios, and deductive reasoning frameworks. Case studies of the origin and development of Fiqh literature highlight how scholars transitioned from oral legal opinions to exhaustive, multi-volume treatises detailing every aspect of human conduct. This evolution reflects a growing intellectual sophistication within Islamic sciences. The academic study of the origin and development of Fiqh literature ultimately demonstrates the formalization of legal thought, illustrating how foundational ethical principles were operationalized into a comprehensive, dynamic literary tradition capable of addressing multifaceted societal challenges.

Based on the above source, attempt the following five questions.

286. What initially prompted the origin of Fiqh literature?
(A) The demand for abstract philosophical and rhetorical theories
(B) The necessity to translate previously written legal texts into Arabic
(C) The desire to establish narrator-centric historical compilations
(D) The need for practical applications of ethical teachings in new contexts

287. How is the nascent stage of the origin of Fiqh literature characterized?
(A) By exhaustive, multi-volume hypothetical treatises
(B) By complex legal systems emphasizing strict theoretical abstraction
(C) By issue-by-issue problem solving
(D) By the systematic compilation of global legal maxims

288. What transformation occurred as society expanded during the development of Fiqh literature?
(A) Dissolving into unstructured localized oral legal opinions
(B) Structured academic discipline with distinct schools
(C) Shifting back into basic memorization of ethical directives
(D) Merging with the science of biographical narrator evaluation

289. What did the development phase of Fiqh literature systematically compile?
(A) Linguistic dictionaries and archaic rhetorical poems
(B) Narrator biographies and unbroken chains of oral transmission
(C) Ethical treatises specifically rejecting practical application
(D) Legal maxims, hypothetical scenarios, and deductive frameworks

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innovation in Tadabbur al-Quran, emphasizing thematic coherence and structural unity, represents another critical evolution in Tafsir in the modern age. Collectively, the study of Tafsir al-Manar, Fi-zilal al-Quran, Bayan al-Quran, Tarjuman al-Quran, Tafhim al-Quran, Tadabbur al-Quran, and Tafsir al-Quran demonstrates how modern exegesis transformed to tackle complex modern paradigms.

Based on the above source, attempt the following five questions.

266. What distinct shift characterizes Tafsir literature in the modern age?
(A) A return to purely classical linguistic and grammatical debates
(B) Attempts to address contemporary socio-political realities
(C) The complete abandonment of the Quran's ethical teachings
(D) A strict limitation to cataloging historical biographies

267. Which approach was initiated by Tafsir al-Manar in modern exegesis?
(A) An exclusively traditionalist and compiling approach
(B) A significant rationalist and reformist approach
(C) A purely philosophical and abstract theological approach
(D) A method focused solely on archaic linguistic structures

268. How are Fi-zilal al-Quran and Tafhim al-Quran frequently analyzed by academics?
(A) Ideological and structural responses to modern politics
(B) Texts rejecting any form of social and political mobilization
(C) Mere translations lacking any deep ideological framework
(D) Works preserving early regional and grammatical syntax

269. What is the primary focus of Tarjuman al-Quran and Bayan al-Quran according to researchers?
(A) Engaging in highly complex philosophical and rationalist debates
(B) Structuring the text according to early jurisprudential issues
(C) Reviving direct understanding for contemporary believers
(D) Analyzing the text specifically for regional political expansion

270. What methodological innovation is attributed to Tadabbur al-Quran?
(A) Reintroducing unverified oral historical narratives
(B) Categorizing traditions based strictly on the narrator
(C) Translating classical rhetoric into philosophical frameworks
(D) Emphasizing thematic coherence and structural unity

Direction : Please read the following source carefully.

The origin and development of Hadith literature represents a vital area of academic inquiry within Islamic sciences, detailing the preservation of prophetic traditions. Researchers analyzing the origin of Hadith literature note that it began with the oral transmission of statements, actions, and approvals. During its early development, the necessity to distinguish authentic transmissions from fabricated ones became a pressing academic and religious concern. This urgency catalyzed the systematic development of Hadith literature, transforming it from fluid oral traditions into rigorously structured scholarly disciplines. Case studies in this field highlight how the origin and development of Hadith literature necessitated the creation of specialized biographical evaluation systems to scrutinize the narrators. The development phase was characterized by the establishment of strict criteria for accepting a transmission, thereby ensuring textual and historical reliability. Scholars emphasize that understanding the origin and development of Hadith literature is fundamental to comprehending how early Islamic society institutionalized historical memory. This evolutionary trajectory—from simple origin to complex developmental frameworks—demonstrates the rigorous academic standards early scholars applied to preserve the foundational traditions that eventually informed both Tafsir and Islamic Fiqh.

Based on the above source, attempt the following five questions.

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271. How did the origin of Hadith literature initially begin?
(A) Publication of exhaustive and multi-volume legal treatises
(B) Formal establishment of distinct regional jurisprudence schools
(C) Oral transmission of statements and actions
(D) Immediate compilation of all six canonical books of Hadith

272. What pressing academic concern catalyzed the systematic development of Hadith literature?
(A) Integrating diverse regional laws into prophetic traditions
(B) Distinguishing authentic from fabricated transmissions
(C) Translating traditions into various regional Arabic dialects
(D) Separating historical memory from modern legal literature

273. What specialized system was created to scrutinize narrators during the development of Hadith literature?
(A) Lexicographical and grammatical dictionaries
(B) Political administrative registers
(C) Economic and financial tracking frameworks
(D) Biographical evaluation systems

274. What did the establishment of strict criteria for accepting a transmission aim to ensure?
(A) Textual and historical reliability of the traditions
(B) The creation of new philosophical and theological doctrines
(C) The complete replacement of Tafsir literature with Hadith
(D) The continuous fluidity of oral storytelling techniques

275. According to the passage, the preserved foundational traditions eventually informed which other Islamic sciences?
(A) Solely the modern socio-political mobilization frameworks
(B) Exclusively the rationalist and reformist approaches
(C) Both Tafsir and Islamic Fiqh
(D) Both classical linguistic debates and rhetorical brilliance

Direction : Please read the following source carefully.

Within the academic study of Hadith, the twin sciences of Riwayah and Dirayah form the essential methodological core for authenticating traditions. A critical case analysis of these concepts reveals how early scholars structured the verification of historical texts. Riwayah focuses specifically on the rules governing the transmission process, including the continuous chain of narrators and the precise methodology of narrating the text. Researchers study Riwayah to understand the meticulous recording of how a text was passed down through generations. Conversely, Dirayah is the critical science that evaluates the text itself and the contextual plausibility of the narration. Dirayah involves a deep cognitive analysis of the content, checking for contradictions with established principles or other verified texts. By applying both Riwayah and Dirayah, scholars ensured a dual-layered verification system. Riwayah guarantees the structural integrity of the transmission chain, while Dirayah ensures the logical and textual soundness of the transmitted content. Academic evaluations conclude that the interdependent application of Riwayah and Dirayah was revolutionary in Islamic sciences, establishing a comprehensive critical framework that prevented the assimilation of erroneous or fabricated traditions into the authoritative corpus.
Based on the above source, attempt the following five questions.

276. What does the science of Riwayah specifically focus on?
(A) Rules of transmission and narrator chains
(B) Contextual plausibility of early historical narratives
(C) Integration of foundational ethical and economic principles
(D) Thematic coherence and structural unity of the Quranic text

277. According to the text, what is the primary function of Dirayah?
(A) Tracking the precise methodology of narrating a specific text
(B) Documenting the biographies of all individual transmitters

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(C) Establishing early regional and legal jurisprudence practices
(D) Evaluating the text and its contextual plausibility

278. What does Dirayah check for during its cognitive analysis of the content?
(A) Grammatical and rhetorical perfection in different languages
(B) Contradictions with established principles or verified texts
(C) The unbroken sequence of the biographical chains
(D) The economic viability of the transmitted statements

279. What is achieved by applying both Riwayah and Dirayah together?
(A) A rigid exclusion of all rational methodologies
(B) A complete replacement of primary jurisprudential texts
(C) A dual-layered verification system
(D) A philosophical reinterpretation of primary sources

280. How did the interdependent application of Riwayah and Dirayah impact the authoritative corpus?
(A) It allowed fluid adaptation of traditions to fit political agendas
(B) It merged diverse historical texts without critical scrutiny
(C) It transformed the primary text into inaccessible theoretical data
(D) It prevented the assimilation of erroneous or fabricated traditions

Direction : Please read the following source carefully.

The structural categorization of Hadith is best exemplified by the academic study of Muwatta, Musnad, and the Sihahe-Sitta, alongside the methodologies of their compilers. Researchers examine these collections to understand the evolution of Hadith compilation strategies. The Muwatta is frequently analyzed as an early paradigm, functioning both as a collection of traditions and an early text of jurisprudence, reflecting the regional legal practices compiled by its author. Following this, the Musnad format emerged as a distinct methodological case, where compilers organized traditions strictly according to the primary narrator, rather than by legal topics. This shift provided researchers with comprehensive profiles of individual transmitters. Furthermore, the culmination of Hadith compilation is observed in the Sihahe-Sitta, a collective designation for the six canonical books. The compilers of the Sihahe-Sitta instituted rigorous criteria for authenticity, focusing intensely on topical arrangement to facilitate legal and theological derivation. Academic scrutiny of Muwatta, Musnad, and the Sihahe-Sitta reveals a progressive refinement in compilation methodologies. The compilers transitioned from foundational regional collections to narrator-centric documentation, ultimately achieving highly systematic, topic-based encyclopedias of authenticated traditions that defined Islamic sciences.

Based on the above source, attempt the following five questions.

281. How is the Muwatta frequently characterized by researchers?
(A) Early paradigm of tradition and jurisprudence
(B) Exclusive collection focused entirely on modern theology
(C) Theoretical framework rejecting early jurisprudential rules
(D) Compendium organized strictly by primary narrator profiles

282. What distinct methodology characterizes the Musnad format?
(A) Organizing traditions intensely based on regional political contexts
(B) Organizing traditions strictly according to the primary narrator
(C) Grouping narrations entirely by hypothetical legal scenarios
(D) Arranging texts exclusively around modern philosophical debates

283. What does the term Sihahe-Sitta collectively designate?
(A) Six early books of grammatical analysis
(B) The six canonical books of Hadith compilation
(C) Six texts detailing the biographies of Fiqh

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234. Identify the incorrect statement regarding types of Ijma (Consensus).
(A) Ijma al-Ummah - Consensus of the common, uneducated masses on a complex legal issue.
(B) Ijma Sarih - Explicit consensus where every scholar clearly voices agreement.
(C) Ijma Sukuti - Tacit consensus where a ruling is known, and no scholar objects.
(D) Ijma al-Sahabah - Consensus of the Companions.

235. Match the items in List I with the items in List II and select the correct option from the codes given below.
List I: (Fiqh Principle)
P. Al-Mashaqqah tajlib al-Taysir (Hardship brings ease)
Q. Al-Dharar Yuzal (Harm must be removed)
R. Al-Adah Muhakkamah (Custom is binding)
S. Al-Yaqin la Yazul bi al-Shakk (Certainty remains over doubt)
List II: (Practical Example)
1. Ignoring minor doubts in ablution
2. Shortening prayers while traveling
3. Banning toxic industrial waste
4. Accepting local currency as a valid medium of exchange
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

236. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Maliki school considers 'Amal Ahl al-Madinah' (Practice of the people of Madinah) as a definitive source of law.
Reason (R): Imam Malik believed that the continuous, collective practice of the generations in Madinah perfectly reflected the Sunnah of the Prophet without the need for isolated (Ahad) Hadith chains.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

237. Which concept in Usul al-Fiqh deals with reconciling two apparently contradictory textual evidences (Ta'arud al-Adillah)?
(A) Taqlid and Talfiq
(B) Riba and Gharar
(C) Tarjih (Preference) and Jam' (Harmonization)
(D) Ijab and Qabul

238. Read the following statements and select the correct option.
Statement I: 'Talfiq' refers to combining opinions from different schools of Fiqh to create a completely new ruling that none of the schools originally held.
Statement II: Talfiq is universally encouraged by classical jurists without any restrictions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

239. What is the status of the 'Shariah of previous Prophets' (Shar' Man Qablana) in Islamic jurisprudence?
(A) Authoritative unless explicitly abrogated
(B) It is completely rejected in all circumstances.
(C) It is the primary source of law above the Quran.
(D) It is only applicable to acts of worship, not transactions.

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240. Consider the following about 'Al-Urf' (Custom):
I. It must be a dominant and continuous practice.
II. It must not contradict an explicit text of the Quran.
III. It must not contradict an explicit text of the Sunnah.
IV. It can completely abrogate the Quran.
Which of the above statements are correct?
(A) I, II, and III are correct
(B) II, III, and IV are correct
(C) I, III, and IV are correct
(D) I, II, and IV are correct

290. According to the text, what does the evolution of Fiqh literature reflect?
(A) A growing intellectual sophistication within Islamic sciences
(B) A persistent reliance on isolated philosophical speculation
(C) The stagnation of legal thought following the initial compilations
(D) The abandonment of foundational ethical principles

Direction : Please read the following source carefully.

An academic investigation into the sources of Islamic Fiqh reveals a highly structured, hierarchical framework used for deriving legal rulings. The methodology of jurisprudential derivation relies on these distinct sources of Islamic Fiqh to ensure consistency and authority. Researchers identify that the primary sources form the foundational tier, providing the absolute textual basis from which all subsequent legal reasoning must emerge. When addressing novel case scenarios, scholars turn to secondary sources of Islamic Fiqh, which introduce structured rational methodologies. These secondary sources allow for the derivation of rulings on issues not explicitly detailed in the primary texts, utilizing analogical reasoning and academic consensus. The interplay between the primary and secondary sources of Islamic Fiqh demonstrates a dynamic legal ecosystem balancing textual fidelity with practical adaptability. Furthermore, the academic study of the sources of Islamic Fiqh emphasizes that the application of rational sources is never arbitrary; it is strictly governed by rules established by the primary texts. This methodical integration of distinct sources ensures that the expansion of legal literature remains firmly rooted in foundational ethical and social teachings.

Based on the above source, attempt the following five questions.

291. What framework is used for deriving legal rulings according to the passage?
(A) A purely abstract, non-textual framework
(B) A fluid, undefined regional framework
(C) A highly structured, hierarchical framework
(D) An exclusively rationalist philosophical framework

292. What role do the primary sources of Islamic Fiqh play?
(A) Absolute textual basis for all reasoning
(B) Introduce novel hypothetical scenarios for academic debate
(C) Serve solely as historical records of early narrators
(D) Replace the need for ethical and social teachings

293. When do scholars turn to the secondary sources of Islamic Fiqh?
(A) Rejecting the foundational ethical teachings of the text
(B) Evaluating the linguistic origins of classical rhetoric
(C) Checking the biographical chain of early narrators
(D) Addressing novel cases not in primary texts

294. What methods do the secondary sources utilize to derive rulings?
(A) Direct literal transcription and memorization
(B) Analogical reasoning and academic consensus
(C) Exclusively biographical and historical verification
(D) Regional administrative mandates and economic decrees

295. How is the application of rational sources governed within Islamic Fiqh?
(A) Arbitrarily decided by contemporary local rulers
(B) Managed by modern rationalist reformist movements
(C) Rules established by the primary texts
(D) Left to individual philosophical interpretation

Direction : Please read the following source carefully.

The origin and development of Tafsir literature constitutes a major academic field within Islamic sciences, focusing on the historical progression of Quranic exegesis. Researchers studying the origin of Tafsir literature observe that early exegetical efforts were largely concise, aiming to clarify obscure vocabulary and provide immediate contextual backgrounds for specific passages. In

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included weak or even fabricated stories without rigorous evaluation. This necessitated the later development of more critical sciences to distinguish between sound traditions and those that were historically unreliable or theologically problematic.

64. (B) It is considered the pinnacle of Tafsir bi al-Ra'y.
The monumental work of this scholar is widely regarded as the ultimate achievement of traditional, report-based exegesis. While it includes extensive linguistic and legal analysis, its primary strength lies in its encyclopedic collection of earlier narrations with their full chains of transmission. It is not considered a work of pure rationalist interpretation, but rather a foundational archive of transmitted knowledge.

65. (B) I, III, and IV are correct
As a prolific Persian scholar, he produced a comprehensive commentary that acts as a vital historical archive. He meticulously evaluated the narrators of the reports he cited and frequently offered his own reasoned conclusions on difficult passages. Despite including some earlier traditions for completeness, his critical approach and systematic organization made his work an indispensable resource for all subsequent generations.

66. (A) Fakhr al-Din al-Razi
This influential scholar authored a massive and complex commentary known for its deep engagement with philosophy, science, and theology. He utilized a systematic approach to explore the intellectual dimensions of the text, often digressing into various academic fields. His work represents a high point of rationalist discourse within the Sunni tradition, seeking to demonstrate the harmony between revelation and reason.

67. (C) It limits itself strictly to transmitted Hadiths.
While most traditional commentaries focus on linguistic analysis and prophetic reports, this specific work is famous for its extensive philosophical and scientific digressions. It often moves far beyond simple textual explanation to address complex logical and metaphysical questions. Because of this, critics sometimes argued that it functioned more like an encyclopedia of medieval knowledge than a standard book of exegesis.

68. (C) Statement I is correct but Statement II is incorrect.
This work is celebrated for its exceptional focus on the rhetorical and linguistic beauty of the Quran. The author utilized his mastery of Arabic to highlight the inimitability of the sacred text. However, he also belonged to a specific rationalist theological school, and his interpretations frequently reflected those particular views, which were later critiqued by scholars from other theological traditions.

69. (C) Inimitability and linguistic rhetoric
The primary contribution of this classical commentary is its detailed analysis of the Quran's literary excellence. The author meticulously examined the choice of words, sentence structure, and stylistic devices to explain why the text is considered a miraculous masterpiece. This focus on eloquence and meaning has made it an essential resource for students of Arabic literature and Quranic aesthetics.

70. (A) Both A and R are true and R is the correct explanation of A.
Despite containing theological views that differed from the mainstream, this commentary remained a staple in Islamic education for centuries. Its unmatched analysis of Arabic linguistics and rhetoric provided insights that were unavailable elsewhere. Scholars from varied schools of thought carefully studied its linguistic findings while providing supplementary notes to correct or clarify the underlying theological points that were considered controversial.

71. (D) Al-Razi - Ash'ari
Different exegetes were associated with the major theological schools of their time, which shaped their interpretative lens. While some prioritized traditional reports, others focused on the integration of philosophy and dialectical theology. One specific scholar is renowned for his defense of the Ash'ari tradition, using his commentary to systematically refute opposing views through sophisticated logical arguments and a rationalist framework.

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ANSWERS

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1. (B) The physical compilation of the text
This term specifically describes the historical process of collecting scattered Quranic revelations into a unified written manuscript. During the Prophetic era, verses were recorded on various materials. The formalization into a single volume began under Abu Bakr to ensure the text's preservation against loss. This physical assembly is distinct from mere oral memorization or later exegesis.

2. (A) A bound compilation not yet widely distributed
Under the first caliph, the scattered verses were consolidated into a single set of sheets. This manuscript remained in official custody, moving from Abu Bakr to Umar and then to Hafsa. It served as an authoritative reference rather than a public document for mass distribution, which distinguishes it from the later standardizing project undertaken during the third caliph's reign.

3. (A) Both Statement I and Statement II are correct.
Differing recitations among Muslim soldiers during regional military campaigns created significant internal friction. To maintain communal unity and textual integrity, the third caliph commissioned a committee to produce a standardized codex based on the Qurayshi dialect. This project successfully unified the Ummah under one written Mushaf, effectively resolving the linguistic disputes that had threatened to cause religious fragmentation.

4. (D) Tawatur
This principle refers to a mass-scale transmission where the number of narrators is so vast that any possibility of collective error or intentional fabrication is logically impossible. The transition from oral recitation to the written Mushaf relied on this continuous, widespread testimony. It ensures that the text preserved in writing is identical to what was originally revealed to the Prophet.

5. (A) III, II, I, IV
The process began with the initial collection under Abu Bakr after the Battle of Yamama. These sheets were later entrusted to Hafsa for safekeeping. Subsequently, Uthman utilized these records to standardize the Mushaf across the empire. The final stage involved the later addition of diacritical marks and vowel signs to assist non-Arabs in correct recitation and pronunciation.

6. (B) The initial collection under Abu Bakr was triggered by the Battle of Badr.
While several battles influenced early Islamic history, the primary catalyst for the formal collection of the Quranic text was the Battle of Yamama during Abu Bakr's caliphate. The loss of many Huffaz in this conflict raised concerns about the preservation of the revelation. Consequently, Zayd ibn Thabit was commissioned to compile the written records into a single volume.

7. (D) Ubayy ibn Ka'b
When the third caliph decided to standardize the Quranic text, he formed a specific task force led by Zayd ibn Thabit. This group included members of the Quraysh tribe to ensure the dialect matched the Prophet's own. While several prominent companions were masters of recitation, the official committee specifically consisted of Zayd, Abdullah ibn al-Zubayr, and other designated individuals.

8. (A) To distinguish consonants for non-Arab converts
As Islam spread beyond the Arabian Peninsula, many new Muslims struggled with the skeletal script of the early Arabic language. The absence of diacritical marks made it difficult to differentiate between similar-looking consonants. To prevent errors in recitation and preserve the exact meaning of the divine word, scholars introduced specific dots and signs to guide the diverse linguistic population.

these early stages, the origin of Tafsir literature was deeply intertwined with the oral transmission of historical narratives and linguistic clarifications. However, as intellectual demands expanded, the development of Tafsir literature marked a transition toward comprehensive, multi-disciplinary analysis. Scholars note that the development phase integrated broader fields such as grammar, theology, and jurisprudence into exegetical texts. A case study of the origin and development of Tafsir literature reveals how the discipline evolved from brief explanatory notes into expansive, encyclopedic commentaries. This development was driven by the necessity to address complex theological debates and diverse socio-political environments. Consequently, understanding the origin and development of Tafsir literature is crucial for academics, as it illustrates the continuous scholarly effort to systematically interpret and contextualize the sacred text across different historical epochs.

Based on the above source, attempt the following five questions.

296. What was the primary aim of early exegetical efforts in the origin of Tafsir literature?
(A) Constructing vast and complex hypothetical legal systems
(B) Initiating significant rationalist reformist movements
(C) Evaluating the biographical details of hadith narrators
(D) Clarify vocabulary and provide context

297. With what was the early origin of Tafsir literature deeply intertwined?
(A) Oral transmission and linguistic clarifications
(B) Formalization of distinct regional jurisprudential schools
(C) Exclusive application of advanced deductive reasoning
(D) Thematic arrangement of canonical hadith collections

298. What characterized the transition during the development of Tafsir literature?
(A) Regression to early issue-by-issue problem solving
(B) Comprehensive, multi-disciplinary analysis
(C) Narrowing focus to strictly regional legal matters
(D) Deliberate exclusion of theology from exegetical texts

299. What broader fields were integrated into Tafsir during its development phase?
(A) Modern socio-political theories and administrative sciences
(B) Grammar, theology, and jurisprudence
(C) Biographical evaluation and chronological mapping
(D) Pure mathematics and structural philosophy

300. What drove the evolution of Tafsir from brief notes to encyclopedic commentaries?
(A) Addressing complex theological and political issues
(B) Rejection of oral memorization by early scholars
(C) Requirement to translate text into foreign languages
(D) Desire to synthesize prophetic traditions into a book

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18. (A) Revealed before the Hijrah to Madinah.
This classification is determined by the specific timeline of the Prophet's mission, rather than the geographical location of the revelation. Any verse or chapter revealed before the migration to Madinah falls into this category. These revelations typically focus on foundational theological concepts, such as monotheism, the afterlife, and moral principles, reflecting the initial challenges faced by the early Muslim community.

19. (C) Statement I is correct but Statement II is incorrect.
Scholars generally agree that the internal sequence of verses within a specific chapter was divinely dictated by the Prophet himself. This arrangement is considered fixed and unchangeable. However, the sequence of the chapters themselves in the standard Mushaf is a subject of scholarly discussion, with many viewing it as a result of the consensus reached during the official compilation.

20. (A) I, II, and IV are correct
From the beginning of his mission, the Prophet employed dedicated individuals to record the revelations on various materials, including parchment, bones, and palm stalks. Zayd ibn Thabit emerged as a key figure in this process. Although a single bound volume did not exist during the Prophet's life, the complete text was thoroughly documented and memorized by numerous companions simultaneously.

21. (C) Schism in the Ummah due to dialectical pronunciation differences.
The standardization of the written Mushaf was a strategic move to prevent the Muslim community from splintering over linguistic differences. As the empire expanded, varied pronunciations and regional dialects threatened to create conflicting versions of the holy text. By providing a uniform codex, the third caliph ensured that the Ummah remained united in its most fundamental religious source.

22. (B) Economic and Social reform
The Quranic guidelines regarding the distribution of property after death introduced a revolutionary system that replaced tribal customs. By granting specific shares to women and varied relatives, the law established a structured approach to wealth distribution. This shift demonstrates the Quran's role in reshaping societal foundations to promote individual rights and economic stability within the family and the wider community.

23. (D) To prevent exploitation and ensure equitable wealth distribution
The prohibition of interest-based transactions is a cornerstone of Islamic economic ethics. It aims to protect vulnerable individuals from debt cycles and ensures that financial growth is linked to actual productivity and risk-sharing. By banning exploitative practices, the Quran fosters a more compassionate and equitable economic environment where wealth is distributed fairly rather than concentrated among a few lenders.

24. (A) Monarchical succession
Islamic political teachings emphasize principles that promote transparency, accountability, and collective decision-making. The concept of consultation ensures that leadership is not isolated from the community, while justice remains the primary goal of any administration. Systems based on hereditary power without communal consent or adherence to legal standards are generally viewed as inconsistent with the egalitarian and ethical framework established by revelation.

25. (A) I, III, II, IV
The development of economic teachings began with the promotion of voluntary giving to assist the needy. This was followed by the prohibition of exploitative practices like usury. Later, the institutionalization of mandatory charity provided a formal social safety net. Finally, the laws regarding the transfer of wealth after death ensured that property was distributed fairly among heirs, preventing its concentration.

26. (A) Kafa'ah - Social equality in marriage
In the context of social and marital relations, this concept refers to the compatibility between partners. It emphasizes that while individuals are spiritually equal, certain social and economic factors should be considered to ensure the stability and success of a marriage. This principle reflects the Quranic aim of building strong family units as the foundation of a healthy and cohesive society.

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27. (C) Statement I is correct but Statement II is incorrect.
The Quran establishes a unique ethical hierarchy where the primary measure of an individual's worth is their consciousness of God and moral conduct. External factors such as material wealth, social status, or tribal ancestry are explicitly dismissed as markers of true superiority. This principle promotes a universal egalitarianism, encouraging all believers to strive for spiritual excellence rather than worldly gain.

28. (B) Enjoining good and forbidding evil
This ethical imperative tasks every individual and the community at large with the responsibility of promoting virtuous behavior and discouraging harmful actions. It serves as a social mechanism for maintaining moral integrity and public welfare. By encouraging active engagement in the ethical health of society, the Quran ensures that justice and goodness remain central to the life of the Ummah.

29. (C) Prohibition of Gharar (excessive uncertainty).
To ensure fairness in the marketplace, Islamic law prohibits transactions involving excessive risk or ambiguous terms. Both parties must have clear knowledge of the subject matter, the price, and the delivery conditions. This principle prevents exploitation and reduces the likelihood of future disputes, reflecting the Quranic commitment to transparency, honesty, and mutual consent in all forms of economic exchange.

30. (A) P-2, Q-1, R-4, S-3
Islamic ethical and political philosophy is built upon foundational terms that define human relationships and responsibilities. These include the pursuit of excellence in all actions, the weight of being a trustee of divine resources, the duty of serving as a steward on earth, and the mandatory application of equity in social dealings. Together, they form a comprehensive framework for moral life.

31. (A) Rulers are exempt from the law of Qisas.
The political philosophy of the Quran emphasizes that no individual is above the law. Leaders are regarded as trustees who must govern with justice and consult their subjects. Their authority is strictly bound by divine principles, and they are subject to the same legal consequences as any other citizen. This egalitarian approach ensures accountability and prevents the rise of tyranny.

32. (B) Legal protection and rights granted to non-Muslims in the state
This term refers to non-Muslim residents living within an Islamic state who are granted protection and autonomy. In exchange for a specific tax, the state guarantees their security, religious freedom, and property rights. This system exemplifies the Quranic principle of religious tolerance and the legal recognition of diverse communities, ensuring peaceful coexistence through a structured and fair social contract.

33. (B) Infanticide (Wa'd) of female children.
The Quran fundamentally transformed social ethics by strictly banning the pre-Islamic practice of killing female newborns. This prohibition was part of a broader effort to establish the sanctity of life and elevate the status of women. By condemning such acts as grave sins, the revelation introduced a new moral standard that prioritized the protection and dignity of all human beings.

34. (A) The rights of humans over one another.
Islamic ethics distinguishes between duties owed to the Creator and those owed to other people. The latter category encompasses the social, economic, and moral rights of individuals within a community. These obligations are considered so vital that their fulfillment is often a prerequisite for divine forgiveness. This dual focus ensures a balanced approach to spirituality and social responsibility in daily life.

35. (A) Both A and R are true and R is the correct explanation of A.
The condemnation of artificial market manipulation is rooted in the Quranic principle of wealth circulation. When resources are withheld to drive up prices, it harms the poor and disrupts the natural flow of the economy. By prohibiting such practices, the law ensures that essential goods remain accessible to all, promoting economic justice and preventing the exploitation of the needy.

36. (D) Haqq Ma'lum
This term highlights that a portion of the wealth held by the affluent is not merely a gift, but a divinely ordained right belonging to

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the marginalized. It emphasizes that charity is a mandatory social obligation rather than a voluntary act of kindness. This concept ensures that the destitute have a recognized claim to the community's surplus resources for survival.

37. (D) Statement I is incorrect but Statement II is correct.
Quranic teachings do not separate the spiritual realm from the material or political spheres. Instead, they present a holistic worldview where individual piety is expressed through social action and just governance. Ethical behavior in public life and the fair distribution of wealth are viewed as essential components of religious devotion, ensuring that salvation is linked to the welfare of society.

38. (B) Adl
The instruction to remain impartial even toward those one dislikes is a profound application of justice. It requires individuals and judges to prioritize objective truth over personal emotions or communal biases. This principle ensures that the rights of everyone, including enemies, are protected. Such a high standard of fairness is essential for maintaining social order and reflecting divine moral values.

39. (D) It allows fighting strictly in self-defense or against severe oppression.
Islamic guidelines on conflict emphasize that military action is only permissible as a response to aggression or to stop severe persecution. The preservation of life is a priority, and strict ethical codes govern the conduct of soldiers. Prohibitions against targeting civilians and destroying property ensure that even in times of war, the principles of justice and humanity are strictly maintained.

40. (B) I, III, and IV are correct
The Quranic framework for social relations emphasizes the contractual nature of marriage and the protection of vulnerable individuals. It introduced revolutionary property rights for women, ensuring their financial independence. Additionally, specific instructions were provided for the compassionate care of orphans. These laws collectively aimed to create a more stable, just, and compassionate society by regulating family life and social duties.

41. (C) Ahl al-Bayt (The Prophet's family)
The Quran specifies eight distinct groups eligible to receive mandatory charity, ensuring that the funds are used to alleviate poverty and support community needs. While the poor, travelers, and those in debt are included, certain groups, such as the Prophet's immediate family, are prohibited from taking these funds. This ensures that the system remains focused on social welfare rather than kinship.

42. (A) To dismantle the institution of slavery through ethical atonement
The Quran utilized the concept of expiation for sins as a strategic method to gradually dismantle the institution of slavery. By making the liberation of individuals a requirement for spiritual forgiveness in various situations, it encouraged the community to view freedom as a highly virtuous goal. This ethical approach prioritized human liberty and provided a practical path toward social emancipation and dignity.

43. (D) Mutual social solidarity and insurance
This concept is based on the Quranic principle of mutual cooperation and shared responsibility. It involves a community coming together to support individuals facing financial or social hardships. In modern times, it has been adapted as a model for ethical insurance and social security, reflecting the enduring relevance of Islamic teachings in promoting collective welfare and financial stability for all members.

44. (B) Khul - Dowry payment
Islamic social terminology clarifies the various aspects of family law and marital dissolution. While some terms refer to the act of marriage or the mandatory waiting period after a separation, others describe specific methods of divorce. The term in question specifically refers to a divorce initiated by the wife, which often involves the return of certain marital gifts to the husband.

45. (A) I, II, IV, and V are correct
The Quranic model of governance is built on the idea that power is a temporary trust rather than an absolute right. Leaders must seek advice from the community and uphold justice regardless of a person's faith. Furthermore, citizens have a duty to oppose oppression when a ruler violates divine principles. These values promote a system

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9. (C) Usub - Palm stalks
During the early stages of revelation, the Prophet's scribes utilized various available resources to record the verses. Specific terms were used to identify these different writing surfaces. Among these, palm stalks were frequently used for their accessibility and durability. This reflects the practical and resourceful methods employed by the early Muslim community to ensure the written preservation of the Quran.

10. (A) Both A and R are true and R is the correct explanation of A.
The third caliph implemented a policy to destroy variant personal manuscripts to prevent serious sectarian divisions. Differing dialects and marginal notes in private collections were causing confusion during congregational prayers and military expeditions. By mandating a single, authoritative Mushaf, the caliph ensured that the Muslim community remained unified in their worship and protected the textual consistency of the Quran.

11. (D) Ahruf
These represent the varied modes of recitation permitted by the Prophet to accommodate different Arabic tribal dialects. This flexibility facilitated the initial learning and spread of the Quran among diverse groups. While Uthman later standardized the written text, the concept remains central to understanding the historical development of Quranic linguistics and the preservation of its diverse oral traditions.

12. (B) Abdullah ibn Masud
This prominent companion's personal collection was known for its unique arrangement and the omission of specific short chapters. While he was a master of the Quran, his private codex predated the official standardization project. Such variations highlight the necessity of the later Uthmanic project, which aimed to consolidate all authorized revelations into a single, universally accepted and complete volume.

13. (C) Dual verification
The methodology employed during the first compilation required that every verse be substantiated by both physical written fragments and the testimony of at least two memorizers. This rigorous cross-referencing system ensured that no verse was recorded without multiple layers of proof. Such a high standard of historical accuracy was essential to maintaining the absolute integrity and authenticity of the Quran.

14. (D) Transmission by a group so large that collusion in a lie is impossible
This epistemological concept describes information conveyed by such a large number of independent witnesses that their agreement on a fabrication is impossible. In the context of the Quran, it serves as the ultimate proof of textual authenticity. Because the revelation was transmitted by thousands across every generation, the certainty of its preservation is considered absolute and beyond any historical doubt.

15. (A) I and II are correct
Following the significant loss of memorizers in early military conflicts, the first caliph was persuaded by Umar to formally collect the Quran. Zayd ibn Thabit led this critical effort, gathering verses from various physical materials and human memory. The resulting compilation, known as the Suhuf, remained a vital historical record that served as the foundation for all subsequent standardizations.

16. (B) Hizb - One-tenth part
Quranic division serves various pedagogical and liturgical purposes, such as facilitating memorization and recitation. While the text is divided into thirty equal parts for monthly reading, each part is further subdivided. The term in question specifically refers to a division representing one-sixtieth of the entire Quran, not one-tenth. Understanding these divisions is essential for navigating the structure of the Mushaf.

17. (B) Quraysh
During the standardization process, the third caliph instructed the committee to prioritize the linguistic nuances of this specific tribe. Since the Prophet belonged to this group and the Quran was initially revealed in their dialect, it provided the most authentic linguistic framework. This decision helped minimize dialectical confusion and established a clear, uniform standard for the written and recited text.

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dimensions. This nuanced approach allows for multiple layers of understanding, balancing the explicit requirements of the law with the spiritual depth of revelation.

55. (A) P-2, Q-1, R-4, S-3
After the Prophetic era, different geographical centers became famous for their expertise in Quranic interpretation, often led by prominent companions. Makkah was influenced by the school of Ibn Abbas, while Madinah looked to Ubayy ibn Ka'b. Kufa became a center for the teachings of Ibn Masud, and Basra was shaped by the insights of Hasan al-Basri, creating diverse intellectual traditions.

56. (A) Narratives from Judeo-Christian traditions used to explain historical details
These are narratives and historical details drawn from earlier Abrahamic traditions, particularly those found in Jewish and Christian sources. Early exegetes sometimes included these stories to provide additional background for the events mentioned in the Quran. While used for supplementary information, scholars often treated them with caution, especially when they conflicted with established Islamic theology or the Prophet's direct teachings.

57. (A) Both Statement I and Statement II are correct.
The transition to formal, written exegesis reached a major milestone with the work of this early scholar, representing one of the first comprehensive commentaries. During this era, the verification of knowledge through chains of transmission was paramount. This rigorous approach ensured that interpretations could be traced back to authoritative sources, maintaining the integrity of the scholarly tradition as it expanded.

58. (A) Mu'tazili
This theological school was characterized by its strong emphasis on divine unity and the use of reason to interpret scripture. They argued that descriptions of God with physical attributes must be understood metaphorically to preserve His absolute transcendence. Their exegetical works often focused on reconciling the text with their rationalist framework, significantly influencing the development of dialectical theology and intellectual discourse.

59. (D) Tafsir Fiqhi - Exegesis focusing on legal injunctions
This specific category of exegesis focuses primarily on extracting and explaining the legal rulings contained within the Quran. It analyzes verses related to prayer, marriage, inheritance, and social transactions through the lens of jurisprudence. By providing a structured legal framework, these works serve as essential guides for both judges and laypeople seeking to apply divine law in their daily lives.

60. (A) Both A and R are true and R is the correct explanation of A.
The use of independent reasoning in exegesis was a subject of intense debate among early scholars. While some emphasized the necessity of logic and linguistic analysis, others worried that personal bias could lead to misinterpretation. This tension eventually led to the establishment of strict criteria for using reason, ensuring that any logical deduction remained rooted in the linguistic and traditional foundations.

61. (C) Ahkam al-Quran
Works within this genre are dedicated to the systematic study of verses that carry legal implications. They integrate the principles of jurisprudence to derive practical rulings from the sacred text. By focusing on the legislative aspects of revelation, these commentaries bridge the gap between the Quran and the diverse schools of Islamic law, providing a comprehensive guide for legal practice.

62. (D) Looking for an explanation within the Quran itself.
According to established methodology, the most reliable way to interpret the Quran is to look for explanations within the text itself. Often, a general statement in one chapter is clarified or detailed in another. This internal cross-referencing ensures consistency and honors the divine structure of the revelation. Only after this step do scholars consult prophetic traditions and other sources.

63. (A) Inclusion of weak or fabricated reports without critical evaluation
Some early collections that focused on traditional reports faced criticism for including narrations with questionable authenticity. In the effort to gather all possible information, some compilers

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of accountability, consultation, and ethical leadership.

46. (D) To uncover or explain
This term is derived from an Arabic root that refers to clarifying or revealing something that is hidden. In the context of Quranic studies, it denotes the scholarly discipline of explaining the meanings of the verses, their contexts, and their implications. It aims to bridge the gap between the divine text and human understanding through rigorous linguistic and historical analysis.

47. (A) Prophet Muhammad
As the recipient of the revelation, the Prophet served as the primary and most authoritative interpreter of the Quran. His actions and sayings provided the necessary context and detail for the general principles found in the text. His role was essential in ensuring that the message was correctly understood and practically applied by the first generation of Muslims and all subsequent ones.

48. (B) Both Statement I and Statement II are incorrect.
Classical exegesis is categorized into two main methodologies. One relies strictly on transmitted reports from the Prophet and his companions, focusing on traditional sources. The other involves the application of reasoned deduction and linguistic analysis. The statements provided in the question incorrectly swap the definitions of these two fundamental approaches, which are central to the study of Quranic interpretation throughout history.

49. (B) Explanation of the Quran by the Quran itself.
This traditional methodology prioritizes the highest forms of evidence, beginning with using the Quran to explain its own verses. It also relies heavily on the sayings of the Prophet and the insights of his closest companions. By focusing on transmitted knowledge, this approach seeks to preserve the original understanding of the revelation and minimize the influence of subjective personal opinions.

50. (A) II, III, I, IV
The development of exegesis began with oral transmission among the first generations. It then appeared as a specific chapter within broader collections of prophetic sayings. Eventually, it emerged as a dedicated, independent science with its own specialized literature. Later periods saw the rise of varied thematic and philosophical approaches, reflecting the increasing complexity and diversification of Islamic scholarly traditions and thought.

51. (C) Abdullah ibn Abbas
Due to his deep devotion to learning and his close relationship with the Prophet, this companion became the most renowned authority on Quranic interpretation. His vast knowledge of Arabic poetry, history, and the contexts of revelation earned him a prestigious title meaning the interpreter of the Quran. His methodology and insights served as the foundational bedrock for almost all subsequent exegetical works.

52. (D) They entirely rejected the use of Asbab al-Nuzul.
The second generation of Muslim scholars played a crucial role in documenting the contextual backgrounds of the verses. They studied directly under the companions and established influential centers of learning in cities like Makkah and Madinah. They did not reject historical context; rather, they viewed it as an indispensable tool for understanding the legislative and theological nuances of the divine revelation.

53. (C) Determining the chronological and contextual background of revelation
This discipline focuses on the specific historical events or questions that preceded the revelation of particular verses. Understanding this context is vital for determining the scope of a ruling and preventing misinterpretation. It allows scholars to distinguish between universal principles and those intended for specific circumstances, providing a deeper and more accurate understanding of the divine intent behind the sacred text.

54. (B) Tafsir deals with literal meaning, while Ta'wil deals with deeper allegory
In classical scholarship, a distinction is often made between the outer, literal explanation of the text and the deeper, more allegorical interpretations. While the former focuses on historical context and linguistic meaning, the latter explores symbolic or metaphysical

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72. (A) Mafatih al-Ghayb
This title is commonly given to the encyclopedic work written by Fakhr al-Din al-Razi. It is famous for its massive scale and its exploration of the "keys to the unseen." The commentary covers a vast array of topics, from linguistics to cosmology, reflecting the author's goal of providing a comprehensive intellectual explanation of the divine message for his era.

73. (C) Mafatih al-Ghayb by Al-Razi
When a commentary frequently moves away from the immediate text to discuss topics such as astronomy, medicine, or Greek logic, it is likely the work of Al-Razi. His approach was to show that all true knowledge is consistent with the Quran. These extensive scholarly excursions make his work unique among classical exegeses, serving as a bridge between theology and science.

74. (A) Al-Zamakhshari argued that the Quran is uncreated.
While Al-Zamakhshari was a master of linguistics, his theological views were often at odds with mainstream Sunni thought. He belonged to a school that emphasized the created nature of the Quran, a position that he defended in his exegesis. Claiming he argued for the opposite position is historically incorrect and misrepresents the specific intellectual leanings that defined his influential commentary.

75. (A) I, II, and IV are correct
The methodology of this scholar involved applying specific rationalist principles to the text, including an emphasis on human agency. He also utilized his deep knowledge of ancient poetry to explain the nuances of Quranic vocabulary. However, he was famous for his rigorous rhetorical analysis rather than a reliance on weak traditions, making his work a landmark in the study of eloquence.

76. (B) The Revealer/Uncoverer
The title of this famous linguistic commentary suggests its primary goal of revealing or uncovering the hidden layers of meaning within the sacred text. It aims to manifest the subtle rhetorical beauties and linguistic miracles that might not be apparent to a casual reader. This focus on clarity and revelation defines the author's approach to explaining the Quran's profound eloquence.

77. (C) Statement I is correct but Statement II is incorrect.
Al-Razi was known for his highly structured approach, often presenting a series of logical challenges or inquiries and then providing detailed, multi-layered answers. In contrast, other major exegetes like Al-Tabari were not mere copyists; they actively evaluated linguistic variants and legal opinions. The assertion that the latter strictly avoided personal input is an incorrect characterization of his scholarly method.

78. (D) Mastery of Arabic rhetoric and semantics
To fully appreciate the insights provided in this specific commentary, a reader must possess a sophisticated understanding of the Arabic language's literary dimensions. The work focuses on the deep semantics and stylistic choices that constitute the Quran's miraculous nature. Without a firm grasp of these linguistic arts, the author's detailed explanations of the text's rhetorical superiority would be difficult to comprehend.

79. (A) To filter Mu'tazilite points while keeping linguistic value
Because of its undeniable linguistic value, later scholars sought to preserve the rhetorical insights of Al-Zamakhshari's work while addressing its theological deviations. They wrote extensive supplementary texts to provide a mainstream perspective on the controversial points. This allowed students to benefit from the author's mastery of the Arabic language without being misled by views that were rejected by other schools.

80. (A) P-2, Q-1, R-4, S-3
Different periods produced specialized commentaries that addressed diverse needs, from concise student manuals to detailed legal texts and massive modern syntheses. Some focused on the brevity of two famous scholars, while others explored the legal rulings of a specific school. These works represent the evolving nature of the tradition as it adapted to new linguistic, legal, and spiritual challenges.

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118. (B) Fear of knowledge being lost or fabricated
The formal, state-sponsored effort to gather and document prophetic traditions was driven by a concern for the preservation of religious knowledge. As the generations that knew the Prophet passed away, leaders feared that valuable teachings might be lost or that false reports might circulate. This organized initiative ensured that the Sunnah was systematically recorded for the benefit of all future Muslims.

119. (D) Early Muslims relied solely on written texts and completely rejected oral memory.
The study of prophetic traditions is built on a sophisticated system involving the verification of both the chain of narrators and the actual text. Specialized sciences were developed to scrutinize the lives and characters of the individuals who transmitted these reports. It is historically incorrect to suggest that early Muslims rejected oral memory, as it was the primary and most trusted method.

120. (A) Both A and R are true and R is the correct explanation of A.
The early caution against documenting prophetic traditions was a temporary measure intended to safeguard the integrity of the Quran. Leaders wanted to ensure that the newly revealed divine words were not mixed with the Prophet's own explanations. Once the Quranic text was firmly established and the risk of confusion had passed, the permission to write down the Sunnah was clearly granted.

121. (C) Abu Hurayrah
Due to his constant companionship and his extraordinary dedication to memorizing the Prophet's teachings, this individual became the single most prolific narrator of traditions. His efforts were instrumental in preserving a vast array of details concerning daily life, ethics, and theology. His legacy remains a cornerstone of the hadith tradition, providing a deep and rich record of the Prophetic example.

122. (A) Al-Sahifah al-Sadiqah
This early document is a significant historical record because it was written during the Prophet's lifetime with his explicit permission. It demonstrates that the written documentation of traditions began very early and was not a later invention. This collection served as a reliable personal reference for its owner and highlights the early community's commitment to accurately preserving the Prophet's specific words.

123. (D) Application of narrator criticism and praise
To determine the reliability of an individual in a transmission chain, scholars apply a specific science that evaluates their character, memory, and honesty. This rigorous biographical analysis is essential for distinguishing between authentic reports and those that might be flawed. This specialized knowledge allows researchers to build a clear picture of the historical accuracy of any given piece of religious information.

124. (B) Narrative mass preventing collusion in a lie
This classification describes a report transmitted by so many people at every stage that it is logically impossible for them all to have agreed on a lie. Such traditions provide the highest level of historical certainty. They represent the core, undisputed teachings and practices that have been passed down through the entire community, forming the absolute foundation of the faith.

125. (A) I, II, III, IV
The preservation of traditions moved from oral transmission and personal notes to organized state efforts. Later, scholars began to group reports by legal topics to assist jurists. The process culminated in the development of the six canonical books, which utilized extremely rigorous criteria to ensure authenticity. This evolution reflects the increasing sophistication and systematization of Islamic scholarship over several centuries.

126. (D) Mashhur - Transmitted by three or more narrators at each stage, but not reaching Mutawatir
Traditions are classified based on the number of people who narrated them at different stages of the chain. While some have very few transmitters, others are more widely reported without reaching the level of absolute mass consensus. This specific term refers to reports that are well-known and widely circulated by a significant number of narrators, providing a high degree of reliability.

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90. (A) I, II, and III are correct
Classical exegesis reached its peak through three distinct methodologies. One scholar perfected the collection of traditional reports, another integrated complex philosophical and theological discourse, and a third focused on the intricate rhetorical and linguistic dimensions of the text. These works remain the primary references in modern Islamic scholarship, contradicting any claim that they have fallen out of use in academic settings.

91. (D) Muhammad Abduh and Rashid Rida
This influential modern commentary began as a series of lectures and was later compiled and expanded by a dedicated student. It represents a pivotal moment in the reformist movement, aiming to address contemporary challenges through a rational and social lens. The work seeks to revive the original spirit of Islam while engaging with the realities of the modern world and science.

92. (B) It rejects the relevance of the Quran to modern sociopolitical issues.
This modern work is characterized by its strong emphasis on the relevance of the Quran to the social, political, and moral issues of the current era. It promotes rational inquiry and seeks to empower the Muslim community against the challenges of colonialism and internal stagnation. Claiming that it rejects the text's applicability to modern problems completely misrepresents its core reformist mission.

93. (C) Divine Sovereignty and social struggle
The central theme of this modern work is the absolute authority of the Creator over all aspects of human life. It views the Quran as a dynamic guide for social and political struggle against modern forms of ignorance. The author's literary style and focus on the transformative power of faith have made this commentary particularly influential in contemporary ideological movements.

94. (C) Statement I is correct but Statement II is incorrect.
This Urdu commentary was specifically designed to make the message of the Quran accessible and relevant to the educated general public. It emphasizes the practical and political dimensions of the faith. While it is a scholarly work, its primary aim was not to engage in traditional academic debates but to provide a clear ideological roadmap for modern Muslim life and society.

95. (A) Both A and R are true and R is the correct explanation of A.
The transition to modern exegesis was driven by a need to show that the Quran could address the complexities of the contemporary world. Exegetes moved away from abstract linguistic debates to focus on issues like governance, economics, and individual rights. This shift ensures that the divine message remains a living force, capable of guiding believers through the specific challenges of modernity.

96. (B) Tadabbur al-Quran
This modern commentary introduced a revolutionary methodology focusing on the structural and thematic coherence of the Quran. Instead of viewing verses in isolation, the author argued that each chapter and the book as a whole possess an intricate, purposeful arrangement. This approach reveals a deeper unity of message and purpose, transforming how students understand the organization of the sacred text.

97. (B) Amin Ahsan Islahi
As a prominent scholar, he spent decades developing a unique methodology focused on the internal structure and thematic unity of the Quran. His work emphasizes that understanding the coherence of the text is essential for grasping its true meaning. This focus on structural analysis set his commentary apart from more traditional approaches, offering a fresh perspective on the Quranic message.

98. (A) Tarjuman al-Quran - Urdu
Modern exegesis has been produced in many languages to reach diverse populations. While some influential works were written in Arabic to engage the global scholarly community, others were composed in local languages like Urdu to empower specific regional populations. Understanding the language of composition is important for tracing the cultural and intellectual influence of these works across the Muslim world.

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scholars. It began with an early leader in Madinah, followed by a major defender of the tradition who produced a massive encyclopedia. Later, two experts set the definitive standard for authenticity through their highly selective works. Together, their legacies define the golden age of scholarship.

156. (B) They are all categorized as Jami works.
The six canonical books are the most authoritative collections of prophetic traditions, but they are not all structured in the same way. While some aim to provide a comprehensive overview of all religious topics, others are specifically designed to follow the chapters of Islamic law. All were produced during a particularly productive century, establishing a reliable and lasting framework for all future research.

157. (C) Bukhari and Muslim
These two works are considered the most authentic books in Islam after the Quran. Their compilers utilized the strictest criteria to ensure that every included report was historically and textually sound. By focusing on only the most reliable traditions, they provided a definitive and universally accepted record of the Prophet's teachings, serving as the primary reference for all subsequent generations of Muslims.

158. (D) Proof of actual physical meeting between two adjacent narrators.
One of the most famous compilers was known for a specific requirement that added an extra layer of certainty to his work. He insisted on evidence that two adjacent narrators in a chain had actually met in person, rather than just living at the same time. This rigorous standard ensured the highest possible level of historical continuity in his collection of traditions.

159. (A) Jami al-Tirmidhi
This work is highly valued for its pedagogical features, such as providing critical comments on the strength of each tradition. The author also included information on the opinions of various jurists, making it an excellent resource for understanding both the source material and its practical application. This dual focus on authenticity and legal history makes his collection unique and indispensable.

160. (A) P-3, Q-2, R-4, S-1
The six canonical collections are the work of dedicated experts who traveled extensively to gather and verify prophetic traditions. Each compiler had a unique focus, whether it was the strictest authenticity, organization by legal topics, or providing critical notes on the reports. Their names and their works remain central to the study of the Prophet's legacy and Islamic jurisprudence.

161. (A) Both A and R are true and R is the correct explanation of A.
While some collections aim to provide a comprehensive overview of all religious topics, others are specifically tailored for the needs of jurists. These legal manuals are organized according to the different branches of law, such as prayer, trade, and marriage. This structure makes it easy for scholars to find the prophetic evidence needed to derive and explain specific legal rulings.

162. (A) Sunan Ibn Majah
In some traditional lists of the most authoritative collections, one particular work is sometimes replaced by the earlier masterpiece of Imam Malik. This earlier book is highly regarded for its blend of tradition and the living practice of the early community. Such variations in the lists reflect the high esteem in which both works are held by scholars of religious traditions.

163. (C) Statement I is correct but Statement II is incorrect.
This collection is renowned for its focus on the traditions that serve as the basis for Islamic law. The author was careful to select reports that were widely used by jurists and provided a solid foundation for legal practice. He did not include fabricated material without a clear warning, ensuring his work remained a reliable and practical tool for the community.

164. (D) Deep understanding or comprehension
The term is derived from an Arabic root that refers to deep understanding or comprehension. In a religious context, it has come to represent the human effort to understand and apply the divine law in practical situations. It is a dynamic process that requires the careful study of sacred

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deeper message of the revelation. This focus on structural unity transformed modern approaches to Quranic study.

109. (C) Tadabbur al-Quran - Strict focus on Isra'iliyyat
While most modern commentaries focus on reform, ideology, or social issues, one particular work is falsely identified as focusing on Judeo-Christian narratives. In reality, that work is famous for its groundbreaking analysis of the thematic and structural unity of the Quran. Understanding the true focus of these modern works is essential for correctly applying their insights to contemporary issues.

110. (A) P-2, Q-1, R-4, S-3
Modern Islamic thinkers are associated with key concepts that shaped their response to the contemporary world. These include reformist movements, ideological struggles against ignorance, the call for the establishment of the faith, and the structural analysis of the sacred text. Together, these figures and their ideas have defined the intellectual landscape of the Muslim world over the last century.

111. (A) Tarjuman al-Quran by Azad
This intellectual work highlights the essential unity of all divinely revealed religions through their shared core of monotheism and ethical conduct. It argues that the Quranic message is universal and inclusive, aiming to find common ground among different faiths. This perspective was intended to promote religious tolerance and a more profound understanding of the shared spiritual heritage of humanity.

112. (B) Bayan al-Quran
This Urdu exegesis is highly valued for its ability to bridge the gap between traditional scholarly rigor and the needs of general readers. It provides clear and accessible explanations while remaining firmly rooted in the classical tradition. Its balanced approach has made it a popular and trusted resource for those seeking a reliable and straightforward understanding of the divine word.

113. (B) Tafhim al-Quran
When a commentary presents the faith as a comprehensive and active system for societal change, it reflects a specific modern ideological approach. The work in question emphasizes that the Quran is not just for personal piety but is a blueprint for the total transformation of society. This perspective has significantly influenced political and social movements throughout the contemporary Islamic world.

114. (A) New, speech, or report
The term originates from an Arabic root that refers to something new or a piece of communication. In religious terminology, it has come to represent the recorded sayings, actions, and approvals of the Prophet. It serves as a vital record of his life and teachings, providing the necessary detail and practical example for the general principles found in the Quran.

115. (B) I, II, and IV are correct
This literature encompasses everything the Prophet said, did, or permitted. In the early years, oral transmission was the dominant method, though some individuals kept personal written records. While there were initial cautions about writing to prevent confusion with the Quran, this was later clarified. Early collections prove that the documentation of the Sunnah began very close to the Prophetic era.

116. (D) Taqriri
This specific category of tradition refers to instances where the Prophet witnessed an action or heard a statement and did not object to it. His silence in these moments is interpreted as a form of approval, indicating that the behavior is permissible within Islamic law. This provides an important source for determining the boundaries of acceptable practice in various situations.

117. (C) Statement I is correct but Statement II is incorrect.
These are unique narrations where the Prophet conveys a message directly from the Divine, yet the words are not part of the Quran. While the meaning is from God, the wording is considered the Prophet's. Unlike the Quran, these traditions are not used in formal prayer and are not characterized by the same miraculous linguistic inimitability, though they carry great spiritual weight.

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99. (C) Ashraf Ali Thanwi
This influential scholar produced a concise but comprehensive commentary in Urdu that is highly regarded within his tradition. It balances linguistic analysis with spiritual insights and legal clarifications. His work was designed to be accessible to a wide audience while maintaining the rigor of traditional scholarship, making it a foundational text for millions of readers seeking a reliable explanation of the Quran.

100. (A) I, II, IV, and V are correct
This work by a prominent intellectual emphasizes the universal spiritual truths of the Quran rather than narrow legalistic or political interpretations. Written during periods of imprisonment, it focuses heavily on the opening chapter as a summary of the entire message. It highlights the shared monotheistic heritage of humanity, aiming to foster religious harmony and a deeper understanding of divine mercy.

101. (C) Tafsir al-Manar
The origins of this work lie in the educational reform efforts at one of the world's oldest universities. It began as a series of public lectures designed to revitalize Islamic thought and address the socio-political decay of the time. This academic and reformist background shaped its focus on reason, social justice, and the practical application of Quranic principles.

102. (B) Tafhim al-Quran
When the Quran is interpreted as a comprehensive socio-political ideology meant to challenge secular systems, the influence of Maududi's work is usually evident. He presented the faith as a complete way of life that demands the establishment of divine order on earth. His commentary serves as an ideological manual for those seeking to transform society through Islamic political principles.

103. (D) The thematic unity (Nazm) of surahs
The primary motivation for the unique approach taken in this commentary was the belief that the Quran is a perfectly ordered book with internal thematic unity. The author moved away from traditional methods to show that the arrangement of verses and chapters is not random but follows a sophisticated logical and rhetorical plan, which is key to its interpretation.

104. (A) Strict adherence to classical Tafsir bi al-Ma'thur.
This 19th-century reformer sought to reconcile the Quran with the scientific advancements of his time. He argued for a rationalist interpretation that often treated supernatural events as allegories. This approach was a significant departure from traditional methodologies, aiming to show that there is no conflict between the word of God in scripture and the work of God in nature.

105. (A) I, II, III, IV
The development of modern Islamic thought can be traced through the births of influential figures. It began with an early reformer in India, followed by a major intellectual in Egypt. Subsequent generations saw the rise of a prominent Indian political thinker and an influential Egyptian writer. Together, their lives and works represent the diverse and evolving responses to modernity.

106. (A) Reflects personal reflections often written in prison
This commentary is renowned for being a deeply personal and literary reflection on the Quran, often composed under difficult conditions of political imprisonment. It focuses on the psychological and spiritual impact of the verses on the believer's soul and their call to social action. It is not a dry legal manual or a linguistic dictionary, but a vivid ideological and spiritual guide.

107. (C) Statement I is correct but Statement II is incorrect.
To ensure the Quranic message reached the widest possible audience, the author of this work chose to use contemporary language rather than archaic literal translations. This approach made the text more relatable and easier to understand for modern readers. However, he did not reject classical scholarship; instead, he synthesized traditional insights with a focus on current societal challenges.

108. (B) Nazm (Coherence/Arrangement)
The most distinctive feature of this scholarly work is its commitment to revealing the internal coherence and arrangement of the Quranic text. The author believed that understanding how verses are grouped and how chapters relate to one another is essential for uncovering the

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127. (A) Both Statement I and Statement II are correct.
The classification of a tradition as authentic requires a perfect chain of reliable individuals. If the narrators are trustworthy but their memory is slightly less precise, the report is still considered strong and actionable but is given a different label. Both categories provide a reliable basis for religious practice, ensuring that the teachings are based on historically sound and verified information.

128. (B) Mursal
This term describes a situation where a member of the second generation quotes the Prophet directly, omitting the name of the companion who originally heard the statement. This creates a gap in the chain of transmission. Scholars evaluate such reports carefully, as their reliability depends on the reputation of the individual who omitted the link and the consistency of the message.

129. (B) The narrator has been proven to lie deliberately in narrating Hadith.
A report is classified as a forgery if it is proven that a narrator in the chain intentionally lied about its origin. Such fabrications are strictly rejected by scholars because they distort the true teachings of the faith. The rigorous process of narrator criticism was specifically designed to identify and remove these false reports, protecting the integrity of the prophetic tradition.

130. (A) P-2, Q-1, R-4, S-3
Prophetic traditions are categorized based on their attribution and the continuity of their transmission chains. Some are traced directly to the Prophet, while others reflect the sayings or actions of his companions or the subsequent generation. An unbroken chain from the source to the compiler is essential for establishing the highest level of authenticity in these historical and religious records.

131. (C) All Hadiths in the Musnad of Ahmad are universally agreed upon as Sahih.
While some collections are organized by the name of the companion who narrated the reports, this does not guarantee that every entry meets the highest standard of authenticity. Compilers often included a wide range of traditions for the sake of completeness, leaving the final evaluation of strength to future scholars. Claiming universal agreement on the perfection of one such massive collection is historically inaccurate.

132. (D) By the name of the Companion narrating them.
This type of collection is structured according to the original source of the report. All traditions narrated by a specific companion are grouped together, regardless of their subject matter. This arrangement is particularly useful for researchers who want to study the contributions of individual companions or trace the specific legacy of the first generation of Muslims through their recorded narrations.

133. (C) Covers all major categories of religion
These comprehensive works are designed to cover all the major themes of the religion, including theology, ethics, history, and legal rulings. Unlike collections that focus only on specific topics like law, they provide a complete picture of the prophetic example. This broad scope makes them essential resources for understanding the holistic nature of the faith and its practical application.

134. (B) Isnad
When a scholar identifies a chronological impossibility in a transmission chain, such as a narrator claiming to have heard from someone who died before they were born, they are evaluating the chain itself. This scrutiny is essential for ensuring the continuity and historical validity of the report. This process protects the tradition from errors that could arise through accidental or intentional gaps.

135. (A) Both A and R are true and R is the correct explanation of A.
The development of detailed biographical records for thousands of transmitters is a unique achievement of Islamic historical scholarship. It was created to provide a scientific basis for evaluating the reliability of traditions. By documenting the character, memory, and travels of these individuals, scholars could determine who was trustworthy, ensuring that only authentic teachings were preserved and followed by the community.

136. (A) Imam Al-Shafi'i (in Al-Risalah)
This scholar is credited with writing the first systematic treatise on the principles of Islamic

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81. (B) Abu Hayyan al-Andalusi
This famous critique highlights the perceived problem with Al-Razi's expansive style. The critic suggested that the author included so much external information from philosophy and science that the core purpose of explaining the verses was sometimes obscured. While the work is intellectually brilliant, its tendency toward long scholarly digressions made it controversial among those who preferred a more traditional and concise approach.

82. (A) Tafsir bi al-Ma'thur - Tafsir al-Tabari
Categorizing commentaries helps identify their primary focus. The work by Al-Tabari is the definitive example of an approach rooted in traditional reports and historical narrations. Other works might specialize in legal rulings, linguistic analysis, or mystical insights. Understanding these classifications allows researchers to choose the most appropriate resource for their specific area of study, whether historical, legal, or literary.

83. (C) Aristotelian logic
The primary sources for traditional exegesis included the Quran, the sayings of the Prophet, and the interpretations of the early companions. While Al-Tabari also utilized his knowledge of Arabic poetry to clarify meanings, he did not incorporate the abstract logic of Greek philosophy into his work. His methodology remained firmly grounded in the textual and linguistic traditions of early Islam.

84. (D) Clear and definitive in meaning
The Quran categorizes its own verses into two main types. One group consists of clear, foundational statements that form the core of the law and theology. These verses are definitive and are not subject to multiple interpretations. They provide the stable framework through which the more ambiguous or allegorical parts of the text are understood, ensuring a consistent and clear message.

85. (A) Both A and R are true and R is the correct explanation of A.
Beyond its immediate religious utility, Al-Tabari's commentary is a treasure trove for historical research. Because the author meticulously cited his sources, he preserved many fragments of early works that have since been lost. This makes his writing a vital link to the first centuries of Islamic thought, allowing modern scholars to reconstruct the intellectual landscape of that formative period.

86. (B) Dialectical theology (Kalam)
To counter the rationalist challenges of his time, Al-Razi employed the methods of systematic theology. He used sophisticated logical arguments to defend mainstream beliefs against various opposing views. This approach allowed him to engage with his rivals on an intellectual level, demonstrating that the foundational tenets of the faith could be supported through rigorous reasoning as well as through scripture.

87. (B) Both Statement I and Statement II are incorrect.
The interpretation of verses regarding the vision of the Divine in the hereafter was a major point of theological disagreement. Some rationalist schools argued that such descriptions must be metaphorical to maintain God's transcendence. Other scholars utilized sophisticated logical frameworks to argue for its possibility. Both statements in the question incorrectly represent the positions of these two famous exegetes on this issue.

88. (A) Integration of variant recitations and their impact on meaning
One of the unique strengths of Al-Tabari's work is its systematic inclusion of the different authorized ways the Quran can be recited. He didn't just list them; he analyzed how each variant influenced the legal and theological meaning of the verses. This comprehensive approach ensured that his commentary addressed all dimensions of the text, from its sound to its legislative impact.

89. (C) Al-Kashshaf
For a researcher interested in the literary qualities that set the Quran apart from pre-Islamic oral traditions, the work of Al-Zamakhshari is the most valuable resource. He focused intensely on the text's rhetorical features and stylistic innovations. His analysis explains how the Quran utilized and then transcended the linguistic conventions of its time, establishing a new standard for Arabic eloquence.

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internal textual criticism was practiced from the very beginning of Islam.

146. (A) Illah
This term refers to a subtle and often hidden defect that can only be identified by the most expert scholars. A tradition might appear to have a perfect chain and a sound text, but a deep analysis reveals a flaw that undermines its authenticity. Identifying these "illnesses" is the highest level of scholarship, requiring vast knowledge and meticulous attention to detail.

147. (C) Statement I is correct but Statement II is incorrect.
A tradition is given this label when a reliable narrator provides a report that directly contradicts what a larger or more authoritative group of reliable narrators has transmitted. In such cases, the solitary report is considered irregular and is not used as a primary source for law or theology. This ensures that the most widely verified traditions take precedence over isolated ones.

148. (D) Narrator additions not from the Prophet
This term describes a situation where a narrator's own words or explanations are accidentally blended into the actual text of the Prophet's saying. Scholars work meticulously to identify and separate these human additions from the original revelation. This process is essential for maintaining the absolute purity of the prophetic tradition and ensuring that only his actual words are followed as divine guidance.

149. (C) Conflicting forms that cannot be reconciled
In the study of prophetic traditions, various terms are used to identify specific types of textual issues. One term describes reports where the wording or the chain has been reversed or swapped, while another refers to situations where multiple versions of a report are in such conflict that they cannot be reconciled. These classifications are vital for a precise scholarly analysis.

150. (A) I, II, IV, and V are correct
The systematic evaluation of a tradition's internal logic involves checking its alignment with the Quran and established practice. It also ensures the text is consistent with basic reason and the linguistic standards of the time. Personal factors like a narrator's wealth are irrelevant to this process. This rigorous internal check serves as a vital safeguard against errors and fabrications in the record.

151. (D) Al-Muwatta
This seminal work is recognized as the first major attempt to systematically organize prophetic traditions alongside legal interpretations. It provides a unique window into the early development of Islamic law and practice. By blending traditions with the established customs of a key city, the author created a foundational text that has influenced legal thinking and scholarship for more than a millennium.

152. (A) Imam Malik ibn Anas
The creator of this foundational work was a renowned scholar based in Madinah. His approach emphasized the continuous practice of the people of that city as a reliable reflection of the Prophet's Sunnah. His work served as a primary source for legal derivation and set a high standard for the organized documentation of religious knowledge in the early centuries of Islam.

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153. (C) Local Madinan practice and reports
A defining feature of this early collection is its focus on the collective behavior and consensus of the residents of the Prophet's city. The author believed that this living tradition was a more authentic guide than isolated reports. By documenting these practices alongside formal traditions, he provided a comprehensive view of how the early community understood and applied the divine message.

154. (C) Statement I is correct but Statement II is incorrect.
This massive collection is famous for its vast number of entries, organized by the companion who narrated them. While the author was an exceptionally rigorous scholar, he included a wide variety of traditions to ensure a comprehensive record. Consequently, not every single report in the work is classified as authentic, making it a valuable but diverse resource that requires scholarly evaluation.

155. (A) I, II, III, IV
The history of record-keeping in Islam can be traced through the lives of its most famous

law and the methodology of traditions. His work established the framework for how to interpret religious texts and evaluate the strength of different types of evidence. This foundational contribution transformed Islamic scholarship into a rigorous, principle-based science, providing a clear path for all subsequent legal and theological thought.

137. (C) Statement I is correct but Statement II is incorrect.
These works are specifically organized to follow the chapters of Islamic law, providing the prophetic traditions necessary for deriving legal rulings. While they are vital for jurisprudence, they are distinct from more comprehensive collections that cover a wider range of religious topics. Some of the most famous works in the tradition are categorized in this way, serving as essential manuals for jurists.

138. (A) Transmission and reporting of text and chain
This branch of study focuses on the accurate preservation and transmission of the actual text and the chain of narrators. It ensures that the reports are passed down faithfully from one generation to the next without changes. This discipline is the essential first step in the study of traditions, providing the raw material for further critical and rational analysis by scholars.

139. (D) Dirayah - Verification of text and consistency
The evaluation of prophetic traditions involves two complementary processes. One focuses on the mechanics of transmission and the reliability of the chain. The other involves a deeper analysis of the text itself to ensure its consistency with established theological and logical principles. This dual approach provides a comprehensive system for verifying the authenticity and meaning of the recorded sayings and actions.

140. (A) I, II, and IV are correct
The internal criticism of a tradition's text involves several critical checks. Scholars ensure that the report does not contradict the clear message of the Quran or established historical facts. It must also be consistent with more widely reported traditions and basic logical principles. This process ensures that even if a chain appears sound, the actual message is rational and theologically consistent.

141. (C) Foreign linguistic features for the Prophet
In the critical analysis of the text, scholars look for features that might suggest a report is not authentic. If a tradition uses language or concepts that were not characteristic of the Prophet's time or style, it raises serious doubts. These linguistic and conceptual inconsistencies are used as indicators that a report might have been altered or fabricated, even if the chain is perfect.

142. (D) Sound chains can carry flawed Matns
The reason for analyzing both the chain and the text is the recognition that even a seemingly perfect transmission can sometimes carry an error. A narrator might be honest but could have misunderstood or misremembered a specific detail. By cross-referencing the text with established sources and reason, scholars can identify and correct these rare but important flaws in the historical record.

143. (A) Dirayah
When a report explicitly commands an action that is fundamentally at odds with the core tenets of the faith, such as worshipping a celestial body, it is rejected immediately. This is an application of internal textual criticism. If the content is clearly false or impossible, the quality of the transmission chain becomes irrelevant, as the message itself cannot be divinely inspired.

144. (B) It renders the study of Isnad (Riwayah) completely obsolete.
While the internal criticism of the text is a vital tool, it does not replace the need for studying the transmission chain. Both methods are essential and work together to ensure the highest level of accuracy. One focuses on the historical link to the source, while the other ensures the message is consistent and rational. Rejecting one in favor of the other is incorrect.

145. (A) Both A and R are true and R is the correct explanation of A.
This prominent female scholar was famous for her critical approach to the traditions she heard from others. She frequently used her deep knowledge of the Quran to evaluate the meaning of these reports. If a narration seemed to conflict with a divine principle, she would clarify the correct understanding, demonstrating that

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texts and the application of reason to address the complexities of life.

165. (A) I, II, and III are correct
It is important to distinguish between the immutable divine law and the human effort to interpret it. The former provides the eternal principles, while the latter involves the practical application of those principles in changing contexts. This human understanding is flexible and can evolve as circumstances change, ensuring that the guidance remains relevant and applicable across different times and places.

166. (B) Fiqh as an independent, codified science existed during the lifetime of the Prophet.
While the foundations of the law were established during the Prophetic era through his direct guidance and the actions of his companions, the formal codification of the law into a distinct science happened later. The early period was marked by practical solutions and the use of independent reasoning, rather than the existence of the complex, structured legal systems seen in subsequent centuries.

167. (D) Expansion into diverse cultural regions
As the Muslim community expanded into vast new territories, it encountered diverse cultures, customs, and challenges. This rapid growth necessitated the adaptation of legal principles to many different social and economic environments. This process led to the development of various regional schools of thought, each bringing a unique perspective to the application of the divine law in a global context.

168. (A) Urf
When a legal ruling is based on the established customs of a particular society, it reflects a specific source of jurisprudence. This principle allows the law to be sensitive to local traditions, provided they do not conflict with the core values of the faith. This flexibility ensures that the guidance is practical and compatible with the diverse habits of various communities.

169. (C) Hypothetical scenarios and logical deduction
This influential school of thought was known for its sophisticated use of reasoning and logic to address legal questions. Based in a major intellectual center, its scholars were famous for considering hypothetical scenarios to develop comprehensive legal principles. This approach allowed them to create a detailed and flexible system that could address a wide range of practical and theoretical issues.

170. (A) Both A and R are true and R is the correct explanation of A.
The different geographical centers of early Islam developed distinct legal methodologies based on their specific environments. One region, being the heart of the Prophetic mission, had direct access to a wealth of traditions and the examples of the companions. This proximity reduced the need for speculative reasoning, contrasting with other regions where scholars relied more on logic to solve new problems.

171. (D) Imam Abu Hanifa
This brilliant scholar was a pioneer in using logical deduction and analogy to build a systematic legal framework. His work in a major intellectual center laid the foundation for one of the most widely followed schools of law. His emphasis on reason and flexibility allowed the law to adapt to the needs of a rapidly expanding and increasingly complex urban society.

172. (C) Statement I is correct but Statement II is incorrect.
A key figure in the history of Islamic law is celebrated for creating a unified methodology that reconciled different approaches to jurisprudence. His masterpiece on this subject established the rules for how to derive rulings from sacred sources. While he is famous for this contribution, it is important to correctly identify the specific titles of his works and his legal findings.

173. (C) Hanafi - Nu'man bin Thabit
The four major schools of law are named after the great scholars who established their foundational principles. Each school has a unique methodology and history, reflecting the diverse intellectual landscape of early Islam. Identifying the correct pairings of these scholars with the systems they founded is essential for understanding the development and diversity of the Islamic legal tradition through the ages.

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consistent with the primary sacred texts. The idea that a later scholarly agreement could overturn a clear and definitive statement from revelation is fundamentally incorrect and misrepresents the entire system.

213. (C) Replacement due to changing context
The concept of abrogation refers to situations where a later divine instruction replaces or modifies an earlier one. This reflects the gradual nature of the revelation process, allowing the law to be introduced in stages that were appropriate for the developing community. Understanding this chronology is essential for accurately determining which rulings are currently in effect and how the law evolved.

214. (B) Knowledge of Asbab al-Nuzul and chronology
To correctly identify which verses have been replaced, a scholar must have a deep understanding of the historical context and the timeline of the revelations. This specialized knowledge allows them to distinguish between older and newer instructions. This is a critical skill for any jurist, as it ensures they do not mistakenly follow a ruling that has been superseded by later guidance.

215. (A) Both A and R are true and R is the correct explanation of A.
The law recognizes that social habits and norms naturally evolve across different times and geographies. By incorporating local custom into legal thinking, the system remains practical and relevant for diverse populations. This flexibility is guided by the principle that human welfare should be secured, provided that the foundational principles of the faith are always respected and upheld in every situation.

216. (A) Rukhsah (Concession)
In certain extreme situations, the law provides specific concessions that allow individuals to perform actions that would normally be forbidden. These exceptions are designed to preserve life and prevent unbearable hardship. This compassionate feature demonstrates that the ultimate goal of the divine law is to benefit and protect humanity, rather than to impose impossible burdens on the believers during crises.

217. (A) Both Statement I and Statement II are correct.
This principle provides stability by assuming that an established situation continues until there is clear evidence of a change. For example, if someone knows they are in a state of ritual purity, they do not need to worry about vague or minor doubts. This rule prevents constant anxiety and ensures that both personal life and legal contracts are based on certainty.

218. (A) Qisas - Equal retaliation in cases of physical harm
The principle of equal retaliation is part of a broader system designed to provide justice and deter physical harm in society. It ensures that the consequences of an action are proportional and fair. However, the law also strongly encourages forgiveness and financial compensation as alternatives, balancing the requirement for justice with the virtues of mercy and social peace in conflict resolution.

219. (D) Fixed scriptural vs judicial discretion
Islamic criminal law distinguishes between two types of penalties. One group consists of fixed punishments for specific crimes mentioned in the sacred texts. The other category includes more flexible penalties that are left to the discretion of a judge. This dual system provides both a stable moral core and the flexibility needed to address a wide range of social issues.

220. (A) I, II, and IV are correct
The rules for distributing property after death are detailed and mathematically precise within the sacred text. They ensure that a wide range of relatives receive a fair share, preventing the concentration of wealth. Before distribution, all debts and funeral costs must be settled. This structured system provides financial security for family members and reflects the Quranic commitment to economic justice.

221. (C) Necessity dictates legal exceptions
The principle that extreme need can justify exceptions to general rules is a foundational concept in modern ethics. It allows scholars to address new and complex issues such as organ donation and medical treatments that might otherwise be problematic. This focus on the preservation of life demonstrates the dynamic

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systematic use of this tool to prevent potential harm before it can occur.

184. (A) Both A and R are true and R is the correct explanation of A.
The inclusion of local custom in the legal process allows the law to be culturally sensitive and dynamic. By recognizing that different societies have their own established ways of doing things, the law can adapt without losing its core principles. This ensures that the guidance is practical and sustainable, reflecting the Quranic aim of providing ease rather than undue hardship.

185. (C) Ijtihad
This term describes the intense intellectual effort made by a qualified scholar to derive a legal ruling from the foundational sources. It is a vital process that ensures the law can address new and complex issues. This active reasoning prevents legal stagnation and allows the faith to remain a living and responsive guide for believers in every age and circumstance.

186. (A) Halal (Permitted) - Haram (Forbidden)
The most fundamental distinction in the legal classification of actions is between what is permitted and what is prohibited. These two categories provide the basic boundaries for moral and social conduct. Understanding these core concepts is essential for any believer seeking to align their life with divine guidance, ensuring they avoid harm and pursue what is beneficial and righteous.

187. (D) Methodological and linguistic differences
Differences among legal scholars are primarily the result of diverse methodologies and linguistic interpretations, rather than conflicts over core beliefs. Each scholar brought a unique perspective based on their environment, education, and the specific evidence available to them. This diversity is viewed as a mercy, providing multiple valid ways to apply the law and address the varied needs of the community.

188. (B) Belonging to the Quraysh tribe.
To become a qualified legal researcher, one must possess a deep mastery of the Arabic language, sacred texts, and the principles of jurisprudence. However, tribal ancestry or social status is not a requirement. This focus on intellectual merit ensures that the law is interpreted by the most capable and knowledgeable individuals, regardless of their background, promoting a fair and expertise-based tradition.

189. (A) I, II, and III are correct
The history of Islamic law is documented in massive and influential texts that summarize the findings of each major school. These manuals provide a systematic and detailed explanation of legal rulings on everything from worship to social life. Identifying the primary texts associated with each tradition is essential for any serious study of the development and application of Islamic jurisprudence.

190. (D) Adhering to a qualified Mujtahid's view
This term refers to the practice of following the legal opinions and methodologies of a qualified and established scholar. For those who are not experts in the foundational sources, it provides a reliable and consistent way to follow the law. This practice has played a crucial role in maintaining the stability and continuity of the legal tradition throughout the centuries.

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191. (A) Both Statement I and Statement II are correct.
It is important to distinguish between the non-binding guidance provided by a legal expert and the enforceable decisions of a court. The former offers advice for personal or communal conduct, while the latter is a formal judgment used to resolve disputes within a legal system. Both are essential for the functioning of a society based on justice and religious principles.

192. (B) The closing of the "gate of Ijtihad" is universally agreed to have happened in the 2nd century AH.
The development of legal thought has been a continuous and dynamic process throughout Islamic history. While different eras were marked by specific trends, such as codification or the focus on established schools, the idea that independent reasoning was permanently halted at an early stage is a misconception. Modern challenges continue to necessitate the use of creative and collective intellectual effort by scholars.

193. (A) Al-Shatibi
This influential scholar is famous for his groundbreaking work on the underlying goals

and objectives of the divine law. He shifted the focus from isolated rulings to the broader purposes they serve, such as the protection of life and religion. His systematic approach provided a new and powerful way to understand the wisdom and consistency of the entire legal system.

194. (A) Both A and R are true and R is the correct explanation of A.
One of the core goals of the law is to protect human reason and mental well-being. This objective explains why substances that impair judgment and lead to harmful behavior are strictly banned. By prioritizing the health of the mind, the law ensures that individuals can fulfill their religious duties and participate effectively in the social and moral life of the community.

195. (C) Religion, life, intellect, lineage, wealth
The entire framework of Islamic law is designed to protect five essential human values. These include the sanctity of life, the practice of religion, the integrity of the mind, the continuity of family, and the security of property. Together, they form the absolute priorities of the legal system, ensuring that all rulings contribute to the welfare and dignity of humanity.

196. (A) II, III, I
The law categorizes human needs into three levels of importance. At the foundation are the absolute necessities required for survival and order. Next are the needs that provide ease and prevent significant hardship. Finally, there are the enhancements that promote a more refined and ethical social life. This structure helps jurists prioritize different interests when making complex legal decisions in difficult situations.

197. (C) Qawa'id Fiqhiyyah (Legal Maxims)
These concise principles summarize the core goals of the legal system and guide jurists in their decisions. One major principle emphasizes that anything causing injury or damage must be addressed and corrected. This focus on preventing and removing harm is a fundamental characteristic of the law, ensuring that it remains a practical tool for justice and the public good.

198. (C) Statement I is correct but Statement II is incorrect.
This powerful legal principle dictates that a known and established fact cannot be overturned by a mere suspicion. It provides stability in both personal and legal matters, ensuring that people are not constantly burdened by uncertainty. This rule is applied across all areas of the law, from worship to complex business contracts, promoting clarity, confidence, and peace of mind.

199. (D) Waqf - Endowment
This term refers to the practice of dedicating a specific asset for a charitable or religious purpose. Once established, the property cannot be sold or transferred, and its benefits are used to support schools, hospitals, or the poor. This system has been a vital force for social and educational development throughout history, reflecting the Quranic commitment to lasting charity.

200. (A) Al-Ahkam al-Khamsah (The Five Legal Rulings)
Actions in Islamic law are categorized into five distinct levels, from those that are mandatory to those that are strictly forbidden. This nuanced system provides a complete moral map for daily life, acknowledging that some actions are highly recommended while others are merely permitted or discouraged. This framework allows for a balanced and flexible approach to personal and social conduct.

201. (C) Individual versus communal obligation
Obligations are divided into two types based on who is responsible for performing them. Some duties must be fulfilled by every single person, while others are satisfied if a sufficient number of people in the community take care of them. This distinction ensures that essential tasks, such as public service or certain religious rituals, are performed without overburdening every individual.

202. (A) Zakat
This mandatory social contribution is viewed as a way to purify one's wealth and fulfill the rights of the poor. It is one of the foundational pillars of the faith, emphasizing that material success comes with a responsibility to the marginalized. This system ensures a minimum level of wealth

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redistribution, promoting social cohesion and economic justice within the entire community.

203. (D) Luqatah
When a person finds property that appears to have been lost by its owner, specific legal rules govern their responsibilities. These include efforts to find the rightful owner and the conditions under which the finder can eventually use the item. This area of law reflects the high value placed on honesty, trust, and the protection of private property in society.

204. (B) It allows Gharar (excessive uncertainty or risk) in contracts.
Islamic rules for trade are built on the principles of fairness, transparency, and mutual benefit. While the law encourages enterprise and profit, it strictly prohibits practices that involve excessive uncertainty or the exploitation of one party. This ensures that the marketplace is a space of honest exchange where both the seller and the buyer are treated with dignity and justice.

205. (A) P-4, Q-3, R-2, S-1
Islamic finance utilizes several distinct types of agreements to facilitate business and investment. These include partnerships where one person provides capital and another provides labor, joint ventures for shared projects, and methods for financing purchases through a transparent profit margin. Together, these contracts provide an ethical alternative to interest-based systems, emphasizing risk-sharing and actual productivity in the economy.

206. (A) Both A and R are true and R is the correct explanation of A.
This intellectual tradition is famous for its rejection of speculative reasoning and analogy. Its followers argued that the law should be based strictly on the literal meaning of the sacred texts. This approach aimed to prevent the introduction of human bias into divine guidance, emphasizing that the clear words of God and the Prophet provide all the necessary instruction.

207. (A) Ibn Hazm
As a brilliant and versatile scholar, he was the primary reviver and defender of the literalist approach to law. His massive legal masterpiece is renowned for its rigorous and uncompromising focus on the text of the Quran and Sunnah. His work remains a landmark in the history of Islamic thought, challenging other schools through its sophisticated and sharp intellectual arguments.

208. (A) Both Statement I and Statement II are correct.
This monumental work established the foundational rules for the study of law and the interpretation of sacred texts. One of its most significant contributions was defining the legal status of traditions transmitted through a single reliable chain. By setting clear criteria for using such evidence, the author created a rigorous and consistent system that has guided all subsequent legal scholarship.

209. (B) Non-Mutawatir narrative with limited chains
This term describes reports that do not have enough transmission chains to reach the level of absolute mass consensus. Despite this, if the narrators are reliable and the chain is sound, these traditions are accepted by most scholars as a valid source of law. This practical approach ensures that a vast amount of prophetic guidance remains accessible and actionable.

210. (D) I, II, III, and IV are correct
The process of logical analogy depends on four essential components: the original case, the new case, the established ruling, and the specific reason that justifies the ruling. All four must be clearly identified for an analogy to be valid. This structured method ensures that the law expands in a consistent and rational way, grounded in the original divine message.

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211. (C) Al-Shafi'i
A major achievement in the history of jurisprudence was the effort to create a middle ground between those who prioritized traditional reports and those who emphasized logical reasoning. By creating a unified system based on clear principles, this scholar brought a new level of consistency and rigor to the legal tradition. His methodology eventually became the standard for many other schools.

212. (D) Ijma can abrogate a clear verse of the Quran.
The hierarchy of legal evidence is built on the absolute authority of the Quran and the clarifying role of the Sunnah. While consensus and analogy are vital tools, they must always be

231. (D) Conflict due to excessive uncertainty
The ban on transactions involving excessive uncertainty is intended to protect the interests of all parties and prevent conflict. When terms are unclear, it often leads to disputes and exploitation, which harms social and economic stability. By requiring transparency and clarity, the law fosters an environment of trust and honesty, reflecting the Quranic commitment to fair and peaceful commerce.

232. (A) The textual or rational proof/evidence used to derive a ruling.
In the process of legal derivation, this term refers to the specific evidence or proof used to justify a ruling. This evidence can come from sacred texts, consensus, or logical deduction. Identifying the correct basis for a law is essential for ensuring that it is authentic and consistent with the foundational principles of the faith, providing a solid rational framework.

233. (C) The default of permissibility
In matters of daily life and commerce, the law operates on the principle that everything is allowed unless there is a specific reason for it to be forbidden. This approach encourages creativity and growth, as it places the burden of proof on those who wish to prohibit something. This ensures that the faith provides a flexible and broad space for human development.

234. (A) Ijma al-Ummah - Consensus of the common, uneducated masses on a complex legal issue.
Consensus in Islamic law refers to the agreement of qualified experts who have the necessary training to interpret the foundational texts. It does not refer to the opinions of the general public on complex legal issues. Distinguishing between the different types of scholarly agreement is essential for understanding how the community resolves new challenges with authority and intellectual consistency.

235. (A) P-2, Q-3, R-4, S-1
The core goals of the law are expressed through concise rules that guide practical life. These include making allowances for difficult situations, removing things that cause injury, acknowledging established habits, and prioritizing certainty over doubt. These maxims provide a consistent and compassionate framework for resolving both personal dilemmas and complex social issues, ensuring the law remains a force for good.

236. (A) Both A and R are true and R is the correct explanation of A.
A major school of law prioritizes the continuous, collective behavior of the people in the Prophet's city. They argue that this living tradition is an exceptionally reliable source of guidance because it represents the example of the Prophet as it was actually lived and passed down by several generations simultaneously. This approach emphasizes communal consistency over the use of isolated reports.

237. (C) Tarjih (Preference) and Jam' (Harmonization)
When two different textual sources appear to offer conflicting guidance, jurists use specific methods to find a resolution. This can involve finding a way to harmonize the two messages so they both apply in different situations, or determining which evidence is stronger and should be preferred. These sophisticated techniques ensure that the law remains consistent and logically sound despite apparent tensions.

238. (C) Statement I is correct but Statement II is incorrect.
This term describes the practice of combining views from different schools of law to address a specific issue. While it can offer flexibility, scholars have debated its use, especially if it is done simply to avoid religious duties or results in a ruling that no school would approve. This discussion highlights the balance between personal ease and the need for legal consistency.

239. (A) Authoritative unless explicitly abrogated
Islamic law acknowledges that God revealed messages to earlier prophets. The instructions given to those communities are considered valid and authoritative unless the Quran or the Sunnah specifically changed or replaced them. This principle reflects the continuity of divine guidance throughout human history and the shared moral foundations that link the message of Islam with earlier prophetic traditions.

240. (A) I, II, and III are correct
To be legally valid, a custom must be widely accepted and continuously practiced within a society. Most importantly, it must never

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and compassionate nature of the legal tradition as it faces contemporary challenges.

222. (D) Maslahah Mursalah (Public Interest)
When the state creates new regulations to ensure public safety or welfare, it is acting on a specific source of legal authority. This principle allows leaders to implement rules that promote the common good in areas where there is no specific guidance from traditional texts. This ensures that the administration of society remains proactive and responsive to the needs of the people.

223. (A) Modern Ijtihad can completely alter the pillars of Islam like the number of daily prayers.
Contemporary challenges in finance, medicine, and social life require the continued application of creative and reasoned intellectual effort. This modern research often involves groups of experts from different fields working together. However, this process is always focused on applying the law to new situations, rather than changing the fundamental and established pillars of the faith, ensuring continuity and relevance.

224. (B) Ibn Rushd
This famous philosopher and judge produced a masterpiece of comparative law that explores why different schools reached varying conclusions on the same issues. His analysis highlights the methodological and linguistic factors that shaped the legal tradition. His work is highly valued for its intellectual clarity and its focus on the rational foundations of the diverse opinions within Islamic jurisprudence.

225. (A) P-4, Q-3, R-2, S-1
Each of the major legal traditions is represented by a definitive and massive manual that synthesizes centuries of scholarly work. These texts provide a comprehensive guide to the rulings and methodologies of their respective schools. Knowing which book belongs to which tradition is essential for navigating the complex world of classical jurisprudence and understanding its historical development and regional influence.

226. (A) Both A and R are true and R is the correct explanation of A.
The school of Abu Hanifa is known for its practical approach to law, which includes choosing more equitable rulings over those derived by rigid logic. They argued that a strict application of analogy could sometimes lead to results that are unfair or create unnecessary hardship. This focus on fairness and ease reflects a commitment to the compassionate goals of the Shariah.

227. (C) A specific prophetic instruction
The limitation on how much of one's estate can be given away through a will is based on a specific instruction from the Prophet. This rule aims to protect the rights of the mandatory heirs, ensuring that the primary family members are not left without support. It balances the individual's desire to be charitable with the social obligation to provide for one's family.

228. (C) Statement I is correct but Statement II is incorrect.
This modern area of study focuses on how Muslims living as minorities can balance their religious duties with the requirements of being citizens in diverse societies. It emphasizes the importance of following local laws while maintaining religious identity. This approach promotes integration, social harmony, and the practical application of faith in a globalized and pluralistic world.

229. (C) Ijma al-Sahabah
The unanimous practice and agreement of the first generation of Muslims carries immense weight in the legal tradition. Their closeness to the Prophet and their deep understanding of the revelation made their collective decisions a foundational source of law. Their consensus on various political and religious matters established a stable and authentic framework that has guided the community for centuries.

230. (D) I, II, III, IV, and V are correct
The history of Islamic law has moved through several critical phases, from the foundational years of direct guidance and the early use of reasoning by the companions. Subsequent centuries saw the rise of major schools, the systematization and writing of principles, and a later focus on preserving those traditions. Each stage contributed to the development of a sophisticated and enduring legal system.

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174. (D) Zahiri
The mainstream legal tradition is represented by four recognized schools, each with its own methodology and regional influence. While several other schools existed in the past, these four have become the standard for the vast majority of believers. Other approaches, such as those that rely strictly on literal interpretation, are historically significant but are generally categorized separately from the major four.

175. (A) I, II, III, and IV are correct
The derivation of legal rulings is based on a set of authoritative sources. These include the primary sacred texts and the methods of consensus and logical analogy. Together, they provide a comprehensive and consistent framework for addressing all religious, social, and economic issues. These sources ensure that the law remains rooted in revelation while also being rational and applicable to new situations.

176. (B) Ijma
When all qualified scholars of a specific era reach a unanimous agreement on a legal point, it creates a binding consensus. this process provides a mechanism for the community to resolve new issues with certainty. It serves as a powerful tool for maintaining unity and ensuring that legal interpretations are grounded in the collective wisdom and expertise of the scholarly community.

177. (B) A common effective cause ('Illah)
The use of analogy to derive a new ruling depends on identifying a specific shared reason or cause between an established case and a new one. This logical link ensures that the extension of the law is consistent and grounded in the divine intent of the original text. This method allows the law to expand and address new challenges in a rational way.

178. (A) Qiyas
When scholars evaluate a modern issue by looking for a similar case in the sacred texts, they are using a specific logical tool. For example, if a new substance has the same harmful effects as something explicitly prohibited, the same ruling can be applied. This process ensures that the law remains relevant and can address technological and social changes consistently.

179. (C) Imam Shafi'i strongly supported the use of Istihsan.
This principle involves choosing a more equitable or practical ruling over one derived by strict analogy. While it was a key tool for some major schools of law, others were more critical of its use, fearing it could lead to subjective decisions. Claiming that every major scholar supported this method is historically inaccurate and misrepresents the significant methodological debates in jurisprudence.

180. (A) P-2, Q-4, R-3, S-1
Beyond the primary texts, jurists utilize various secondary tools to refine the application of the law. These include considering the public interest, acknowledging local customs, assuming that an existing state continues, and preventing actions that might lead to harm. Together, these principles provide the flexibility and practical focus needed to ensure that the law serves the welfare of the community.

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181. (C) Public interest in unregulated areas
This principle focuses on making legal decisions that promote the general welfare and public interest in areas where there is no specific guidance from the sacred texts. It ensures that the law remains a force for good and can address new social and economic needs. This approach reflects the fundamental goal of the Shariah, which is to protect and serve humanity.

182. (C) Statement I is correct but Statement II is incorrect.
While all major schools of law agree on the importance of the Quran and the Sunnah, they often differ on how to use secondary tools. Some schools prioritize local practice or public interest, while others are more cautious about using logic or custom. These differences are a natural result of diverse intellectual environments and are a key feature of the legal tradition.

183. (D) Maliki
This principle involves prohibiting actions that are not harmful in themselves but could easily lead to something forbidden. It is a proactive approach to law that aims to protect the moral and social health of the community. One major school of law is particularly famous for its

conflict with the clear and explicit teachings of the sacred texts. This ensure that local habits can be respected without compromising the foundational principles of the faith. This balance between tradition and revelation is a key feature of Islamic jurisprudence.

241. (B) Wajib (Obligatory due to commitment)
When an individual makes a solemn promise to perform a virtuous act in exchange for a specific outcome, the fulfillment of that promise becomes a serious obligation. This reflects the importance of honesty and commitment in one's relationship with the Divine. Such acts are moved from being voluntary to mandatory because of the individual's own intentional and public pledge.

242. (A) Riba is only prohibited if the interest rate exceeds 10%.
The prohibition of interest-based transactions is absolute and does not depend on the specific percentage charged. Both the increase for a delay in payment and the unequal exchange of certain commodities are banned. This rigorous approach is designed to eliminate exploitation, promote risk-sharing, and ensure that wealth is generated through actual productivity and fair exchange rather than debt cycles.

243. (C) To ensure the protection and social parity (Kafa'ah) of the bride.
The requirement for a guardian in the marital contract is intended to protect the interests and dignity of the individuals involved. It ensures that the marriage is conducted with social transparency and that the bride's rights are prioritized. This focus on family support and social compatibility aims to build a stable and respectful foundation for the new family unit and society.

244. (D) Wujub (Obligation)
In the science of interpreting sacred texts, a direct command generally indicates that the action is mandatory for the believer. Only if there is additional evidence suggesting a recommendation or a choice does the classification change. This rule ensures that the primary instructions of the faith are followed with clarity and commitment, providing a firm structure for personal and communal worship.

245. (A) I, II, III, and V are correct
To address the complex issues of the modern world, scholars have formed international groups that rely on collective research and expertise. These councils include specialists from science, medicine, and economics to ensure that their decisions are well-informed and practical. Their goal is to provide guidance on contemporary challenges while maintaining the integrity and continuity of the foundational Islamic legal principles.

246. (A) Both A and R are true and R is the correct explanation of A.
While the core goals and principles of the divine law are eternal and unchanging, their practical application must be sensitive to the realities of time and place. This means that the specific advice or rulings given by scholars can adjust to ensure that the ultimate objectives of justice and human welfare are always secured, regardless of the changing social environment.

247. (D) Ijtihad Mustaqil
This term describes the highest level of legal research, where a scholar develops their own unique system of principles for deriving laws. This independent approach allows for fundamental intellectual growth and the ability to address the entire range of religious questions from a new perspective. Such figures have played a vital role in the history and diversity of Islamic legal thought.

248. (A) Both Statement I and Statement II are correct.
The legal standing of the opinions of the first generation of Muslims is a subject of significant methodological discussion. Some schools of law view them as an authoritative source because of their proximity to the source of revelation. Other schools are more critical, preferring to rely only on direct prophetic evidence. These different approaches reflect the diversity of Islamic jurisprudence.

249. (C) Istihsan - Preferring equitable results
Jurisprudence involves several key methods, such as looking for equitable results when a strict rule might cause hardship. This flexible approach ensures that the law serves the real-world needs of the community while remaining rooted in core values. Understanding these different tools

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is essential for a precise and balanced application of the faith's instructions in complex and varied situations.

250. (A) Divine alignment and afterlife success
The goal of applying the law is to align one's daily actions with the divine will, ensuring a life of purpose, justice, and spiritual growth. This focus on ethical conduct and social responsibility leads to success and peace in both the current world and the hereafter. It transforms the faith from an abstract concept into a living, practical guide for humanity.

251. (B) Match written fragments with recited traditions
The early period of Quranic compilation required a rigorous verification process to ensure textual accuracy. Scholars focused on systematically gathering scattered written records and matching them precisely with recited traditions. This methodology was crucial for maintaining the integrity of the sacred text, ensuring that every fragment collected during the gathering process perfectly reflected the established oral transmissions.

252. (A) Formalized institutional effort to establish a unified corpus
Academic evaluations indicate that the Quranic compilation was not a mere informal gathering of texts. Instead, it was a formalized institutional effort designed to establish a unified and standardized corpus. This structured approach aimed to safeguard the text from potential variations or regional linguistic deviations, ensuring that the finalized version remained a definitive paradigm of textual integrity.

253. (C) The requirement of multiple testimonies for verse inclusion
Research into the collection of the Quran highlights the strict methodologies used by early scholars to preserve the text. For the inclusion of written verses, the process mandated the requirement of multiple testimonies. This rigorous evidentiary approach ensured that only verified content was accepted into the finalized compilation, laying a reliable foundation for all subsequent Islamic scientific inquiry.

254. (D) The text from variations and regional linguistic deviations
The establishment of a unified and standardized Quranic corpus served a vital protective function in Islamic history. By creating a formalized version of the text, the compilation process successfully safeguarded the sacred scripture from variations and regional linguistic deviations. This effort ensured the consistency of the message across different geographic areas, maintaining a singular, reliable textual baseline.

255. (C) It profoundly influenced the development of Tafsir and Hadith
The finalized compilation of the Quran served as the primary source for diverse teachings, including ethical, social, and political directives. Furthermore, the methodology established during this period profoundly influenced the subsequent development of Tafsir and Hadith literature. By providing a reliable textual baseline, the compilation process shaped the trajectory of scholarly investigation and specialized intellectual disciplines.

256. (B) The ethical teachings prescribing moral conduct
An academic investigation into the Quran reveals an integrated framework where various dimensions of life are addressed. The ethical teachings serve as the foundational bedrock within this system, prescribing moral conduct that dictates how individuals interact. These moral principles directly influence and shape the social interactions and communal structures that form the basis of a cohesive societal model.

257. (D) Equitable community structure emphasizing justice
The social teachings within the Quranic framework are designed with a specific objective regarding communal organization. They aim to establish an equitable community structure that places significant emphasis on justice and communal welfare. By prioritizing these values, the teachings ensure that the society functions in a way that supports all members, transitioning naturally into political and economic imperatives.

258. (A) ethical and social imperatives of the text
Researchers observing the political dimensions of the Quran note that its governance principles

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do not exist in isolation. Instead, the political teachings derive directly from the ethical and social imperatives found within the text. This derivation advocates for a system of governance rooted in accountability and the equitable distribution of resources, reflecting the core moral values of the scripture.

259. (C) Prohibition of exploitative financial practices
The economic teachings of the Quran are characterized by a strong stance against unfair financial dealings. They strictly prohibit exploitative financial practices while simultaneously encouraging the charitable circulation of wealth within the community. This approach ensures that economic activities support social stability and align with the broader ethical framework established by the foundational principles of the sacred text.

260. (A) They ensure the enforcement of ethical standards
Within the synergistic framework of Quranic teachings, political guidelines play a functional role in maintaining societal order. They ensure the enforcement of ethical standards, acting as the mechanism through which moral and social imperatives are operationalized. This integration demonstrates how governance, ethics, and social welfare are interdependent components of a comprehensive regulatory system for human society.

261. (D) Gathering early traditions and performing linguistic analysis
Al-Tabari represents a foundational paradigm in classical Tafsir literature through his specific methodological focus. His primary approach involved gathering a comprehensive repository of early traditions and performing detailed linguistic analysis. This tradition-based method created a critical resource for later scholars, emphasizing the importance of historical records and early interpretations in understanding the depth of the text.

262. (B) He integrated philosophical and theological reasoning into Tafsir
The methodological evolution of Tafsir is exemplified by the work of Al-Razi, who introduced a different dimension to exegesis. He is noted for integrating philosophical and theological reasoning into his interpretations of the Quran. His approach utilized intellectual inquiry and rational argumentation to explore deeper meanings, demonstrating how intellectual rigor could enhance the understanding of sacred scripture.

263. (C) Linguistic, grammatical, and rhetorical brilliance
Zamakhshari's contribution to classical Tafsir focuses intensely on the structural and artistic qualities of the Quran. His analytical method highlighted the linguistic, grammatical, and rhetorical brilliance of the text, providing profound insights into its stylistic features. By examining these elements, his work emphasized the unique eloquence of the scripture, forming a critical pillar of the classical exegetical tradition.

264. (D) The multifaceted nature and diversity of classical Tafsir
Comparative academic analysis of major classical figures like Al-Tabari, Al-Razi, and Zamakhshari reveals the multifaceted nature of early exegesis. These scholars represent diverse methodological frameworks ranging from traditional compilation and philosophical theology to linguistic rhetoric. Such variety illustrates the profound depth and diversity inherent in the classical exegetical tradition within the broader field of Islamic sciences.

265. (A) Intellectual inquiry and rational argumentation
In his effort to explore the deeper meanings of the Quran, Al-Razi employed specific intellectual tools that distinguished his work from strictly narrative approaches. He utilized intellectual inquiry and rational argumentation as central components of his exegetical method. This allowed for a more profound investigation into theological questions, bridging the gap between sacred text and rational philosophical discourse.

266. (B) Attempts to address contemporary socio-political realities
Modern Tafsir literature is characterized by a distinct shift away from purely classical linguistic or grammatical debates. Instead, recent exegetical works make significant attempts to address contemporary socio-political realities. This transformation reflects an effort to present the

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CHAPTER 09

Muslim Philosophy, Sufism and Muslim Contribution to Knowledge

1. Which of the following primarily influenced the early development of Islamic philosophy (Falsafa)?
(A) Indian mysticism
(B) Greek philosophy
(C) Chinese alchemy
(D) Roman law

2. Read the given statements and select the correct option:
Statement I: The translation movement in the Abbasid period played a crucial role in the origin of Muslim philosophy.
Statement II: Bayt al-Hikmah was established primarily to translate Sanskrit texts into Arabic.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

3. What is the precise definition of 'Kalam' in the context of Islamic intellectual history?
(A) A spiritual path aimed at achieving mystical divine union
(B) Legal study focusing on jurisprudence and Sharia rulings
(C) Islamic scholastic theology defending religious orthodoxy
(D) Analytical study of the natural sciences and mathematics

4. Identify the incorrect statement regarding the early phase of Muslim philosophy.
(A) It attempted to reconcile revelation with reason.
(B) Mu'tazilites were among the early rationalist theologians.
(C) The translation of Greek texts was heavily patronized by the Abbasid Caliphs.
(D) It completely rejected the philosophical frameworks of Aristotle and Plato.

5. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Early Muslim philosophers often attempted to synthesize Aristotle's views with Neoplatonism.
Reason (R): They wrongly attributed the 'Theology of Aristotle' to Aristotle, which was actually a Neoplatonic text.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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6. Which concept application best describes the effort of early Muslim philosophers to align faith and reason?
(A) Prioritizing empirical observation over textual revelation
(B) Using syllogistic logic to demonstrate the oneness of God
(C) Adopting asceticism to avoid philosophical inquiry
(D) Relying exclusively on hadith for philosophical debates

7. All of the following were major subjects translated during the early Abbasid translation movement EXCEPT:
(A) Ancient Greek medicine
(B) Theoretical astronomy
(C) Hellenistic philosophy
(D) Renaissance European literature

8. In the chronological development of Islamic intellectual traditions, which sequence is correct?
(A) Fiqh, Kalam, Falsafa, Sufism
(B) Sufism, Falsafa, Kalam, Fiqh

trajectory shows how the rigorous standards of Hadith scholarship provided the essential data used for interpreting scripture and deriving legal rulings.

276. (A) Rules of transmission and narrator chains
Within the academic study of Hadith, the science of Riwayah focuses specifically on the technical aspects of how information is passed down. It establishes the rules governing the transmission process, including the evaluation of continuous chains of narrators. By studying these chains, researchers can understand the meticulous methodology used to record how texts reached subsequent generations.

277. (D) Evaluating the text and its contextual plausibility
Dirayah is a critical science that complements the study of transmission chains by focusing on the content of the Hadith itself. Its primary function is to evaluate the text and its contextual plausibility through a deep cognitive analysis. This science ensures that the meaning of a narration aligns with established principles, providing a logical check on the traditions.

278. (B) Contradictions with established principles or verified texts
During the cognitive analysis of Hadith content, the science of Dirayah performs specific evaluative checks. It looks for potential contradictions with established religious principles or other already verified texts. This process ensures the logical and textual soundness of the transmitted information, preventing the inclusion of material that might be inconsistent with the broader framework of Islamic teachings.

279. (C) A dual-layered verification system
The application of both Riwayah and Dirayah together creates a comprehensive methodology for the authentication of traditions. This approach forms a dual-layered verification system that addresses both the structural integrity of the transmission chain and the internal logic of the text. Such a thorough framework was revolutionary in ensuring the accuracy and authority of the historical corpus.

280. (D) It prevented the assimilation of erroneous or fabricated traditions
The interdependent application of Riwayah and Dirayah had a definitive impact on the preservation of Islamic knowledge. By using this dual verification method, scholars successfully prevented the assimilation of erroneous or fabricated traditions into the authoritative corpus. This critical framework established a high standard for textual integrity, protecting the foundational records from being compromised by unreliable material.

281. (A) Early paradigm of tradition and jurisprudence
The Muwatta is frequently analyzed by researchers as an early paradigm within the history of Hadith compilation. It serves a dual purpose, functioning both as a collection of prophetic traditions and as an early text of jurisprudence. This work reflects the regional legal practices and authenticated traditions that were central to the development of Islamic legal thought.

282. (B) Organizing traditions strictly according to the primary narrator
A distinct methodological case in the evolution of Hadith literature is the Musnad format. Unlike other collections, Musnad works are characterized by organizing traditions strictly according to the primary narrator rather than by legal topics. This narrator-centric approach provides researchers with comprehensive profiles of individual transmitters, offering a different structural perspective on the preservation of early prophetic traditions.

283. (B) The six canonical books of Hadith compilation
The term Sihahe-Sitta represents a collective designation for the six canonical books of Hadith compilation. These works are considered the culmination of the effort to systematically gather and authenticate prophetic traditions. They are highly regarded in Islamic sciences for their rigorous criteria and their comprehensive coverage of the traditions that form the basis of religious practice and law.

284. (A) Topical arrangement for legal derivation
The compilers of the Sihahe-Sitta instituted rigorous criteria for authenticity while introducing a specific organizational focus. They concentrated intensely on the topical

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Quran as a dynamic guide that remains relevant to the complex social and political challenges faced by modern societies.

267. (B) A significant rationalist and reformist approach
Tafsir al-Manar is recognized by academics as a pioneering work that initiated a new direction in modern exegesis. It introduced a significant rationalist and reformist approach to understanding the Quranic text. This method sought to reconcile traditional teachings with modern intellectual requirements, setting a precedent for subsequent scholars to explore reform-oriented interpretations within the framework of Tafsir.

268. (A) Ideological and structural responses to modern politics
Works such as Fi-zilal al-Quran and Tafhim al-Quran are frequently analyzed by researchers as case studies of modern exegetical trends. These texts are seen as ideological and structural responses to modern political challenges. They moved beyond traditional commentary styles to frame the scripture as an active source for social and political mobilization in the contemporary world.

269. (C) Reviving direct understanding for contemporary believers
Researchers examining Tarjuman al-Quran and Bayan al-Quran emphasize a specific goal shared by these modern works. They focus on reviving a direct and accessible understanding of the Quranic text for the contemporary believer. By simplifying complex classical debates, these interpretations aim to make the spiritual and ethical guidance of the scripture more immediately relevant to everyday life.

270. (D) Emphasizing thematic coherence and structural unity
Tadabbur al-Quran is noted for a specific methodological innovation that represents a critical evolution in modern Tafsir. This work emphasizes thematic coherence and structural unity within the Quranic text. By analyzing how different parts of the scripture relate to one another, it provides a holistic understanding of the divine message, moving beyond fragmented or verse-by-verse traditional commentaries.

271. (C) Oral transmission of statements and actions
The origin of Hadith literature is traced back to the early period of Islamic history, where it began as a collection of prophetic traditions. These traditions initially circulated through the oral transmission of statements, actions, and approvals. This fluid beginning was the first step in preserving the foundational records that would later inform various legal and ethical systems.

272. (B) Distinguishing authentic from fabricated transmissions
As Hadith traditions were passed down, a pressing academic and religious concern emerged that catalyzed the systematic development of the literature. Scholars realized the urgent necessity of distinguishing authentic transmissions from fabricated ones. This challenge transformed the field from a simple oral tradition into a rigorously structured scholarly discipline focused on historical and textual verification.

273. (D) Biographical evaluation systems
To ensure the reliability of prophetic traditions, the development of Hadith literature necessitated the creation of specialized tools. Scholars established biographical evaluation systems to meticulously scrutinize the individual narrators in a chain of transmission. This rigorous method allowed for the assessment of a narrator's character and memory, which was essential for determining the authenticity of traditions.

274. (A) Textual and historical reliability of the traditions
The establishment of strict criteria for accepting Hadith transmissions was a hallmark of the developmental phase of the discipline. These rigorous standards were implemented to ensure the textual and historical reliability of the preserved traditions. By applying such stringent rules, early scholars were able to institutionalize historical memory and protect the foundational sources of Islamic knowledge.

275. (C) Both Tafsir and Islamic Fiqh
The preservation of foundational prophetic traditions through the development of Hadith literature had a profound impact on other academic fields. Scholars emphasize that these authenticated records eventually informed both Tafsir and Islamic Fiqh. This evolutionary

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not explicitly detailed in the foundational primary texts. These secondary sources are essential for addressing novel case scenarios that arise as society evolves. They allow the legal system to remain dynamic and adaptable by providing methodologies for deriving rulings on modern issues.

294. (B) Analogical reasoning and academic consensus
Secondary sources of Islamic Fiqh introduce structured rational methodologies for legal derivation. These sources primarily utilize analogical reasoning and academic consensus to reach conclusions on complex issues. By applying these methods, scholars can extend the principles found in the primary texts to new situations, maintaining the internal logic and continuity of the entire legal framework.

295. (C) Rules established by the primary texts
The application of rational sources within Islamic Fiqh is strictly controlled to prevent arbitrary interpretations. This process is governed by rules established by the primary texts, ensuring that the use of human reasoning remains consistent with foundational teachings. This methodical integration ensures that the expansion of legal literature is always anchored in the ethical and social values of Islam.

296. (D) Clarify vocabulary and provide context
The origin of Tafsir literature is marked by early exegetical efforts that were primarily practical and concise. These initial works aimed to clarify obscure vocabulary and provide immediate contextual backgrounds for specific Quranic passages. By focusing on these basic elements, early scholars ensured that the immediate meaning of the text was accessible and understandable for the community.

297. (A) Oral transmission and linguistic clarifications
In its earliest stages, the origin of Tafsir literature was deeply intertwined with other informal methods of preserving knowledge. It relied heavily on the oral transmission of historical narratives and immediate linguistic clarifications. This connection highlighted the importance of the oral tradition in the early interpretation of the scripture, long before the development of more complex commentaries.

298. (B) Comprehensive, multi-disciplinary analysis
As intellectual demands within the Islamic world expanded, the development of Tafsir literature underwent a significant transition. The field moved toward comprehensive, multi-disciplinary analysis, moving beyond simple explanatory notes. This evolution allowed scholars to examine the Quranic text through various intellectual lenses, reflecting the growing complexity and sophistication of the scholarly efforts to interpret the sacred scripture.

299. (B) Grammar, theology, and jurisprudence
During the development phase of Tafsir literature, scholars began to integrate broader academic fields into their exegetical texts. This process included the incorporation of grammar, theology, and jurisprudence. By combining these disciplines, Tafsir became a central hub for Islamic intellectual activity, providing a holistic understanding of the text that addressed linguistic, doctrinal, and practical legal questions.

300. (A) Addressing complex theological and political issues
The evolution of Tafsir from brief notes to expansive, encyclopedic commentaries was driven by specific societal and intellectual needs. Scholars found it necessary to address complex theological debates and diverse socio-political environments through the interpretation of the Quran. This continuous effort to contextualize the text ensured its ongoing relevance across different historical epochs and cultural settings.

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17. Who is universally acknowledged as the "Second Teacher" (Al-Mu'allim al-Thani) in Islamic philosophy?
(A) Al-Kindi
(B) Al-Farabi
(C) Ibn Sina
(D) Ibn Rushd

18. Read the given statements and select the correct option:
Statement I: Al-Farabi's 'Al-Madina al-Fadila' (The Virtuous City) is heavily influenced by Plato's Republic.
Statement II: Al-Farabi equated the philosopher-king of Plato with the prophet-imam in Islamic thought.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

19. Which of the following is not a category of intellect according to Al-Farabi's epistemology?
(A) Potential Intellect
(B) Actual Intellect
(C) Emotional Intellect
(D) Active Intellect

20. Read the following statements about Al-Kindi:
1. He is known as the "Philosopher of the Arabs."
2. He wrote extensively on mathematics, medicine, and music.
3. He believed that the world is eternal and uncreated.
4. He sought to harmonize Greek philosophy with Islamic teachings.
5. He completely rejected the doctrine of creation ex nihilo.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 2, 3, and 5
(C) 1, 3, and 4
(D) 1, 4, and 5

21. Which classical Muslim philosopher authored 'Kitab al-Shifa' (The Book of Healing)?
(A) Al-Farabi
(B) Al-Ghazali
(C) Ibn Sina
(D) Ibn Rushd

22. In Ibn Sina's metaphysics, how is God primarily defined?
(A) The Possible or Contingent Being
(B) The Necessary Being (Wajib al-Wujud)
(C) The Material or Substantial Cause
(D) The Prime Mover with potentiality

23. Identify the correct statement regarding Ibn Sina's "Floating Man" thought experiment.
(A) It proves the necessity of bodily senses to establish self-awareness.
(B) It argues that humans are inherently political animals.
(C) It proves the eternity of the physical world.
(D) It demonstrates the existence of the soul as a substance independent of the body.

24. Which of the following works represents Al-Ghazali's critique of the philosophers?
(A) Tahafut al-Falasifa
(B) Fasl al-Maqal
(C) Hayy ibn Yaqdhan
(D) Al-Qanun fi al-Tibb

25. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Al-Ghazali strongly criticized Ibn Sina and Al-Farabi in his work 'Tahafut al-Falasifa'.
Reason (R): Al-Ghazali believed that their doctrines on the eternity of the world and God's ignorance of particulars contradicted Islamic revelation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

26. Which competency best represents an application of Ibn Rushd's central thesis in 'Fasl al-Maqal'?
(A) Using philosophical demonstration to interpret ambiguous scripture
(B) Rejecting logical inquiry in favor of literalist theology
(C) Relying on mystic intuition as the primary source of truth
(D) Enforcing advanced study on the general

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(C) Translation of Greek texts, Rise of Mu'tazilism, Establishment of Bayt al-Hikmah, Ash'ari reaction
(D) Rise of Mu'tazilism, Translation of Greek texts, Establishment of Bayt al-Hikmah, Ash'ari reaction

9. Which of the following is the most appropriate description of 'Falsafa' in the Islamic context?
(A) Dialectical theological arguments derived exclusively from the Quran
(B) Indigenous Arabian systems of thought independent of outside influence
(C) Hellenistic philosophical traditions adapted to an Islamic paradigm
(D) Absolute rejection of rational inquiry in favor of spiritual intuition

10. Read the following statements regarding the origin of Muslim philosophy:
1. It emerged as an independent discipline isolated from theology.
2. It was heavily influenced by Aristotelian logic.
3. Al-Kindi is often considered the first philosopher of the Arabs.
4. The translation movement was centered in Cordoba initially.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 3 and 4
(D) 1 and 4

11. Which pair of philosopher and primary focus is correctly matched?
(A) Al-Farabi - Strict orthodox theology rejection
(B) Ibn Sina - Exclusively political philosophy
(C) Al-Ghazali - Promotion of Aristotelian eternity of the world
(D) Al-Kindi - Cryptography and mathematics integration

12. Read the given statements and select the correct option:
Statement I: Al-Kindi introduced Greek philosophy into the Islamic world while maintaining the primacy of prophetic revelation.
Statement II: Al-Kindi believed that philosophy could completely replace prophetic revelation.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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13. Which early philosophical dispute was primarily caused by the encounter between Greek logic and Islamic dogma?
(A) The political legitimacy of the Umayyad caliphate
(B) The systematic compilation of the Prophetic Hadith
(C) The createdness versus uncreatedness of the Quran
(D) The formalization of the rules of Arabic grammar

14. Identify the incorrect pair of terms in early Muslim philosophy.
(A) Wujud - Existence
(B) Mahiyya - Essence
(C) Aql - Intellect
(D) Wahy - Empirical Observation

15. Match List I with List II and select the correct option:
List I: (Term)
P. Falsafa
Q. Mantiq
R. Kalam
S. Hikmah
List II: (Meaning)
1. Logic
2. Wisdom
3. Islamic Theology
4. Philosophy
(A) P-4, Q-1, R-3, S-2
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-1, Q-4, R-2, S-3

16. What was the primary effect of the Mu'tazilite emphasis on reason on later Islamic philosophy?
(A) Leading to a state-sponsored ban of all philosophical study
(B) Establishing rationalist approaches similar to Al-Kindi's
(C) Forcing a permanent linguistic shift from Arabic to Persian
(D) Unifying diverse theological schools under a single doctrine

arrangement of traditions to facilitate legal and theological derivation. This systematic approach transformed the collection of traditions into topic-based encyclopedias, making it easier for scholars to find relevant narrations for specific jurisprudential issues.

285. (C) Refinement of compilation methodologies
Academic scrutiny of the transition from works like the Muwatta and Musnad to the Sihahe-Sitta reveals a progressive trend. There is a clear refinement of compilation methodologies over time. Compilers moved from foundational regional collections and narrator-centric documentation to highly systematic, topic-based encyclopedias. This evolution demonstrates the increasing intellectual sophistication and rigor applied to preserving Islamic traditions.

286. (D) The need for practical applications of ethical teachings in new contexts
The origin of Fiqh literature was initially prompted by the expansion of Islamic society into diverse environments. There was a pressing need for the practical application of foundational ethical and legal teachings within these new social contexts. This necessity led scholars to derive specific rulings that could guide human conduct in everyday situations, moving beyond general moral principles.

287. (C) By issue-by-issue problem solving
During its nascent stage, the origin of Fiqh literature was characterized by a very specific approach to legal questions. Rather than relying on complex theoretical abstraction, the discipline focused on issue-by-issue problem solving. This pragmatic method addressed individual cases as they arose, providing immediate legal opinions before the later development of comprehensive and structured academic systems.

288. (B) Structured academic discipline with distinct schools
As society expanded and the demands for legal clarity grew, the development of Fiqh literature underwent a significant transformation. It evolved into a highly structured academic discipline featuring distinct methodological schools. This phase marked the formalization of legal thought, where diverse approaches to jurisprudence were systematized into the specialized traditions that define the study of Islamic law.

289. (D) Legal maxims, hypothetical scenarios, and deductive frameworks
The development phase of Fiqh literature involved the systematic compilation of various legal tools. Scholars began to document legal maxims, explore hypothetical scenarios, and establish deductive reasoning frameworks. These elements allowed for a more sophisticated analysis of law, enabling the creation of exhaustive treatises that could address the multifaceted societal challenges faced by the growing Islamic community.

290. (A) A growing intellectual sophistication within Islamic sciences
The evolution of Fiqh literature from localized oral opinions to complex, multi-volume legal systems reflects a growing intellectual sophistication within Islamic sciences. This trajectory demonstrates how foundational ethical principles were successfully operationalized into a comprehensive and dynamic literary tradition. The formalization of legal thought illustrates the scholars' ability to create a systematic framework for governing human conduct.

291. (C) A highly structured, hierarchical framework
An academic investigation into the sources of Islamic jurisprudence reveals that the process for deriving legal rulings is not arbitrary. It relies on a highly structured, hierarchical framework that ensures consistency and authority. This methodology uses distinct sources to provide a logical path from foundational texts to the practical application of law in various societal scenarios.

292. (A) Absolute textual basis for all reasoning
Within the hierarchy of Islamic jurisprudence, the primary sources play a fundamental role. They provide the absolute textual basis from which all subsequent legal reasoning must emerge. These sources form the foundational tier of the legal system, ensuring that any derived ruling remains firmly rooted in the core scripture and established prophetic traditions of the faith.

293. (D) Addressing novel cases not in primary texts
Scholars turn to the secondary sources of Islamic Fiqh specifically when they encounter situations

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uneducated masses

27. Identify the incorrect statement about Ibn Rushd (Averroes).
(A) He wrote 'Tahafut al-Tahafut' as a defense against Al-Ghazali.
(B) He argued that philosophy and religion are two ways of reaching the same truth.
(C) He was highly influential in the Christian scholastic tradition.
(D) He believed that the masses should be taught complex philosophical allegories.

28. Read the given statements and select the correct option:
Statement I: The doctrine of the "Double Truth" is often inaccurately attributed to Ibn Rushd by Latin Averroists.
Statement II: Ibn Rushd actually maintained that truth is one, though it is accessed differently by philosophers and theologians.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

29. Which classical philosopher fundamentally influenced Maimonides and Thomas Aquinas through his extensive commentaries on Aristotle?
(A) Al-Kindi
(B) Al-Farabi
(C) Ibn Rushd
(D) Ibn Sina

30. Consider the following works by classical Muslim philosophers:
1. Ihya Ulum al-Din
2. Al-Madina al-Fadila
3. Qanun fi al-Tibb
4. Tahafut al-Tahafut
Which set correctly matches the authors respectively?
(A) Al-Ghazali, Al-Farabi, Ibn Sina, Ibn Rushd
(B) Ibn Sina, Al-Ghazali, Al-Farabi, Ibn Rushd
(C) Al-Farabi, Ibn Sina, Ibn Rushd, Al-Ghazali
(D) Ibn Rushd, Al-Farabi, Al-Ghazali, Ibn Sina

31. Which of the following best defines the concept of 'Emanation' in the context of Al-Farabi and Ibn Sina's philosophy?
(A) The process by which the universe flows from the perfection of the First Cause
(B) The bodily resurrection of souls
(C) The creation of the world out of nothing (ex nihilo) at a specific moment
(D) The literal interpretation of scripture

32. Identify the correct pair representing a philosopher and his specific contribution.
(A) Al-Farabi - Proposing the "Floating Man" thought experiment
(B) Ibn Sina - Classifying beings into necessary and possible
(C) Al-Ghazali - Authoring the text "The Decisive Treatise"
(D) Al-Kindi - Writing "The Incoherence of the Philosophers"

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33. All of the following were declared as heretical views of the philosophers by Al-Ghazali EXCEPT:
(A) The eternity of the world
(B) The oneness of God
(C) God's lack of knowledge of particulars
(D) The denial of bodily resurrection

34. What was the primary cause for the decline of the falsafa tradition in the Sunni Muslim East after the 12th century?
(A) Critique by Al-Ghazali and rise of Ash'arite theology
(B) Mongol invasions and a state-sponsored ban on logic
(C) General lack of access to Arabic translations of Greeks
(D) Migration of scholars to the schools of Christian Europe

35. Match List I with List II and select the correct option:
List I: (Philosopher)
P. Al-Kindi
Q. Al-Farabi
R. Ibn Sina
S. Ibn Rushd
List II: (Key Concept)
1. Synthesis of religion and philosophy via demonstrative truth
2. First Arab philosopher, focus on mathematical harmony
3. Distinction between essence and existence

4. The Virtuous City and political philosophy

(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

36. Which classical text by Al-Ghazali is considered his spiritual autobiography?
(A) Maqasid al-Falasifa
(B) Mishkat al-Anwar
(C) Kimiya-yi Sa'adat
(D) Al-Munqidh min al-Dalal

37. Read the given statements and select the correct option:
Statement I: Al-Farabi classified sciences to integrate Greek knowledge into the Islamic educational curriculum.
Statement II: In his classification, linguistic sciences were placed above metaphysical sciences in hierarchy.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

38. Applying Ibn Sina's medical methodology, which of the following best represents his approach in 'Al-Qanun fi al-Tibb'?
(A) Relying on prophetic traditions for medical healing
(B) Integrating Galenic medicine with clinical observation
(C) Utilizing occult rituals and incantations for cure
(D) Rejecting the study of anatomy and pharmacology

39. Identify the incorrect pair regarding Muslim philosophers.
(A) Al-Kindi - Latinized as Alkindus
(B) Al-Farabi - Latinized as Alpharabius
(C) Al-Ghazali - Latinized as Algazel
(D) Ibn Sina - Latinized as Averroes

40. Read the following statements about Ibn Rushd:
1. He served as a judge (Qadi) in Cordoba.
2. He completely rejected the study of Aristotle.
3. He wrote a commentary on Plato's Republic.
4. He argued against Al-Ghazali's condemnation of philosophy.
5. He believed that philosophical truth contradicts theological truth.

Which of the statements given above are correct?
(A) 1, 3, and 4
(B) 2, 4, and 5
(C) 1, 2, and 3
(D) 3, 4, and 5

41. Which theological school is known for advocating absolute free will and human responsibility for actions?
(A) Jabriyya
(B) Murjiyya
(C) Qadariyya
(D) Ash'arites

42. What is the defining characteristic of the Murjiyya sect?
(A) They held that the judgment of a grave sinner should be deferred to God.
(B) They believed that a grave sinner ceases to be a Muslim.
(C) They advocated for the immediate punishment of sinners.
(D) They claimed that human beings have no free will.

43. Which of the following identifies a core belief of the Khawarij (Kharijites)?
(A) The Caliphate must strictly remain within the Quraysh tribe.
(B) Actions are created by God but acquired by humans.
(C) Human reason is completely incapable of understanding divine law.
(D) A grave sinner (murtakib al-kabira) is an unbeliever (kafir).

44. Read the given statements and select the correct option:
Statement I: The Mutazilites defined God's unity (Tawhid) so strictly that they denied the distinct existence of divine attributes.
Statement II: The Mutazilites asserted that the Quran is uncreated and eternal.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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45. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Ash'arite school adopted the concept of 'Kasb' (acquisition) regarding human actions.
Reason (R): They wanted to maintain God's absolute omnipotence while allowing a degree of human moral responsibility.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

46. Based on Mutazilite principles, how would they interpret anthropomorphic verses in the Quran (e.g., God's hand)?
(A) Literally, without asking how (bila kayf)
(B) By dismissing the verses entirely
(C) By claiming they are later additions
(D) Metaphorically, using rational interpretation (ta'wil)

47. Which school of Islamic theology is known as the "People of Justice and Unity" (Ahl al-Adl wa al-Tawhid)?
(A) Mutazilites
(B) Ash'arites
(C) Khawarij
(D) Murjiyya

48. Identify the incorrect statement regarding the Ash'arite theological school.
(A) It was founded by Abu al-Hasan al-Ash'ari.
(B) It rejected the use of rational argumentation (Kalam) entirely.
(C) It became the dominant theological school of Sunni Islam.
(D) It maintained that God's attributes are distinct from His essence but not separate from it.

49. The cause of the emergence of the Khawarij was a political dispute over:
(A) The translation of Greek philosophy
(B) The arbitration (Tahkim) at the Battle of Siffin
(C) The compilation of the Quran
(D) The collection of Zakat taxes

50. Consider the following theological schools and their stance on free will:
1. Jabriyya
2. Qadariyya
3. Mutazilites
4. Ash'arites
Which of the following correctly pairs these schools regarding their stance on free will?
(A) Jabriyya (Absolute free will) and Qadariyya (Fatalism)
(B) Jabriyya (Fatalism) and Qadariyya (Absolute free will)
(C) Mutazilites (Fatalism) and Ash'arites (Absolute free will)
(D) Ash'arites (Fatalism) and Mutazilites (Fatalism)

51. Which term specifically describes the Mutazilite doctrine regarding the state of a grave sinner?
(A) Kafir (Unbeliever)
(B) Mumin (Perfect Believer)
(C) Al-manzila bayna al-manzilatayn (The intermediate position)
(D) Munafiq (Hypocrite)

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52. Read the given statements and select the correct option:
Statement I: The Mihna (Inquisition) was instituted by the Abbasid caliph Al-Ma'mun to enforce Ash'arite theology.
Statement II: The central issue of the Mihna was the doctrine of the createdness of the Quran.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

53. Which scholar famously resisted the Mihna and upheld the orthodox view that the Quran is the uncreated word of God?
(A) Al-Kindi
(B) Wasil ibn Ata
(C) Ahmad ibn Hanbal
(D) Hasan al-Basri

54. Identify the correct pair representing a theological concept and its associated school.
(A) Kasb (Acquisition) - Mutazilites
(B) Irja (Postponement) - Murjiyya
(C) Tahkim (Arbitration rejection) - Murjiyya
(D) Created Quran - Ash'arites

Tasrif' contained an extensive, illustrated section on surgical instruments and procedures that was used in Europe for centuries.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

126. Which scientific concept was pioneered by Jabir ibn Hayyan (Geber)?
(A) Formulation of modern quantum physics laws
(B) Heliocentric model of the solar system
(C) Scientific discovery of the human DNA
(D) Experimental chemistry using distillation

127. Identify the exception. Muslim geographers contributed to all the following EXCEPT:
(A) Developing the concept of an expanding universe
(B) Creating detailed world maps like the Tabula Rogeriana by Al-Idrisi
(C) Calculating the circumference of the Earth
(D) Writing extensive travelogues describing different cultures and topographies

128. What was a major historiographical innovation introduced by classical Muslim historians?
(A) Relying on purely mythological storytelling
(B) Verifying reports through Isnad methodology
(C) Discarding all formal chronological dating
(D) Focusing exclusively on ancient European history

129. The term 'Algorithm' is derived from the Latinized name of which prominent Muslim scholar?
(A) Al-Kindi
(B) Al-Khwarizmi
(C) Al-Farabi
(D) Al-Biruni

130. Read the following statements regarding scientific contributions:
1. Development of spherical trigonometry.
2. Invention of the magnifying glass.
3. Compilation of extensive pharmacopeias.
4. The first successful human heart transplant.

Which of the statements given above correctly reflect classical Muslim contributions to science?
(A) 1 and 3
(B) 2 and 4
(C) 1, 2, and 3
(D) 1, 3, and 4

131. Who is renowned for accurately calculating the Earth's radius using trigonometric methods at a mountain in India?
(A) Al-Khwarizmi
(B) Al-Battani
(C) Al-Biruni
(D) Omar Khayyam

132. Read the given statements and select the correct option:
Statement I: Muslim botanists like Al-Dinawari laid the foundations of plant classification in the Islamic world.
Statement II: Agriculture and botany were extensively studied to improve crop yields during the Islamic Golden Age.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

133. Which text by Ibn Sina became the standard medical textbook in European universities until the 17th century?
(A) Kitab al-Hawi
(B) Kitab al-Tasrif
(C) Al-Qanun fi al-Tibb
(D) Firdaws al-Hikmah

134. Identify the incorrect pair regarding scientists and their fields.
(A) Al-Khwarizmi - Algebra
(B) Ibn al-Nafis - Historiography
(C) Al-Razi - Medicine and Chemistry
(D) Al-Battani - Astronomy

135. Match List I with List II and select the correct option:
List I: (Scholar)
P. Al-Zahrawi
Q. Jabir ibn Hayyan
R. Al-Idrisi
S. Al-Razi
List II: (Scientific Contribution)

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(A) They supported Ali ibn Abi Talib unconditionally until his death.
(B) They demanded extreme piety from the Caliph.
(C) They believed that any pious Muslim, regardless of lineage, could be Caliph.
(D) They split from Ali's army after the Battle of Siffin.

64. What was the primary effect of the Mutazilite doctrine of 'Divine Justice' (Adl)?
(A) Leading to the belief that humans lack free will
(B) Affirming that God is not the author of evil actions
(C) Proving the physical existence of God's throne
(D) Forcing the total rejection of all Hadith works

65. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Ash'arite theology eventually became the dominant theological framework in Sunni Islam.
Reason (R): It successfully synthesized orthodox traditionalist beliefs with rational dialectical methods (Kalam).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

66. How did the origin of Sufism fundamentally differ from the development of Fiqh (jurisprudence)?
(A) Sufism sought direct experience while Fiqh codified law
(B) Sufism focused on external laws while Fiqh sought purity
(C) Sufism was a Greek import while Fiqh was a native science
(D) Sufism rejected the Quran while Fiqh used it for logic

67. Which term defines the core Sufi objective of self-annihilation in God?
(A) Baqa
(B) Zuhd
(C) Fana
(D) Tariqa

68. Read the given statements and select the correct option:
Statement I: Early Sufism was characterized predominantly by asceticism (Zuhd) and the fear of God.
Statement II: Rabia al-Adawiyya introduced the dominant theme of Divine Love (Ishq) into early Sufism.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

69. Identify the incorrect pair regarding Sufi terminology.
(A) Tariqa - The spiritual path or order
(B) Maqamat - The spiritual stations achieved by the seeker's effort
(C) Ahwal - Permanent spiritual states achieved without divine grace
(D) Silsila - The spiritual lineage or chain of transmission

70. Read the following statements regarding the development of Sufism:
1. It began as a reaction against the worldliness of the Umayyad caliphate.
2. In its early phase, it was highly institutionalized into brotherhoods.
3. The doctrine of Wahdat al-Wujud was formulated early in the 8th century.
4. Al-Ghazali played a crucial role in reconciling Sufism with orthodox Sunni Islam.

Which of the statements given above are correct?
(A) 1 and 4
(B) 2 and 3
(C) 1 and 3
(D) 2 and 4

71. What does the Sufi concept of 'Ma'rifa' represent?
(A) Formal theological learning
(B) The practice of fasting
(C) The outward observance of law
(D) Esoteric or mystical knowledge of God

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interpretation of the Quran.
4. He is given the honorific title 'Shaykh al-Akbar' (The Greatest Master).

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

91. The term 'Sober Sufism' (Sahw) is most closely associated with the teachings of:
(A) Mansur al-Hallaj
(B) Abu Yazid al-Bistami
(C) Jalaluddin Rumi
(D) Junaid Baghdadi

92. Read the given statements and select the correct option:
Statement I: Hassan al-Basri is a pivotal figure because his teachings form a bridge between the era of the Companions and later mystical traditions.
Statement II: Hassan al-Basri formally established the first organized Sufi Tariqa.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

93. What was Ibn Arabi's stance on religious diversity according to his poetry in 'Tarjuman al-Ashwaq'?
(A) Only one specific legal school is valid
(B) Mysticism must be completely separated from theology
(C) Love is the ultimate religion, encompassing all forms of sincere belief
(D) Other religions should be forcefully suppressed

94. Identify the incorrect statement regarding prominent Sufi figures.
(A) Junaid Baghdadi believed that 'Fana' must be followed by 'Baqa' (subsistence in God) for a return to society.
(B) Ibn Arabi's philosophy heavily influenced later Persian and Ottoman Sufi poets.
(C) Hassan al-Basri lived in the 7th and 8th centuries in Iraq.
(D) Sheikh Ali Hujwiri wrote predominantly in Arabic.

95. Match List I with List II and select the correct option:
List I: (Prominent Sufi)
P. Hassan al-Basri
Q. Junaid Baghdadi
R. Ibn Arabi
S. Ali Hujwiri
List II: (Associated Element)
1. Kashf al-Mahjub
2. Shaykh al-Akbar / Wahdat al-Wujud
3. Leader of the Baghdad School of Sober Sufism
4. Early asceticism and Qadari leanings
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-3, S-4

96. Which prominent Sufi famously declared, "The water takes the color of its cup," illustrating the nature of divine knowledge adapting to human capacity?
(A) Ibn Arabi
(B) Junaid Baghdadi
(C) Ali Hujwiri
(D) Hassan al-Basri

97. Identify the correct statement regarding Sheikh Ali Hujwiri.
(A) He fundamentally rejected the concept of Sufi brotherhoods.
(B) His tomb in Lahore is known as Data Darbar.
(C) He was an Arab who never left the Arabian Peninsula.
(D) He strictly followed the Mutazilite theology.

98. What is the central thesis of Ibn Arabi's 'Fusus al-Hikam' (The Bezels of Wisdom)?
(A) Spiritual wisdom manifested in different prophets
(B) A chronological history of the early Caliphate
(C) A detailed manual on the laws of estate inheritance
(D) A systematic refutation of Aristotelian physics

99. The concept of 'Baqa' formulated clearly by Junaid implies:
(A) Permanent annihilation of the human

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81. Hassan al-Basri is highly regarded in early Sufism primarily for his emphasis on:
(A) Utterance of intoxicating ecstatic proclamations
(B) Profound sorrow, asceticism, and fear of judgment
(C) Systematic doctrine of the Unity of All Being
(D) Founding the institutionalized Suhrawardi order

82. Which prominent Sufi is known as the "Sultan of the Gnostics" and articulated the doctrine of "sober" Sufism?
(A) Junaid Baghdadi
(B) Mansur al-Hallaj
(C) Ibn Arabi
(D) Bayazid Bastami

83. Read the given statements and select the correct option:
Statement I: Junaid Baghdadi advocated a form of Sufism that strictly adhered to the Sharia and cautioned against ecstatic public proclamations.
Statement II: Junaid Baghdadi was executed for declaring "I am the Truth" (Ana al-Haqq).
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

84. Identify the correct pair regarding prominent Sufis.
(A) Hassan al-Basri - Wahdat al-Wujud
(B) Mansur al-Hallaj - Sober Sufism
(C) Sheikh Ali Hujwiri - Founder of the Qadiriyya order
(D) Ibn Arabi - Fusus al-Hikam

85. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Ibn Arabi's concept of 'Wahdat al-Wujud' (Unity of Being) was highly controversial among orthodox theologians.
Reason (R): Theologians argued that the concept blurred the absolute distinction between the Creator and the created universe.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

86. Which concept application accurately reflects Ibn Arabi's idea of the "Perfect Man" (Al-Insan al-Kamil)?
(A) A political ruler with absolute military authority
(B) The microcosm through which God manifests Himself
(C) One who strictly follows law without inner meaning
(D) An angelic spirit who has taken on human features

87. Identify the exception. Sheikh Ali Hujwiri (Data Ganj Bakhsh) is associated with all the following EXCEPT:
(A) Authoring 'Kashf al-Mahjub' (The Revelation of the Veiled).
(B) Being highly venedrated in the Indian subcontinent.
(C) Propagating Sufism in Lahore.
(D) Originating the concept of Wahdat al-Shuhud (Unity of Witness).

88. What was the primary cause of the tension between 'intoxicated' (sukr) Sufis and orthodox Ulema?
(A) Blasphemous utterances of ecstatic paradoxes
(B) The Sufis' refusal to pay required state taxes
(C) The Sufis' involvement in political warfare
(D) The Sufis' total rejection of Arabic as sacred

89. Which is the most appropriate description of 'Kashf al-Mahjub' by Sheikh Ali Hujwiri?
(A) A medical encyclopedia based on Greek observations
(B) A poetic commentary on Hellenistic philosophy
(C) The first comprehensive Sufi manual written in Persian
(D) A strict jurisprudential text of the Hanbali school

90. Read the following statements about Ibn Arabi:
1. He was born in Andalusia (Spain).
2. His major work is 'Al-Futuhat al-Makkiyya'.
3. He vehemently opposed the metaphysical

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72. Which Sufi practice involves the repetitive utterance of God's names to attain spiritual focus?
(A) Dhikr
(B) Sama
(C) Muraqaba
(D) Zakat

73. Identify the exception. All of the following were major factors in the widespread appeal of Sufism EXCEPT:
(A) Its inclusive and egalitarian approach
(B) The charismatic appeal of Sufi saints (Walis)
(C) Its emphasis on rigid legalistic debates
(D) Its accommodation of local cultural practices

74. In Sufi epistemology, what is the relationship between 'Sharia', 'Tariqa', and 'Haqiqa'?
(A) Sharia is law, Tariqa is the path, and Haqiqa is truth
(B) Sharia is rejected to follow Tariqa and reach Haqiqa
(C) Haqiqa is outward law that is followed before Sharia
(D) They are unrelated concepts found only in separate sects

75. Match List I with List II and select the correct option:
List I: (Sufi Term)
P. Murid
Q. Murshid
R. Khanqah
S. Wilaya
List II: (Meaning)
1. Spiritual guide/master
2. Spiritual disciple/seeker
3. Sainthood/spiritual authority
4. Sufi lodge/hospice
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-1, Q-3, R-2, S-4

76. Read the given statements and select the correct option:
Statement I: The concept of 'Silsila' ensures that a Sufi master's spiritual authority traces back directly to the Prophet Muhammad.
Statement II: Most prominent Sufi silsilas trace their lineage through Abu Bakr rather than Ali.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

77. Which of the following case scenarios accurately reflects the practice of 'Sama' in Sufism?
(A) A scholar writing a complex legal fatwa in a library
(B) A theologian debating the nature of divine attributes
(C) Disciples engaging in music to induce spiritual ecstasy
(D) A merchant calculating annual alms tax for the state

78. Identify the incorrect statement about the institutionalization of Sufism.
(A) It involved the establishment of specific Tariqas (orders).
(B) Khanqahs were built as centers for spiritual training and community service.
(C) Different orders adopted unique methods of Dhikr.
(D) It led to the complete abandonment of the master-disciple relationship.

79. The transition of Sufism from individual asceticism to organized mystical orders primarily occurred during which period?
(A) 7th to 8th century
(B) 12th to 13th century
(C) 16th to 17th century
(D) 19th to 20th century

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80. Read the following statements regarding elements related to Sufism:
1. Wahdat al-Wujud
2. Fana and Baqa
3. Rejection of Hadith
4. Kashf (Unveiling)
5. Literal interpretation of all Quranic texts
Which of the elements given above are actual components of classical Sufi philosophy?
(A) 1, 2, and 4
(B) 2, 3, and 5
(C) 1, 4, and 5
(D) 1, 3, and 4

physical body
(B) The belief in the transmigration of human souls
(C) Subsisting in awareness and acting by God's will
(D) Achieving worldly political and institutional power

100. Read the following statements regarding Ibn Arabi's influence:
1. His ideas were championed by Sadr al-Din al-Qunawi.
2. He faced no opposition from Islamic theologians.
3. His philosophy became central to the intellectual tradition of the Ottoman empire.
4. Ibn Taymiyya was his greatest supporter.
5. He developed the concept of the "Imaginal World" (Alam al-Mithal).

Which of the statements given above are correct?
(A) 1, 3, and 5
(B) 2, 4, and 5
(C) 1, 2, and 3
(D) 3, 4, and 5

101. Which Sufi order is renowned for its adoption of 'Sama' (qawwali/spiritual music) to induce spiritual ecstasy, particularly in the Indian subcontinent?
(A) Naqshbandiyya
(B) Qadiriyya
(C) Chishtiyya
(D) Suhrawardiyya

102. Read the given statements and select the correct option:
Statement I: The Naqshbandi order uniquely practices a silent dhikr (Dhikr-e-Khafi) rather than a vocal one.
Statement II: The Naqshbandi order explicitly rejects adherence to the Sharia.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

103. Who is the eponymous founder of the Qadiriyya order, one of the oldest and most widespread Sufi orders?
(A) Khwaja Moinuddin Chishti
(B) Baha-ud-Din Naqshband
(C) Shihab al-Din Suhrawardi
(D) Abdul Qadir Jilani

104. Identify the incorrect statement regarding the Chishtiyya order.
(A) It strongly opposed the practice of Sama (mystical music).
(B) It was established in the Indian subcontinent by Khwaja Moinuddin Chishti.
(C) It strictly avoided association with political power and the royal court.
(D) Nizamuddin Auliya was a prominent saint of this order.

105. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Suhrawardiyya order in India often accepted official posts and royal patronage.
Reason (R): They believed that engaging with the political elite allowed them to better serve the community and guide the rulers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. Which competency reflects the Naqshbandi approach of "Solitude in a Crowd" (Khalwat dar Anjuman)?
(A) Maintaining spiritual focus while active in society
(B) Withdrawing to a cave for permanent ascetic life
(C) Performing loud musical rituals in public spaces
(D) Rejecting all possessions and relying on begging

107. Identify the exception. The major figures of the Chishti order in India include all of the following EXCEPT:
(A) Qutbuddin Bakhtiyar Kaki
(B) Fariduddin Ganjshakar
(C) Nizamuddin Auliya
(D) Ahmad Sirhindi

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55. Match List I with List II and select the correct option:
List I: (Theological School)
P. Khawarij
Q. Murjiyya
R. Mutazilites
S. Ash'arites
List II: (Key Doctrine/Feature)
1. Faith does not diminish with sin; judgment left to God
2. Rationalist approach; emphasis on God's justice
3. Kasb; orthodox use of Kalam
4. Extreme political exclusion; grave sinner is a kafir
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

56. Which of the following is the most appropriate description of the Ash'arite doctrine of 'bila kayf' (without asking how)?
(A) Accepting divine attributes without conceptualizing their reality
(B) Rejecting the validity of Quranic texts and spiritual reports
(C) Interpreting all divine attributes as purely metaphorical forms
(D) Refusing to provide answers to complex philosophical questions

57. Identify the exception. All of the following are recognized as foundational principles (Usul al-Khamsa) of the Mutazilites EXCEPT:
(A) Tawhid (Divine Unity)
(B) Adl (Divine Justice)
(C) Kasb (Acquisition of actions)
(D) Al-Wa'd wa al-Wa'id (The Promise and the Threat)

58. Arrange the following theological developments in chronological order:
1. Emergence of the Khawarij
2. The Mihna (Inquisition) enforcing Mutazilism
3. Formation of the Ash'arite school
4. Compilation of Tahafut al-Falasifa by Al-Ghazali
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 2, 3, 1, 4

59. Read the given statements and select the correct option:
Statement I: The Qadariyya were named because they believed humans have 'Qadar' (power/capacity) over their own actions.
Statement II: The Umayyad caliphs strongly supported the Qadariyya to justify their rule.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

60. Read the following statements regarding the Ash'arites:
1. They emerged as a reaction against the excessive rationalism of the Mutazilites.
2. Abu al-Hasan al-Ash'ari was originally a prominent Mutazilite before his conversion.
3. They rejected the use of logical argumentation in theology.
4. They maintained that God is not obligated to act justly according to human standards of justice.
5. They believed the Quran was a created entity in time.
Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 5
(C) 2, 4, and 5
(D) 1, 2, and 3

61. Who among the following is traditionally considered the founder of the Mutazilite school?
(A) Hasan al-Basri
(B) Abu Musa al-Ashari
(C) Wasil ibn Ata
(D) Jahm bin Safwan

62. Which concept application best describes the Murjiyya's approach to the diverse and conflicting groups in early Islamic society?
(A) Organized political and violent rebellion
(B) Strict ascetic withdrawal from public life
(C) Enforcement of rationalism in legal edicts
(D) Theological tolerance and social integration

63. Identify the incorrect statement regarding the Khawarij.

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117. Identify the correct statement regarding the expansion of the Sufi orders.
(A) The Chishtiyya was dominant in the Ottoman Empire
(B) The Suhrawardiyya order died out in the 13th century
(C) The Naqshbandiyya order resisted colonial powers
(D) The Qadiriyya order never reached the Indian region

118. Arrange the founding of the following major Sufi orders in chronological sequence based on the lives of their eponymous founders:
1. Qadiriyya (Abdul Qadir Jilani)
2. Suhrawardiyya (Shihab al-Din Suhrawardi)
3. Naqshbandiyya (Baha-ud-Din Naqshband)
(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 1, 2

119. Which is the most appropriate description of a 'Langar' in the context of Sufi Khanqahs?
(A) A library containing ancient philosophical texts
(B) A type of musical instrument used in Sama rituals
(C) A place for performing rigorous solitary retreats
(D) A communal kitchen providing free food to visitors

120. Read the following statements regarding the Chishtiyya order:
1. It is indigenous to India, having no roots elsewhere.
2. It placed immense emphasis on love for humanity as a path to God.
3. Gesu Daraz of Gulbarga was a prominent Chishti saint in South India.
4. They strictly enforced the conversion of non-Muslims before allowing them into the Khanqah.
5. They embraced the concept of 'Sulh-i-Kul' (peace with all).
Which of the statements given above are correct?
(A) 2, 3, and 5
(B) 1, 4, and 5
(C) 2, 4, and 5
(D) 1, 3, and 4

121. Who authored the famous compendium on medicine titled 'Al-Hawi' (The Comprehensive Book of Medicine)?
(A) Ibn Sina (Avicenna)
(B) Al-Zahrawi (Abulcasis)
(C) Al-Razi (Rhazes)
(D) Ibn al-Nafis

122. Read the given statements and select the correct option:
Statement I: Ibn al-Nafis is credited with the first accurate description of the pulmonary transit of blood.
Statement II: Ibn al-Nafis's discovery was immediately recognized and universally adopted in Europe during his lifetime.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

123. What is the fundamental contribution of Muhammad ibn Musa al-Khwarizmi to Mathematics?
(A) Invention of the mechanical calculation abacus
(B) Discovery of the fundamental laws of calculus
(C) Translation of Euclidean geometry into Latin
(D) Systematizing Algebra and Hindu-Arabic numerals

124. Identify the incorrect statement regarding Muslim contributions to Astronomy.
(A) They built large-scale observatories, such as the one at Maragha.
(B) They completely rejected the Ptolemaic model of the universe without providing any critiques.
(C) They developed the astrolabe for precise navigational and astronomical calculations.
(D) Al-Battani accurately determined the length of the solar year.

125. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Al-Zahrawi (Abulcasis) is often considered the "father of modern surgery."
Reason (R): His medical encyclopedia 'Al-

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108. Which is the most appropriate characteristic of the Qadiriyya order?
(A) Reliance exclusively on classical Persian poetry
(B) Universal appeal and emphasis on Islamic charity
(C) Centralized rule with a single infallible leader
(D) Confinement strictly to the North African region

109. The fundamental cause of Sheikh Ahmad Sirhindi's (a Naqshbandi) critique of Wahdat al-Wujud was:
(A) He wanted to introduce Greek logic into Sufi path
(B) He lacked a sufficient understanding of Arabic
(C) It compromised transcendence by blurring distinctions
(D) He viewed Ibn Arabi as a dangerous political rival

110. Read the following statements about the major Sufi orders:
1. The Chishtiyya originated in Afghanistan before flourishing in India.
2. The Suhrawardiyya was founded by Abdul Qadir Jilani.
3. The Naqshbandiyya order traces its spiritual lineage through Abu Bakr.
4. The Qadiriyya order is prominent in South Asia, Middle East, and Africa.

Which of the statements given above are correct?
(A) 1, 3, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, and 4

111. Which text is considered the foundational manual of the Suhrawardi order?
(A) Awarif al-Ma'arif
(B) Fusus al-Hikam
(C) Kashf al-Mahjub
(D) Mathnawi

112. Read the given statements and select the correct option:
Statement I: Baha-ud-Din Naqshband formulated eleven principles for the spiritual training of his disciples.
Statement II: One of the core principles of the Naqshbandiyya is 'Hosh dar Dam' (Awareness in Breathing).
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

113. What defines the Chishtiyya attitude towards 'Zakat' and charity?
(A) Hoarding wealth for use by future generations
(B) Distributing all uninvited offerings to the poor
(C) Giving charity only to members of their own order
(D) Refusing charity due to strict ascetic withdrawal

114. Identify the incorrect pair of Sufi Saint and their associated Order.
(A) Fariduddin Ganjshakar - Qadiriyya
(B) Bahauddin Zakariya - Suhrawardiyya
(C) Khwaja Baqi Billah - Naqshbandiyya
(D) Mian Mir - Qadiriyya

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115. with List II and select the correct option:
List I: (Sufi Order)
P. Chishtiyya
Q. Naqshbandiyya
R. Suhrawardiyya
S. Qadiriyya
List II: (Distinctive Feature/Practice)
1. Silent Dhikr, strict Sharia adherence
2. Widespread global reach, founded by Jilani
3. Acceptance of royal grants, aristocratic followers
4. Sama (musical audition), distancing from state power
(A) P-4, Q-1, R-3, S-2
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-1, R-4, S-2

116. Which concept did Ahmad Sirhindi propose to counter the doctrine of Wahdat al-Wujud?
(A) Wahdat al-Adyan
(B) Fana fi Allah
(C) Insan al-Kamil
(D) Wahdat al-Shuhud (Unity of Witness)

1. Cartography and Geography
2. Differentiation of smallpox and measles
3. Experimental chemistry/Alchemy
4. Surgical instrumentation

(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

136. Which cause led Al-Biruni to master the Sanskrit language?
(A) To study Indian science and philosophy directly
(B) To read and translate ancient Greek texts
(C) To translate Islamic theology into Sanskrit
(D) To serve as a high-level ambassador to China

137. Identify the correct statement regarding Muslim observatories.
(A) Their use primarily for astrology and divination
(B) The destruction of Samarkand's school by Mongols
(C) The building of the Maragha Observatory by Tusi
(D) Their failure to produce any accurate star charts

138. The Tusi couple, a mathematical device invented by Nasir al-Din al-Tusi, was significant because:
(A) It solved Ptolemaic problems used by Copernicus
(B) It provided proof that the Earth is a flat plane
(C) It functioned as the first mechanical time clock
(D) It calculated the exact physical speed of light

139. Which is the most appropriate description of Ibn al-Baytar's contribution?
(A) Mapping the entire coastline of African lands
(B) Being the first to use anesthesia in surgery
(C) Inventing the astrolabe for sea navigation
(D) Compiling a dictionary of botany and pharmacology

140. Read the following statements about Al-Razi:
1. He emphasized the importance of clinical observation in medicine.
2. He wrote 'Kitab al-Hawi'.
3. He discovered sulfuric acid.
4. He completely rejected the role of diet in treating illnesses.
5. He was a strict proponent of unquestioning reliance on Galen.

Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 1, 4, and 5
(C) 2, 3, and 5
(D) 1, 2, and 4

141. Who is considered the author of 'Al-Ahkam al-Sultaniyya' (The Ordinances of Government), a foundational text of Islamic political theory?
(A) Ibn Khaldun
(B) Al-Farabi
(C) Al-Mawardi
(D) Ibn Taymiyya

142. Read the given statements and select the correct option:
Statement I: Al-Mawardi articulated the theoretical framework for the Caliphate to legitimize the institution during a time of its actual political decline.
Statement II: Al-Mawardi argued that the Caliphate was completely unnecessary if a strong military ruler (Amir) was in charge.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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143. Ibn Khaldun is universally recognized as a founding father of which modern disciplines?
(A) Sociology and Historiography
(B) Physics and Chemistry
(C) Botany and Zoology
(D) Algebra and Geometry

144. Identify the incorrect statement regarding Ibn Khaldun's 'Muqaddimah'.
(A) It introduces the concept of 'Asabiyyah' (social cohesion).
(B) It advocates for the uncritical acceptance of historical reports.
(C) It analyzes the cyclical rise and fall of civilizations.
(D) It emphasizes the impact of geography and climate on human societies.

(A) To resolve long-standing debates between emission and intromission theories of vision
(B) A desire to prove Greek philosophy wrong
(C) To invent the telescope for military use
(D) To justify the use of magic

219. Which is the most appropriate description of 'Kalam'?
(A) Branch of Islamic law dealing with trade rules
(B) The mystical poetry written by early Sufis
(C) The formal study of complex Arabic syntax
(D) Defending Islamic tenets using rational discourse

220. Who was the influential Ash'arite theologian who wrote 'Kitab al-Irshad' and mentored Al-Ghazali?
(A) Al-Baqillani
(B) Al-Juwayni
(C) Al-Shahrastani
(D) Fakhr al-Din al-Razi

221. Which prominent Sufi poet authored the 'Mathnawi', often referred to as "the Quran in Persian"?
(A) Hafiz Shirazi
(B) Saadi Shirazi
(C) Jalaluddin Rumi
(D) Fariduddin Attar

222. Read the given statements and select the correct option:
Statement I: The translation of Greek philosophy into Arabic was heavily supported by the state institution 'Bayt al-Hikmah' in Baghdad.
Statement II: The translation movement exclusively translated works of Plato, completely ignoring Aristotle and Galen.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

223. What is the defining feature of the 'Qadariyya' theological school?
(A) They asserted that humans possess free will and create their own actions.
(B) They believed God predetermines all human actions.
(C) They believed the Quran was a physical entity.
(D) They supported the political absolutism of the Umayyads.

224. Identify the incorrect statement regarding Ibn al-Haytham.
(A) He made significant contributions to the principles of optics.
(B) He proved the Earth is the center of the universe.
(C) He argued that light travels in straight lines.
(D) He conducted experiments using the camera obscura.

225. Which concept best defines Al-Mawardi's requirement for a Caliph to possess 'Adala'?
(A) Military strength
(B) Upright moral character and probity
(C) Wealth and nobility
(D) Poetic eloquence

226. Identify the correct pair regarding the prominent classical scientists and their specific fields.
(A) Al-Idrisi - Cartography and Geography
(B) Al-Dinawari - Astronomy
(C) Jabir ibn Hayyan - Historiography
(D) Ibn al-Nafis - Algebra

227. What fundamentally distinguishes Sufism (Tasawwuf) from orthodox theology (Kalam)?
(A) Sufism rejects the belief in a single God
(B) Kalam is practiced only by those of Arab birth
(C) Kalam uses debate; Sufism uses direct experience
(D) Sufism focuses entirely on gaining state power

228. Which of the following best characterizes Ibn Taymiyya's view on the Mongol rulers of his time?
(A) Accepting their rule as they became Muslims
(B) Viewing them as the saviors of the Islamic land
(C) Advising them to adopt ancient Greek philosophy
(D) Declaring jihad because they used Mongol code

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155. Match List I with List II and select the correct option:
List I: (Scholar)
P. Ibn Khaldun
Q. Ibn al-Haytham
R. Al-Biruni
S. Al-Mawardi
List II: (Key Work/Concept)
1. Al-Ahkam al-Sultaniyya
2. Kitab al-Manazir (Optics)
3. Kitab al-Hind
4. Muqaddimah
(A) P-4, Q-2, R-3, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

156. What methodological innovation is Ibn al-Haytham praised for in the history of science?
(A) Relying solely on deductive philosophical logic
(B) Establishing an experimental method to test ideas
(C) Using astrology to predict physical outcomes
(D) Absolute rejection of mathematics in physics

157. Identify the correct statement regarding Ibn Khaldun's view on the lifespan of dynasties.
(A) Lasting infinitely if a large army is maintained
(B) Falling only through supernatural intervention
(C) Progressing through a cycle of growth and decay
(D) Urban culture strengthening group solidarity

158. Arrange the following classical thinkers in chronological order based on their eras:
1. Al-Mawardi
2. Al-Biruni
3. Ibn Taymiyya
4. Ibn Khaldun
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 2, 3, 1, 4

159. Which is the most appropriate description of Ibn Taymiyya's stance on 'Ijtihad' (independent legal reasoning)?
(A) Ijtihad remains open for applying principles
(B) The gates of Ijtihad are permanently closed
(C) Only the Caliph can perform legal reasoning
(D) Ijtihad should rely on classical Greek logic

160. Read the following statements about Ibn al-Haytham:
1. He is known as Alhazen in Europe.
2. He completely denied that light travels in straight lines.
3. He explained the phenomenon of the camera obscura.
4. He successfully dammed the Nile River.
5. He emphasized empirical proof in physics.
Which of the statements given above are correct?
(A) 1, 3, and 5
(B) 2, 4, and 5
(C) 1, 2, and 4
(D) 3, 4, and 5

161. According to Al-Mawardi, which of the following is an absolute prerequisite for a legitimate Caliph?
(A) Being of Persian descent
(B) Belonging to the Quraysh tribe
(C) Being a certified physician
(D) Being a direct descendant of Ali

162. Read the given statements and select the correct option:
Statement I: Al-Biruni objectively documented the religious and philosophical systems of India without attempting to mock them.
Statement II: Al-Biruni translated the Yoga Sutras of Patanjali into Arabic.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

163. What theological concept was Ibn Taymiyya imprisoned for critiquing?
(A) The necessity of performing the Five Pillars
(B) The strict prohibition of alcohol consumption
(C) Visiting graves to seek spiritual intercession
(D) The performance of the annual Hajj pilgrimage

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164. Identify the incorrect statement regarding Muslim contributions to science.
(A) The Bimaristan was an advanced hospital system that also functioned as a medical school.
(B) Observatories developed sophisticated mathematical tables (Zij) for planetary motion.
(C) Medical practitioners used cauterization and suturing in surgery.
(D) Chemistry was strictly limited to spiritual alchemy without any empirical application.

165. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Ibn Khaldun is often regarded as a precursor to modern sociologists like Emile Durkheim.
Reason (R): His concept of Asabiyyah parallels modern sociological theories of social cohesion and collective consciousness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

166. Which principle reflects Al-Mawardi's approach to the usurpation of power by provincial military commanders (Amirs)?
(A) Demanding their immediate execution by the state
(B) Validating their rule if they recognize the Caliph
(C) Declaring them as apostates from the religion
(D) Advocating for a completely secularized government

167. Identify the exception. According to Ibn Khaldun, a dynasty loses its 'Asabiyyah' due to all of the following EXCEPT:
(A) Immersion in the luxuries of urban life
(B) Increasing taxation causing economic stagnation
(C) The loss of a shared sense of purpose and martial spirit
(D) Continuous struggle against harsh desert conditions

168. Which concept best defines Ibn Taymiyya's theological methodology?
(A) Pure understanding of the first three generations
(B) Blind imitation of the views of previous scholars
(C) Esoteric and mystical interpretation of the texts
(D) Absolute supremacy of human reason over revelation

169. What was the central focus of Ibn al-Baytar's 'Kitab al-Jami fi al-Adwiya al-Mufrada'?
(A) Mapping of stars and large astronomical charts
(B) Formal rules regarding Arabic grammar systems
(C) Listing of medicinal plants and simple drugs
(D) Political history of the early Umayyad dynasty

170. Read the following statements regarding the Murjiyya:
1. They believed that faith is an internal conviction that cannot be diminished by sinful acts.
2. They supported the violent overthrow of sinful rulers.
3. Their doctrines provided a basis for political stability during the Umayyad era.
4. They completely rejected the authority of the Quran.

Which of the statements given above are correct?
(A) 1 and 3
(B) 2 and 4
(C) 1, 2, and 3
(D) 1 and 4

171. In Islamic philosophy, what is the meaning of 'Wajib al-Wujud' as articulated by Ibn Sina?
(A) The Possible Being subject to change and decay
(B) The Human Soul which is spiritual and immortal
(C) The Active Intellect that illuminates the mind
(D) The Necessary Being whose existence is essential

172. Read the given statements and select the correct option:

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Statement I: The translation movement in the Abbasid era primarily relied on Syriac Christians to translate Greek texts into Arabic.
Statement II: Hunayn ibn Ishaq was a prominent translator during this period.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

173. What fundamental epistemological issue did Al-Ghazali resolve in his 'Al-Munqidh min al-Dalal'?
(A) Personal physical illness affecting his work
(B) General inability to understand Greek logic
(C) Skeptical crisis regarding sense and intellect
(D) Financial debts and lack of patronage support

174. Identify the incorrect pair regarding Muslim philosophers and their core ideas.
(A) Al-Kindi - Creation ex nihilo (out of nothing)
(B) Al-Farabi - Emanation theory
(C) Ibn Rushd - Unity of the Intellect (in Latin interpretations)
(D) Ibn Sina - Rejection of the immortality of the soul

175. Match List I with List II and select the correct option:
List I: (Term)
P. Ijtihad
Q. Taqlid
R. Bid'ah
S. Fatwa
List II: (Definition)
1. Unquestioning adherence to a school of law
2. Independent legal reasoning
3. A legal ruling or opinion
4. Unwarranted religious innovation
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

176. What was the underlying cause of the Ash'arite adoption of 'Kasb' (acquisition)?
(A) Rejecting the existence of God in human affairs
(B) Reconciling divine creation with accountability
(C) Proving that humans are biological machines
(D) Providing a justification for political revolt

177. Identify the correct statement about Sufism.
(A) Essentially an anti-Islamic political movement
(B) Inward, mystical dimension seeking direct union
(C) Practice that forbids the reading of the Quran
(D) Requirement to renounce all Islamic teachings

178. Arrange the following prominent Sufis in chronological order:
1. Hassan al-Basri
2. Junaid Baghdadi
3. Sheikh Ali Hujwiri
4. Ibn Arabi
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 4, 3, 2, 1

179. Which is the most appropriate translation of 'Wahdat al-Wujud'?
(A) The Unity of Witness
(B) The Plurality of Gods
(C) The Unity of Being
(D) The Rejection of Being

180. Read the following statements about the Qadiriyya order:
1. It is named after Abdul Qadir Jilani.
2. It has remained strictly confined to Iraq.
3. It emphasizes adherence to the fundamentals of Islam.
4. The rose is an important symbol associated with this order.
5. It violently opposed the Ottoman Empire.
Which of the statements given above are correct?
(A) 1, 3, and 4
(B) 1, 2, and 5
(C) 2, 3, and 4
(D) 1, 4, and 5

181. What was the central thesis of Al-Ghazali's 'Tahafut al-Falasifa'?
(A) Proving Greek philosophy is identical to Quran

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(B) Teaching the principles of Aristotelian logic
(C) Showing logical inconsistencies of philosophers
(D) Advocating for translation of more Greek texts

182. Read the given statements and select the correct option:
Statement I: The Chishtiyya order preferred to establish their khanqahs away from centers of political power.
Statement II: Nizamuddin Auliya famously refused to meet the Sultans of Delhi.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

183. In the history of Islamic science, what was the primary function of a 'Bimaristan'?
(A) A facility exclusively for astronomical observation
(B) A library for philosophical translation
(C) A military barracks
(D) A public hospital and center for medical education

184. Identify the incorrect statement regarding Ibn Sina's philosophy.
(A) He rejected the concept of emanation entirely.
(B) He distinguished between essence and existence in all beings except God.
(C) He believed the soul is immortal.
(D) He argued that God's essence and existence are identical.

185. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Ibn Rushd's works had a much greater impact on medieval Christian and Jewish thought than on the Islamic world.
Reason (R): In the Islamic world, the philosophical tradition he represented was marginalized after Al-Ghazali's critiques, whereas in Europe, his Aristotelian commentaries sparked the Averroist movement.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

186. Which concept application describes the Mutazilite doctrine of 'Al-Wa'd wa al-Wa'id' (The Promise and the Threat)?
(A) Rewarding the obedient and punishing the sinner
(B) Forgiving everyone regardless of their actions
(C) Making arbitrary decisions on the Judgement Day
(D) Judging only the powerful political rulers

187. Identify the exception. Major themes in Al-Farabi's philosophy include all of the following EXCEPT:
(A) The emanation of the universe from the First Cause
(B) The alignment of the philosopher-king with the prophet
(C) The classification of sciences
(D) The rejection of Greek logic as anti-Islamic

188. What was the primary motivation for classical Muslim scholars to excel in Astronomy?
(A) Navigating ships across the open world oceans
(B) Determining prayer times and the direction of Mecca
(C) Predicting the future through astrology systems
(D) Building better and more efficient weapon types

189. Which is the most appropriate description of Ibn al-Nafis's medical contribution?
(A) Mapping the entire sequence of human genes
(B) Inventing the first mechanical microscopes
(C) Correctly describing the pulmonary circulation
(D) Proposing the first germ theory of diseases

190. Consider the following pairs of philosophical/theological terms:
1. Wujud - Existence
2. Mahiyya - Essence
3. Qadim - Eternal/Pre-existent
4. Hadith - Newly created/Temporal

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Which of the pairs given above are correctly matched?
(A) 1 and 2
(B) 3 and 4
(C) 1, 2, and 3
(D) 1, 2, 3, and 4

191. Who among the classical Muslim philosophers famously proposed a "proof of the truthful" (Burhan al-Siddiqin) to demonstrate God's existence logically without relying on physical creation?
(A) Ibn Sina
(B) Al-Kindi
(C) Al-Ghazali
(D) Ibn Rushd

192. Read the given statements and select the correct option:
Statement I: The Mutazilites maintained that the Quran is the eternal, uncreated word of God.
Statement II: The Ash'arites argued that the Quran is the uncreated speech of God in its eternal essence, but the ink and paper are created.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

193. What is the fundamental characteristic of 'Futuwwa' in the context of Sufism?
(A) The practice of fasting for 40 days
(B) A strict code of chivalry, spiritual nobility, and altruism
(C) The formal graduation ceremony from a madrasa
(D) A military taxation system

194. Identify the incorrect statement regarding classical Muslim historiography.
(A) Ibn Khaldun ignored social factors and focused purely on divine intervention to explain history.
(B) Al-Tabari was a prominent early historian known for his voluminous universal history.
(C) Early historians extensively used the 'Isnad' system.
(D) Historiography evolved from early biographical dictionaries and sirah (prophetic biography).

195. Match List I with List II and select the correct option:
List I: (Concept)
P. Bada (Alteration in Divine Will)
Q. Kasb (Acquisition)
R. Wahdat al-Wujud
S. Fasl al-Maqal
List II: (School/Figure)
1. Ash'arites
2. Ibn Rushd
3. Early Shi'ite Theology
4. Ibn Arabi
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

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196. The cause of the decline of independent scientific inquiry in some parts of the classical Islamic world was exacerbated by:
(A) Discovery of the Americas by Western explorers
(B) State-sponsored ban of all science by Abbasids
(C) Complete lack of any developed written language
(D) Impact of Mongol invasions and loss of patronage

197. Which of the following best defines the 'Active Intellect' (Aql al-Fa'al) in the philosophy of Al-Farabi and Ibn Sina?
(A) The human brain's physical capacity to think
(B) A political leader's wisdom and moral status
(C) Intelligence that actualizes human potential mind
(D) The ability to perform complex math calculations

198. Identify the correct pair representing a Sufi concept and its meaning.
(A) Muraqaba - Sufi dancing
(B) Tawakkul - Absolute trust and reliance on God
(C) Zuhd - Amassing wealth
(D) Rida - Extreme ascetic fasting

199. What was the primary conclusion of Ibn Rushd in his 'Decisive Treatise' (Fasl al-Maqal)?
(A) Philosophy is strictly forbidden by Islamic

law
(B) Religion is a myth invented by the philosophers
(C) Only theologians are allowed to interpret texts
(D) Philosophy is obligatory for those capable of it

200. Read the following statements about the Khawarij:
1. They introduced the concept of Takfir (declaring a Muslim an unbeliever).
2. They held highly egalitarian views regarding who could be Caliph.
3. They were known for their strict piety and uncompromising militancy.
4. They fully supported the arbitration between Ali and Muawiya.
5. They integrated seamlessly into the Ash'arite school.

Which of the statements given above are correct?
(A) 1, 2, and 3
(B) 2, 4, and 5
(C) 1, 3, and 5
(D) 1, 4, and 5

201. Which prominent scientist and polymath critically reviewed and corrected Ptolemy's geographical data in his works?
(A) Al-Khwarizmi
(B) Ibn Sina
(C) Al-Biruni
(D) Al-Kindi

202. Read the given statements and select the correct option:
Statement I: The Suhrawardiyya order emphasized the strict observance of the Sharia and formal Islamic learning.
Statement II: The founder of the Suhrawardi order of illuminationist philosophy (Ishraq) was the same person who founded the Suhrawardi Sufi order.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

203. What is the fundamental methodology in Ibn Taymiyya's critique of the philosophers?
(A) Using Christian theology to debunk philosophers
(B) Rejecting all forms of reason and logic
(C) Translating works into Persian to expose them
(D) Arguing that rational evidence and text align

204. Identify the incorrect statement about early Muslim Chemistry/Alchemy.
(A) Jabir ibn Hayyan classified substances into spirits, metals, and non-malleable substances.
(B) Alchemy in the Islamic world was purely spiritual, devoid of laboratory experiments.
(C) Al-Razi developed precise laboratory apparatus like crucibles and alembics.
(D) They sought the philosopher's stone but contributed to real metallurgy and pharmacy in the process.

205. Which competency is required to understand Al-Ghazali's 'Mishkat al-Anwar' (The Niche for Lights)?
(A) Understanding of Islamic political theory
(B) Knowledge of complex mathematical geometry
(C) Familiarity with Sufi metaphysical interpretations of Quranic light symbolism
(D) Memorization of historical chronologies

206. Identify the exception. The Islamic Golden Age saw major advancements in Mathematics, including all of the following EXCEPT:
(A) The formulation of Algebra as an independent discipline
(B) The development of spherical trigonometry
(C) The introduction and transmission of the decimal positional number system
(D) The invention of the logarithm

207. Which is the most appropriate description of 'Tahafut al-Tahafut' (The Incoherence of the Incoherence)?
(A) Ibn Rushd systematically refuting Al-Ghazali
(B) Al-Ghazali refuting the theories of Ibn Sina
(C) Ibn Taymiyya refuting the tenets of Sufism
(D) Al-Farabi on the principles of political science

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208. Arrange the following landmark texts in chronological order of their writing:
1. Al-Madina al-Fadila (Al-Farabi)
2. Tahafut al-Falasifa (Al-Ghazali)
3. Fasl al-Maqal (Ibn Rushd)
4. Muqaddimah (Ibn Khaldun)

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

209. The primary cause for the development of Islamic jurisprudence (Fiqh) alongside theology (Kalam) was:
(A) Translating ancient Greek laws into Arabic
(B) Deriving practical legal rulings from core texts
(C) Attempting to create a completely new religion
(D) Replacing the Quran with local tribal customs

210. Consider the following scholars:
1. Al-Battani
2. Al-Zahrawi
3. Jabir ibn Hayyan

Which of the following fields are they respectively associated with?
(A) Astronomy, Surgery, Chemistry
(B) Chemistry, Astronomy, Surgery
(C) Surgery, Chemistry, Astronomy
(D) Astronomy, Chemistry, Surgery

211. Which philosophical concept distinguishes Ibn Sina's cosmology from absolute orthodox creationism?
(A) The absolute denial of the existence of God
(B) The belief in the existence of multiple gods
(C) The universe as co-eternal through emanation
(D) The assertion that the physical world is a myth

212. Read the given statements and select the correct option:
Statement I: The Mutazilites called themselves "Ahl al-Adl wa al-Tawhid" because they believed attributing eternal qualities to God (other than His essence) compromises His unity (Tawhid).
Statement II: They believed that God's justice (Adl) requires humans to have absolute free will.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

213. What is the precise definition of 'Silsila' in Sufism?
(A) A specific type of controlled breathing method
(B) A type of woolen cloak worn by ascetic groups
(C) Chain of spiritual lineage back to the Prophet
(D) A legal edict issued by a master of the order

214. Identify the incorrect statement regarding theological stances on the grave sinner.
(A) Khawarij - The sinner is a Kafir (unbeliever).
(B) Ash'arites - The sinner immediately goes to hell eternally.
(C) Murjiyya - Judgment is postponed; they remain a believer.
(D) Mutazilites - The intermediate position (neither believer nor unbeliever).

215. Which Sufi concept describes the state of enduring or subsisting in God after the annihilation of the ego?
(A) Fana
(B) Hal
(C) Maqam
(D) Baqa

216. What was the central application of Al-Khwarizmi's 'Al-Jabr wa'l-Muqabala'?
(A) Solving practical problems with algebraic equations
(B) Formulating the rules of poetic meters
(C) Calculating the exact distance to the moon
(D) Translating the Greek medical text corpus

217. Identify the exception. The major sources of knowledge in classic Islamic philosophy include all of the following EXCEPT:
(A) Wahy (Revelation)
(B) Aql (Intellect/Reason)
(C) Tanasukh (Reincarnation)
(D) Hiss (Empirical Sense Perception)

218. The cause of the intense focus on Optics (Ilm al-Manazir) by scholars like Ibn al-Haytham was:

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145. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Ibn Taymiyya strongly condemned the practices of popular Sufism, such as saint veneration.
Reason (R): He believed these practices violated the principle of Tawhid (strict monotheism) and constituted harmful religious innovations (Bid'ah).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. How does Ibn Khaldun define 'Asabiyyah'?
(A) Group solidarity driving the rise of dynasties
(B) The belief in the divine right of kings
(C) The scientific method of direct observation
(D) The legal tax levied on agricultural produce

147. Identify the exception. Ibn Taymiyya is known for his strict opposition to all of the following EXCEPT:
(A) Greek logic (Aristotelian syllogism)
(B) The concept of Wahdat al-Wujud (Unity of Being)
(C) The literal reliance on the Quran and Sunnah
(D) Mongol rulers who claimed to be Muslim but did not rule by Sharia

148. The pioneering work 'Kitab al-Manazir' (Book of Optics), which fundamentally changed the understanding of light and vision, was written by:
(A) Ibn Sina
(B) Al-Biruni
(C) Jabir ibn Hayyan
(D) Ibn al-Haytham (Alhazen)

149. What was the central breakthrough in Ibn al-Haytham's theory of vision?
(A) The eye emitting rays that strike surroundings
(B) Vision as an illusion created by the human mind
(C) Light rays entering the eye from an object
(D) The sun alone possessing visual light rays

150. Consider the following classical thinkers:
1. Al-Mawardi
2. Ibn Khaldun
3. Ibn Taymiyya
4. Al-Biruni

Which set matches their primary field of contribution respectively?
(A) Political Theory, Philosophy of History, Theology/Hanbali Law, Indology/Science
(B) Science, Theology, Political Theory, History
(C) Theology, History, Political Theory, Science
(D) Political Theory, Science, Theology, History

151. Which text is Al-Biruni's monumental encyclopedic study of Indian culture, religion, and science?
(A) Al-Qanun al-Mas'udi
(B) Athar al-Baqiya
(C) Muqaddimah
(D) Tahqiq ma li-l-Hind (Kitab al-Hind)

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152. Read the given statements and select the correct option:
Statement I: Ibn Taymiyya argued that the state should be guided strictly by 'Siyasa Shariyya' (Sharia-based governance).
Statement II: He believed that a unified Caliphate was the only legitimate form of Islamic governance, completely rejecting the validity of multiple regional emirates.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

153. Al-Biruni's 'Al-Qanun al-Mas'udi' is primarily a comprehensive work on:
(A) Medicine
(B) Jurisprudence
(C) Astronomy and Mathematics
(D) Sufi Mysticism

154. Identify the incorrect pair of a thinker and their associated idea.
(A) Ibn al-Haytham - Geocentric theory expansion
(B) Ibn Khaldun - Cyclical theory of history
(C) Al-Mawardi - Conditions for the office of Caliphate
(D) Ibn Taymiyya - Rejection of philosophical theology (Kalam)

229. The term 'Asabiyyah', central to Ibn Khaldun's historiography, is best translated as:
(A) Urban luxury
(B) Divine revelation
(C) Social cohesion or group solidarity
(D) Economic inflation

230. Read the following statements about the development of Muslim Philosophy:
1. It originated as an attempt to synthesize Hellenistic logic with Islamic dogma.
2. Al-Kindi was instrumental in introducing Neoplatonism to Islamic thought.
3. Al-Ghazali's critique ended philosophical inquiry permanently in the entire Islamic world.
4. Ibn Rushd attempted to return to pure Aristotelianism.

Which of the statements given above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

231. Which early mystic is most closely associated with the formulation of the doctrine of Divine Love (Ishq) in Sufism?
(A) Hasan al-Basri
(B) Mansur al-Hallaj
(C) Junaid Baghdadi
(D) Rabia al-Adawiyya

232. Read the given statements and select the correct option:
Statement I: The Mutazilites were supported by several Abbasid Caliphs during the Mihna.
Statement II: Ahmad ibn Hanbal was a key Mutazilite scholar who led the Mihna.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

233. What is the fundamental concept behind the Sufi term 'Kashf'?
(A) The collection of historical hadiths
(B) A specific type of geometric pattern
(C) The unveiling of spiritual truths directly to the heart
(D) The rules for calculating inheritance

234. Identify the incorrect statement regarding the Chishtiyya Sufi order.
(A) Its saints lived in extreme luxury and accepted high political offices.
(B) It strictly adhered to the practice of Sama.
(C) It was deeply rooted in the Indian subcontinent.
(D) It emphasized the doctrine of Wahdat al-Wujud.

235. Which theological school proposed that faith (Iman) is a single, indivisible entity that does not increase or decrease with good or bad deeds?
(A) Khawarij
(B) Mutazilites
(C) Ash'arites
(D) Murjiyya

236. What was a primary effect of Al-Ghazali's 'Ihya Ulum al-Din' (The Revival of the Religious Sciences)?
(A) Causing a split between Sufism and orthodoxy
(B) Integrating moderate Sufism into Sunni practice
(C) Banning the formal study of all theology
(D) Introducing Greek logic into daily prayers

237. Identify the exception. Ibn Sina's 'Kitab al-Shifa' covers all of the following domains EXCEPT:
(A) Logic
(B) Natural Sciences
(C) Detailed surgical procedures
(D) Metaphysics

238. Arrange the following key figures in the history of Islamic science and philosophy in chronological order:
1. Al-Kindi
2. Al-Razi
3. Ibn Sina
4. Ibn Rushd

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 3, 1, 4, 2

239. Which is the most appropriate description of 'Maqamat' in Sufism?
(A) Spiritual stations achieved through the seeker's disciplined effort

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(B) Ephemeral spiritual states granted by God
(C) Physical locations of Sufi tombs
(D) Chapters in the Quran

240. Consider the following pairs of prominent Sufis and their notable titles or works:
1. Ibn Arabi - Shaykh al-Akbar
2. Junaid Baghdadi - Sayyid al-Ta'ifa (Leader of the Group)
3. Ali Hujwiri - Data Ganj Bakhsh
4. Mansur al-Hallaj - Founder of the Naqshbandi order

Which of the pairs given above are correctly matched?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

241. Who among the following is widely recognized for synthesizing Ash'arite theology, often standardizing its doctrines against the philosophers?
(A) Al-Kindi
(B) Abu al-Hasan al-Ash'ari
(C) Al-Farabi
(D) Ibn Taymiyya

242. Read the given statements and select the correct option:
Statement I: The translation movement preserved many ancient Greek texts that were otherwise lost to Western Europe.
Statement II: Muslim scholars merely copied these texts without adding any original commentary or critique.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

243. What defines the epistemology of 'Ilm al-Yaqin' in Sufi terminology?
(A) Knowledge by hearsay
(B) Certainty derived from direct witnessing or seeing
(C) Certainty of knowledge derived from rational proof and hearing
(D) Absolute certainty realized through direct experience and becoming

244. Identify the incorrect statement regarding the origin of Muslim philosophy.
(A) It was stimulated by inter-religious debates with Christians and Jews.
(B) The Mu'tazilite application of Greek dialectics paved the way for falsafa.
(C) Al-Kindi systematically introduced Greek terminology into Arabic.
(D) It began completely independently of any prior civilization's knowledge.

245. Which concept describes the political theory articulated by Al-Farabi in 'Al-Madina al-Fadila'?
(A) A democratic state governed by majority rule
(B) A purely secular state with no religious base
(C) A city ruled by a divinely-inspired prophet
(D) An anarchic state with no central authority

246. Identify the correct pair regarding Muslim scientific contributions.
(A) Al-Khwarizmi - Kitab al-Manazir
(B) Al-Biruni - Determination of the Earth's circumference
(C) Ibn al-Haytham - Al-Jabr
(D) Al-Zahrawi - Geography

247. The primary objective of Ibn Taymiyya's extensive writings was to:
(A) Establishing a new school of law and logic
(B) Reconciling Ibn Sina's work with orthodoxy
(C) Promoting the veneration of the Sufi saints
(D) Purifying belief from philosophical additions

248. Which of the following is the most appropriate description of the Naqshbandiyya order's political stance historically?
(A) Political engagement to ensure state Sharia
(B) Absolute withdrawal from society and politics
(C) Constant violent rebellion against all rulers
(D) Complete submission to all colonial powers

249. Which classical text serves as the earliest comprehensive theoretical framework for Islamic political science and administration?
(A) Fusus al-Hikam
(B) Al-Qanun fi al-Tibb
(C) Al-Ahkam al-Sultaniyya

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(D) Tahafut al-Falasifa

250. Who among the following is widely recognized for synthesizing Aristotelian logic, Neoplatonic metaphysics, and Islamic theology into a comprehensive system that dominated Eastern Islamic philosophy for centuries?
(A) Ibn Sina
(B) Al-Kindi
(C) Ibn Khaldun
(D) Hasan al-Basri

Direction : Please read the following source carefully.

The origin and development of Muslim philosophy represent a systematic intellectual endeavor to harmonize classical philosophical paradigms with Islamic theological principles. Initially, this tradition emerged through extensive translation efforts, where early Muslim scholars encountered Hellenistic thought. As the intellectual landscape expanded, philosophical inquiry became institutionalized, focusing on epistemology, metaphysics, and ethics. The development of Muslim philosophy was not merely an act of imitation but a rigorous case of philosophical assimilation and critique. Scholars debated the limits of human reason and the nature of divine revelation. By translating and interpreting earlier works, they established a foundation that sparked indigenous philosophical frameworks. This developmental trajectory demonstrates how Muslim intellectual hubs functioned as dynamic centers of learning, engaging critically with diverse philosophical questions. The resulting synthesis gave rise to distinct schools of thought that addressed complex issues regarding existence, knowledge, and ethical conduct. Consequently, the genesis of Muslim philosophy can be understood as an analytical response to both internal theological debates and external philosophical currents, marking a definitive era of scholarly innovation within the broader history of intellectual thought.

Based on the above source, attempt the following five questions.

251. How did the tradition of Muslim philosophy initially emerge according to the passage?
(A) Through the exclusive rejection of Hellenistic thought
(B) Through extensive translation efforts by early scholars
(C) Through the immediate establishment of new universities
(D) Through isolated theological debates on divine attributes

252. Which specific fields became the primary focus as philosophical inquiry became institutionalized?
(A) Epistemology, metaphysics, and ethics
(B) Historiography, political science, and grammar
(C) Astronomy, medicine, and numerical theory
(D) Jurisprudence, botanical sciences, and poetry

253. How is the development of Muslim philosophy characterized in the source?
(A) As an uncritical imitation of classical paradigms
(B) As a rejection of external philosophical currents
(C) As a rigorous case of assimilation and critique
(D) As a temporary phase of ideological stagnation

254. What did scholars critically debate regarding the capacity of the human mind?
(A) The absolute superiority of human emotion over logic
(B) The irrelevance of epistemological frameworks
(C) The biological mechanisms of cognitive thought
(D) The limits of human reason and divine revelation

255. What role did Muslim intellectual hubs play during this definitive era?
(A) They functioned as static repositories of ancient texts
(B) They operated solely as political administration centers
(C) They functioned as dynamic centers of learning
(D) They served strictly as centers for military strategy

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five questions.

266. What did the Mutazalites consider to be the primary tool for understanding the nature of God?
(A) Mystical intuition and ascetic practices
(B) Human reason and rationalist frameworks
(C) Strict adherence to deferred judgment
(D) Empirical observation of biological systems

267. How did the Mutazalites view the attributes of God in relation to absolute monotheism?
(A) As entirely separate and distinct physical entities
(B) As not separate entities from God's essence
(C) As illusions created solely by human logical thought
(D) As traits that randomly shift over specific periods

268. What core theoretical concept did the Asharites develop to explain human action?
(A) The theory of continuous acquisition
(B) The doctrine of deferred judgment
(C) The principle of absolute free will
(D) The framework of autonomous agency

269. According to the theory developed by the Asharites, how is human responsibility maintained?
(A) By arguing that individuals create their own actions in their entirety
(B) By asserting that human reason governs all forms of divine intervention
(C) By proposing that humans acquire God-created actions
(D) By denying the existence of divine omnipotence within the physical realm

270. How did the Asharites differ from the Mutazalites regarding divine attributes?
(A) They reduced divine attributes to mere logical constructs
(B) They claimed divine attributes were completely unknowable
(C) They argued that divine attributes were identical to human traits
(D) They affirmed the distinct reality of divine attributes

DIRECTION : Please read the following source carefully.

The origin and development of Sufism represent a profound inward turn within Islamic practice, transitioning from early asceticism to highly structured mystical philosophies. The genesis of this movement is prominently associated with figures like Hassan al-Basri, who personified the early ascetic phase of Sufism. Hassan al-Basri's teachings emphasized deep reverence, continuous repentance, and a deliberate detachment from worldly materialism, establishing a foundational moral compass for early mystics. As Sufism developed, it required more systematic articulation to prevent divergence from orthodox theological parameters. This systemic evolution is best exemplified by the contributions of Junaid Baghdadi. Often referred to as the benchmark of sober mysticism, Junaid Baghdadi formulated a rigorous intellectual framework for Sufi practice. He meticulously defined mystical states and stations, emphasizing the necessity of maintaining religious sobriety and adhering strictly to established religious laws even while experiencing profound mystical unity. Junaid Baghdadi's approach successfully reconciled intense personal spiritual experiences with orthodox religious obligations. The transition from Hassan al-Basri's rigorous asceticism to Junaid Baghdadi's structured, sober mysticism illustrates the critical developmental stages in the origin and institutionalization of Sufism.

Based on the above source, attempt the following five questions.

271. Which phase of Sufism did Hassan al-Basri predominantly personify?
(A) The highly structured philosophical phase
(B) The political administration phase
(C) The early ascetic phase
(D) The empirical scientific phase

272. What did Hassan al-Basri's teachings primarily emphasize to establish a moral compass?
(A) Political dominance and consistent territorial expansion
(B) Reverence, repentance, and worldly detachment
(C) Complex mathematical models governing the entire universe
(D) The accumulation of worldly wealth for

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uncompromising stance on sin and belief, arguing that grave sinners completely forfeit their faith, which frequently led to severe political and social exclusions. As a mitigating response, the Murjiyya developed the doctrine of deferred judgment. The Murjiyya argued that the spiritual status of a grave sinner should be postponed or deferred to divine judgment, thus preventing communal fracturing and promoting political stability. By prioritizing faith over immediate punitive actions, the Murjiyya offered a pragmatic theological framework. Together, the debates among the Qadariyya, Murjiyya, and Khawarij laid the foundational matrix for subsequent philosophical and theological inquiries in the Islamic tradition.
Based on the above source, attempt the following five questions.

261. What primary theological stance did the Qadariyya movement heavily emphasize?
(A) Rigid predestination of human behavior
(B) The deferment of all moral judgments
(C) The exclusion of sinners from politics
(D) Human free will and moral power

262. According to the Khawarij doctrine described in the source, what happens to individuals who commit grave sins?
(A) They are subjected to deferred divine judgment
(B) They completely forfeit their religious faith
(C) They are celebrated for their autonomous choices
(D) They are immediately appointed to leadership roles

263. Why did the Murjiyya develop the doctrine of deferred judgment?
(A) To prioritize free will over divine intervention
(B) To enforce severe social exclusions for all sinners
(C) To prevent fracturing and promote stability
(D) To challenge the economic policies of the Khawarij

264. How did the Qadariyya view the relationship between individual actions and divine justice?
(A) Individuals are not responsible due to divine predestination
(B) Divine justice is irrelevant to individual human actions
(C) Moral choices are determined entirely by the community
(D) Individuals are fully accountable for their moral choices

265. What was the ultimate historical impact of the debates among the Qadariyya, Murjiyya, and Khawarij?
(A) They laid the foundational matrix for subsequent philosophical inquiries
(B) They permanently eradicated all theological disagreements
(C) They established the criteria for clinical medical practices
(D) They resulted in the immediate unification of all political structures

Direction : Please read the following source carefully.

The sophisticated theological debates regarding rationalism and orthodoxy in Islamic thought are best exemplified by the historical conflict between the Mutazalites and the Asharites. The Mutazalites constructed a theological framework heavily reliant on rationalism, asserting that human reason is the primary tool for understanding divine justice and the nature of God. They argued that divine attributes are not separate entities from God's essence, aiming to preserve absolute monotheism, and strongly championed human free will. However, this strict rationalist approach generated a strong orthodox reaction, leading to the formation of the Asharite school. The Asharites sought to reconcile rational inquiry with traditional orthodoxy. They systematically challenged the Mutazalites by asserting the primacy of divine omnipotence over human reason. The Asharites developed the theory of acquisition to explain human action, proposing that while God creates the action, the human individual acquires it, thus balancing divine power with human responsibility. Furthermore, the Asharites affirmed the distinct reality of divine attributes without reducing them purely to human logical constructs. This paradigm shift established Asharite theology as the dominant intellectual force, fundamentally reshaping the trajectory of subsequent theological discourse.
Based on the above source, attempt the following

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revolutionary methodological approach. Rather than merely chronicling events, Ibn-Khaldun focused on identifying the underlying social, economic, and environmental forces that drive the rise and fall of civilizations. He introduced the concept of social cohesion as the primary engine of historical change, transforming historiography into a critical analytical science. Concurrently, Ibn-Tayimiyya offered rigorous critiques of both philosophical and mystical accretions in religious thought, advocating for a strict return to primary textual sources. His methodology emphasized empirical textual analysis over speculative theology, significantly influencing legal and political thought. The intellectual legacies of Al-Mawardi, Ibn-Khaldun, and Ibn-Tayimiyya demonstrate a profound Muslim contribution to the analytical frameworks of political administration, critical historiography, and sociopolitical reform.

Based on the above source, attempt the following five questions.

291. What did Al-Mawardi systematically articulate in his scholarly work?
(A) The physical laws governing all celestial mechanics
(B) The structural differences between various mystical states
(C) Political governance and public administration
(D) The mathematical formulas required for modern algebra

292. How did Ibn-Khaldun revolutionize the methodological approach to historiography?
(A) By identifying forces driving civilizations
(B) By exclusively memorizing and reciting chronologies
(C) By arguing that historical change is completely random
(D) By synthesizing history through astrological charts

293. What concept did Ibn-Khaldun introduce as the primary engine of historical change?
(A) Economic determinism
(B) Empirical validation
(C) Speculative theology
(D) Social cohesion

294. What did Ibn-Tayimiyya strictly advocate for in his critiques of religious thought?
(A) The integration of Hellenistic philosophy into Islamic theology
(B) A strict return to primary textual sources
(C) The adoption of mystical accretions to enrich jurisprudence
(D) The prioritizing of speculative theology over empirical analysis

295. What was a significant outcome of Ibn-Tayimiyya's methodology?
(A) It established the first formal encyclopedia of pharmacology
(B) It led to the creation of precise observational instruments
(C) It significantly influenced legal and political thought
(D) It unified the Chishtiyya and Suhrawardiyya orders

Direction : Please read the following source carefully.

The rigorous Muslim contribution to specialized natural sciences is vividly illustrated by the empirical methodologies employed by prominent classical scientists like Ibn al-Haytham and Ibn al-Baytar. Ibn al-Haytham revolutionized the field of natural sciences through his groundbreaking work in optics. By utilizing systematic experimentation and mathematical proofs, he dismantled previous theories of vision, proving that vision occurs when light rays reflect off objects and enter the eye. His insistence on controlled experiments established a new paradigm for scientific inquiry, laying the groundwork for modern experimental methodology. In the discipline of Botany and medicinal chemistry, Ibn al-Baytar made unprecedented contributions through extensive geographical expeditions. He systematically classified thousands of plants based on extensive field research, documenting their geographical origins and chemical properties for medicinal use. Ibn al-Baytar's encyclopedic compilation represented the pinnacle of classical botanical science, heavily relying on direct observation rather than theoretical deduction. The combined achievements of Ibn al-Haytham in optics and Ibn al-Baytar in botany highlight a critical shift toward empirical validation. Their rigorous investigations significantly advanced the study

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religious purposes

273. Why did Sufism require more systematic articulation as it evolved?
(A) To separate mysticism completely from all religious laws
(B) To challenge the various economic models of the modern state
(C) To replace the foundational moral compass of early asceticism
(D) To avoid divergence from theological parameters

274. What is Junaid Baghdadi often referred to as in the context of Sufi intellectual history?
(A) The benchmark of sober mysticism
(B) The founder of absolute free will
(C) The architect of deferred judgment
(D) The pioneer of theoretical optics

275. How did Junaid Baghdadi approach the experience of profound mystical unity?
(A) By advocating the abandonment of religious laws during mystical states
(B) By encouraging total isolation from all traditional societal obligations
(C) By emphasizing religious sobriety and adherence to laws
(D) By rejecting the existence of mystical states and stations entirely

Direction : Please read the following source carefully.

As Sufism matured into a complex intellectual discipline, prominent Sufis like Ibne-Arabi and Sheikh Ali Hujwiri significantly expanded its theoretical and textual foundations. Ibne-Arabi stands as a monumental figure in mystical philosophy, famously associated with the intricate doctrine of the unity of being. His theoretical treatises systematically explored the relationship between the divine and the cosmos, arguing that all existence is fundamentally a reflection of absolute reality. Ibne-Arabi's dense philosophical language provided a sophisticated metaphysical architecture for Sufi thought, though it required extensive interpretation by subsequent scholars. Conversely, Sheikh Ali Hujwiri contributed to the formal systematization of Sufi knowledge through encyclopedic documentation. By compiling comprehensive manuals on mystical practices, Sheikh Ali Hujwiri successfully codified the ethical, behavioral, and theoretical expectations for spiritual seekers. His authoritative writings served as critical pedagogical tools, bridging the gap between abstract mystical concepts and practical spiritual discipline. While Ibne-Arabi elevated Sufism to unprecedented metaphysical heights through complex ontological theories, Sheikh Ali Hujwiri ensured the preservation and structured transmission of Sufi knowledge. Their combined intellectual efforts solidified the academic and practical dimensions of mystical traditions.

Based on the above source, attempt the following five questions.

276. What profound doctrine is Ibne-Arabi famously associated with?
(A) The intricate doctrine of the unity of being
(B) The theory of divine acquisition
(C) The structural paradigm of deferred judgment
(D) The absolute separation of cosmos and reality

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277. How did Ibne-Arabi view the relationship between the cosmos and absolute reality?
(A) The cosmos operates entirely independently of reality
(B) The divine and the cosmos are in perpetual conflict
(C) Absolute reality can only be understood through empirical sciences
(D) Existence is fundamentally a reflection of absolute reality

278. What was a primary consequence of Ibne-Arabi's dense philosophical language?
(A) It made his works universally accessible without further study
(B) It required interpretation by later scholars
(C) It led to the immediate rejection of all mystical practices
(D) It halted the systematic articulation of traditional Sufism

279. How did Sheikh Ali Hujwiri primarily contribute to the discipline of Sufism?
(A) By formulating complex ontological theories of the universe
(B) By translating Hellenistic texts into mystical

treatises
(C) By compiling manuals on mystical practices
(D) By leading geographical expeditions for medicinal plants

280. What specific gap did Sheikh Ali Hujwiri's authoritative writings bridge?
(A) The gap between philosophy and early asceticism
(B) The gap between mathematics and celestial mechanics
(C) The gap between the Asharites and the Mutazalites
(D) The gap between mystical concepts and discipline

DIRECTION : Please read the following source carefully.

The structural institutionalization of Islamic mysticism was achieved through the establishment of major Sufi orders, prominently including the Chishtiyya, Suhrawardiyya, Qadiriyya, and Naqshabandiyya. Each order developed distinct methodologies for spiritual training and communal organization. The Chishtiyya order became renowned for its emphasis on emotional spiritual experiences, often utilizing auditory spiritual practices to induce mystical states. They maintained a strict policy of distancing themselves from political power to preserve spiritual purity. In contrast, the Suhrawardiyya order adopted a different organizational paradigm, often engaging with state structures and establishing well-endowed hospices to support their extensive social and educational activities. The Qadiriyya order, recognized as one of the oldest, focused heavily on traditional Islamic jurisprudence alongside esoteric practices, promoting a balanced adherence to law and mysticism. Meanwhile, the Naqshabandiyya order distinguished itself through the practice of silent invocation and a strong emphasis on maintaining constant inward awareness while actively participating in society. By analyzing the structural variations among the Chishtiyya, Suhrawardiyya, Qadiriyya, and Naqshabandiyya, scholars can observe how these major Sufi orders tailored their spiritual disciplines to accommodate diverse social contexts and psychological dispositions.

Based on the above source, attempt the following five questions.

281. Which practice was distinctively utilized by the Chishtiyya order to induce mystical states?
(A) Auditory spiritual practices
(B) Silent invocation and inward awareness
(C) Establishment of state-funded hospices
(D) Formal codification of natural sciences

282. How did the Chishtiyya order view interactions with political power?
(A) They sought political dominance to enforce their teachings
(B) They maintained a strict policy of distancing themselves from it
(C) They integrated political structures into their auditory practices
(D) They relied entirely on political leaders for spiritual training

283. Which organizational paradigm was characteristic of the Suhrawardiyya order?
(A) Strict isolation from all social and educational activities
(B) Engaging with states and establishing hospices
(C) Rejecting all forms of financial endowment or interaction
(D) Focusing exclusively on empirical validation in sciences

284. What did the Qadiriyya order promote a balanced adherence to?
(A) Islamic jurisprudence and esoteric practices
(B) Political strategy and emotional spiritual experiences
(C) Hellenistic philosophy and silent invocation
(D) Geographical exploration and theological rationalism

285. What unique spiritual practice distinguished the Naqshabandiyya order?
(A) Auditory rituals aimed at reaching emotional exhaustion
(B) The complete abandonment of all societal participation
(C) Silent invocation and constant inward awareness
(D) Mandatory engagement in various military administrations

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carefully.

The Muslim contribution to Natural and Social Sciences was characterized by rigorous empirical observation and mathematical precision, fundamentally advancing disciplines such as Medicine, Mathematics, and Astronomy. In the realm of Medicine, scholars systematically compiled clinical observations, developed advanced surgical techniques, and established comprehensive pharmacological encyclopedias. They transitioned medical practice from theoretical assumptions to evidence-based methodologies, heavily influencing clinical practices. Concurrently, in Mathematics, Muslim scholars pioneered the development of algebra as an independent discipline and refined numerical systems. They introduced sophisticated algorithms that facilitated complex calculations, which were previously impossible under older numerical frameworks. This mathematical revolution directly impacted the field of Astronomy. By applying advanced mathematical models, astronomers were able to correct earlier observational errors, construct highly accurate astronomical tables, and design precise observational instruments. They critically evaluated inherited cosmological models, leading to significant structural modifications in celestial mechanics. The interconnected advancement of Medicine, Mathematics, and Astronomy exemplifies a distinct scientific methodology where theoretical mathematics provided the essential tools for empirical sciences. This systematic Muslim contribution established a resilient foundation for quantitative analysis and empirical investigation in the natural sciences.

Based on the above source, attempt the following five questions.

286. How did Muslim scholars transition medical practice during this era?
(A) From evidence-based methodologies to theoretical assumptions
(B) From clinical observations to purely philosophical debates
(C) From surgical techniques to exclusive spiritual healing
(D) From theoretical assumptions to evidence-based methodologies

287. What significant mathematical discipline was pioneered by Muslim scholars as an independent field?
(A) Geometry
(B) Trigonometry
(C) Algebra
(D) Calculus

288. What allowed mathematicians to facilitate complex calculations that were previously impossible?
(A) The invention of the mechanical printing press
(B) The introduction of sophisticated algorithms
(C) The translation of poetry into numerical codes
(D) The abandonment of all prior numerical systems

289. How did the mathematical revolution directly impact the field of Astronomy?
(A) It replaced observation with speculation
(B) It rendered astronomical instruments useless
(C) It removed mathematics from celestial mechanics
(D) It corrected errors and created accurate tables

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290. According to the source, what provided the essential tools for empirical sciences in this methodology?
(A) Theoretical mathematics
(B) Political governance models
(C) Mystical states and stations
(D) Historical chronologies

Direction : Please read the following source carefully.

Prominent classical thinkers critically analyzed the sociopolitical and historical structures of their eras, with Al-Mawardi, Ibn-Khaldun, and Ibn-Tayimiyya offering foundational theories in social sciences and historiography. Al-Mawardi systematically articulated the principles of political governance and public administration. He developed comprehensive legal frameworks defining the qualifications, duties, and limitations of political leadership, thereby structuring classical political theory. In the domain of historiography and social sciences, Ibn-Khaldun introduced a

In the classical era, Muslim philosophers such as Al-Kindi, Farabi, Ibn-Sina, Al-Ghazzali, and Ibne Rushd dominated the intellectual discourse, often engaging in profound methodological disputes. A notable academic case is the friction between the rigorous philosophical systems established by Ibn-Sina and the critical theological rebuttals formulated by Al-Ghazzali. Ibn-Sina constructed a comprehensive philosophical architecture that integrated metaphysics and logic, arguing for the rational comprehensibility of the universe. In contrast, Al-Ghazzali scrutinized these philosophical assertions, famously critiquing the limitations of pure philosophical reasoning when applied to divine attributes and metaphysics. Later, Ibne Rushd attempted to mediate this intellectual conflict, defending philosophical inquiry and arguing that philosophy and religion are ultimately pursuing the same truth through different methodologies. Concurrently, earlier thinkers like Al-Kindi and Farabi had laid the groundwork by introducing rationalist structures to political and metaphysical thought. This continuous cycle of proposition, critique, and defense among classical Muslim philosophers reveals a vibrant, self-correcting intellectual tradition. The discourse among Ibn-Sina, Al-Ghazzali, and Ibne Rushd particularly highlights the enduring tension between autonomous rational philosophy and theological orthodoxy.

Based on the above source, attempt the following five questions.

256. What did Ibn-Sina successfully integrate into his comprehensive philosophical architecture?
(A) Ascetic mysticism and early jurisprudence
(B) Metaphysics and formalized logic systems
(C) Classical poetry and historical administration
(D) Botanical classifications and chemical properties

257. What was Al-Ghazzali's primary intellectual response to contemporary philosophical assertions?
(A) He blindly accepted the rational comprehensibility of the universe
(B) He focused exclusively on documenting early historical events
(C) He advocated for the complete abolition of religious doctrines
(D) He critiqued the limitations of pure philosophical reasoning

258. How did Ibne Rushd attempt to resolve the intellectual conflict between philosophy and theology?
(A) By asserting that both pursue the same ultimate truth
(B) By claiming that religious tradition is inferior to inquiry
(C) By proposing a political system devoid of all metaphysics
(D) By rejecting the rationalist structures introduced by Farabi

259. What foundational contribution did Al-Kindi and Farabi make to the intellectual discourse?
(A) They focused strictly on conducting geographical expeditions
(B) They compiled comprehensive manuals on mystical practices
(C) They applied rationalist structures to political thought
(D) They developed advanced surgical techniques for practice

260. The discourse among Ibn-Sina, Al-Ghazzali, and Ibne Rushd highlights an enduring tension between which two concepts?
(A) Rational philosophy and theological orthodoxy
(B) Empirical experimentation and mathematical logic
(C) Political administration and social cohesion
(D) Ascetic mysticism and formal jurisprudence

Direction : Please read the following source carefully.

The early theological landscape of Islam was deeply shaped by the emergence of distinct sectarian movements, notably the Qadariyya, Murjiyya, and Khawarij. A pivotal case of theological divergence occurred over the concepts of human agency and the classification of believers. The Qadariyya emerged as early proponents of human free will, asserting that individuals possess the autonomous power to determine their actions, thereby making them fully accountable for moral choices. In sharp contrast to rigid predestination, this view emphasized divine justice. Meanwhile, the Khawarij adopted an

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of Geography, chemistry, and Botany through applied scientific observation.
Based on the above source, attempt the following five questions.

296. What specific field of natural sciences did Ibn al-Haytham revolutionize?
(A) Political historiography
(B) Theoretical jurisprudence
(C) Social cohesion
(D) Classical optics

297. How did Ibn al-Haytham prove his theories regarding the nature of vision?
(A) By using experimentation and proofs
(B) By interpreting ancient mythological texts
(C) By relying purely on philosophical deductions
(D) By observing the origins of medicinal plants

298. What methodology did Ibn al-Haytham's insistence on controlled experiments establish?
(A) The theory of deferred judgment
(B) A new paradigm for scientific inquiry
(C) The foundational matrix of early asceticism
(D) The framework for silent invocation

299. How did Ibn al-Baytar contribute to the discipline of Botany and medicinal chemistry?
(A) By documenting the political structures of early states
(B) By classifying plants through field research
(C) By translating Hellenistic poetry into metaphors
(D) By refuting the concept of empirical validation

300. What did Ibn al-Baytar rely heavily upon to create his encyclopedic compilation?
(A) Direct observation
(B) Theoretical deduction
(C) Mystical intuition
(D) Speculative theology

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17. (B) Al-Farabi
Al-Farabi is known as the "Second Teacher" because of his immense contributions to logic and his systematic commentary on the works of Aristotle, who was regarded as the "First Teacher." He was instrumental in organizing the sciences and integrating Greek philosophy into an Islamic context. His work provided the foundation for subsequent developments in metaphysics, political philosophy, and the classification of knowledge.

18. (A) Both Statement I and Statement II are true
Al-Farabi's political masterpiece, The Virtuous City, draws heavily from Plato's Republic to describe an ideal society. He successfully integrated Platonic concepts with Islamic governance by equating the philosopher-king with the role of the prophet or imam. This synthesis allowed him to argue that the ideal ruler must possess both intellectual excellence and divine inspiration to guide the community toward true happiness.

19. (C) Emotional Intellect
Al-Farabi's epistemology classifies the intellect into specific hierarchical stages based on the soul's development. The potential intellect represents the initial capacity for thought, while the actual intellect is realized through the acquisition of knowledge. The active intellect serves as the transcendent source of illumination. Emotional intellect is not part of this classical classification, which focused on the rational and metaphysical capacities.

20. (A) 1, 2, and 4
Al-Kindi is celebrated as the "Philosopher of the Arabs" for his pioneering role in the translation movement. He wrote on diverse subjects, including medicine, music, and mathematics, and sought to harmonize Greek rationalism with Islamic principles. Unlike later philosophers influenced by Aristotle's views on eternity, Al-Kindi explicitly defended the doctrine of creation ex nihilo, believing that the world was created.

21. (C) Ibn Sina
Kitab al-Shifa, or The Book of Healing, is a monumental encyclopedia written by Ibn Sina that covers logic, natural sciences, mathematics, and metaphysics. Despite its title, it is a work of philosophy and science intended to "heal" the soul from ignorance through knowledge. It remains one of the most influential works in the history of both Islamic and Western intellectual traditions.

22. (B) The Necessary Being (Wajib al-Wujud)
In Ibn Sina's metaphysical system, God is defined as the Necessary Being, whose existence is required by its own essence. All other entities are classified as contingent or possible beings, meaning they require an external cause to exist. This distinction forms the basis of his ontological proof for God's existence, where the chain of causality must terminate in a single Necessary Cause.

23. (D) It demonstrates the existence of the soul as a substance independent of the body.
Ibn Sina's Floating Man thought experiment asks one to imagine a person created in mid-air with no sensory input. He argues that even without physical sensations, the individual would still possess self-awareness. This experiment aims to prove that the soul is an immaterial substance distinct from the physical body, capable of self-consciousness even in the absence of all external bodily experiences.

24. (A) Tahafut al-Falasifa
Tahafut al-Falasifa, or The Incoherence of the Philosophers, is Al-Ghazali's famous critique of the Aristotelian tradition in Islam. In this work, he systematically identifies twenty points where he believes philosophers like Ibn Sina and Al-Farabi deviated from Islamic orthodoxy or failed to meet their own logical standards. This text had a profound impact on the future direction of Islamic intellectual history.

25. (A) Both A and R are true and R is the correct explanation of A.
Al-Ghazali's primary motivation for writing Tahafut al-Falasifa was to defend Islamic orthodoxy against the metaphysical claims of the philosophers. He specifically targeted three doctrines—the eternity of the world, God's lack of knowledge of particulars, and the denial of bodily resurrection—declaring them as apostasy. His critique was grounded in the belief that these philosophical views directly contradicted the clear teachings of revelation.

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which prompted the establishment of Bayt al-Hikmah as a formal institution for scholarship. Eventually, the Ash'ari reaction developed to provide a more traditionalist yet rationalized alternative to the more extreme Mu'tazilite positions.

9. (C) Hellenistic philosophical traditions adapted to an Islamic paradigm
Falsafa represents the branch of Islamic intellectual history that adopted the terminology and methods of Greek philosophy to address metaphysical questions. It was not a mere imitation of Hellenistic thought but a sophisticated adaptation that sought to reconcile rational inquiry with the tenets of Islamic monotheism. Philosophers in this tradition utilized logic and metaphysics to explore the nature of the universe.

10. (B) 2 and 3
Early Muslim philosophy was deeply rooted in Aristotelian logic, which provided the structural basis for its metaphysical inquiries. Al-Kindi is widely recognized as the first major figure in this tradition, earning the title of the first philosopher of the Arabs. While translation efforts were significant, they were initially centered in Baghdad under the Abbasids rather than in Cordoba.

11. (D) Al-Kindi - Cryptography and mathematics integration
Al-Kindi was a versatile polymath whose intellectual contributions spanned diverse fields beyond pure philosophy. He was a pioneer in cryptography, writing early treatises on frequency analysis for breaking ciphers, and he integrated mathematical principles into his scientific and philosophical studies. Other philosophers like Al-Farabi and Ibn Sina had broader focuses that included politics, metaphysics, and medicine within their respective systems.

12. (C) Statement I is true but Statement II is false
Al-Kindi played a vital role in introducing Greek philosophical concepts to the Islamic world during the ninth century. He maintained that philosophy and revelation were complementary sources of truth, though he ultimately upheld the primacy of prophetic knowledge. He viewed philosophy as a human effort to reach truth, whereas revelation was a direct and superior gift from the divine.

13. (C) The createdness versus uncreatedness of the Quran
The encounter between rationalist Greek methods and traditional Islamic beliefs led to intense debates regarding the nature of the Quran. The Mu'tazilites, influenced by logical consistency, argued that the Quran must be created in time to preserve God's absolute oneness. Traditionalists, however, insisted that the Quran is the uncreated word of God, leading to the famous Mihna or Inquisition.

14. (D) Wahy - Empirical Observation
In the terminology of early Muslim philosophy and theology, technical terms were precisely defined. Wujud refers to existence, Mahiyya denotes essence, and Aql signifies the intellect. However, Wahy is the Arabic term for divine revelation, which is distinct from empirical observation or sensory experience. Revelation represents knowledge received directly from God, whereas empirical study relies on the human senses and observation.

15. (A) P-4, Q-1, R-3, S-2
Technical terms in Islamic intellectual history have specific meanings that define different disciplines. Falsafa refers to the philosophical tradition rooted in Greek thought, while Mantiq is the specific term for logic. Kalam denotes the school of scholastic theology focused on defending faith through reason. Hikmah generally means wisdom and is often used to describe deeper metaphysical or spiritual insights into reality.

16. (B) Establishing rationalist approaches similar to Al-Kindi's
The Mu'tazilite emphasis on human reason and logical consistency had a profound impact on the subsequent development of Islamic philosophy. By prioritizing rational inquiry into theological matters, they created an intellectual environment that paved the way for philosophers like Al-Kindi. This approach fostered a culture where logic was seen as a valid tool for understanding religious truths and defending the faith.

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philosophy to lose its dominance while being absorbed into other intellectual disciplines.

35. (A) P-2, Q-4, R-3, S-1
Each of these thinkers represents a unique stage in the development of Islamic philosophy. Al-Kindi, the first Arab philosopher, emphasized mathematical harmony. Al-Farabi is renowned for his political philosophy and the concept of the virtuous city. Ibn Sina introduced the profound metaphysical distinction between essence and existence. Ibn Rushd focused on synthesizing religion and philosophy through the use of rigorous demonstrative methods.

36. (D) Al-Munqidh min al-Dalal
Al-Munqidh min al-Dalal, or The Deliverance from Error, is Al-Ghazali's personal account of his intellectual and spiritual crisis. In this work, he describes his dissatisfaction with scholastic theology and philosophy, eventually finding certainty in the mystical path of Sufism. It provides deep insight into his psychological journey and explains the reasons behind his eventual withdrawal from prestigious academic life to seek truth.

37. (C) Statement I is true but Statement II is false
Al-Farabi's classification of sciences was a landmark effort to organize human knowledge and integrate Greek learning into the Islamic curriculum. He established a hierarchy where metaphysical sciences occupied the highest position due to their focus on universal truths and the nature of being. While linguistic sciences were foundational and important, they were considered lower in the hierarchy compared to the divine and philosophical sciences.

38. (B) Integrating Galenic medicine with clinical observation
In The Canon of Medicine, Ibn Sina achieved a remarkable synthesis of ancient medical knowledge and his own empirical findings. He systematically organized Galenic and Aristotelian principles while emphasizing the importance of clinical observation and experimentation in diagnosis and treatment. This methodology turned the work into a comprehensive and logical medical system that influenced healthcare practices in both the Islamic world and Europe.

39. (D) Ibn Sina - Latinized as Averroes
The Latinized names of classical Muslim scholars were commonly used in European universities for centuries. Al-Kindi was known as Alkindus, Al-Farabi as Alpharabius, and Al-Ghazali as Algazel. However, Ibn Sina was Latinized as Avicenna, while the name Averroes belongs to the philosopher Ibn Rushd. This distinction is crucial for understanding how their respective works were received and categorized in the Western intellectual tradition.

40. (A) 1, 3, and 4
Ibn Rushd was a multifaceted scholar who served as a high-ranking judge in Cordoba while pursuing advanced philosophy. He is famous for his rigorous defense of philosophy against Al-Ghazali's attacks and for his detailed commentaries on both Aristotle and Plato's Republic. He firmly rejected the idea that philosophical truth contradicts theology, maintaining instead that they are two paths to the same truth.

41. (C) Qadariyya
The Qadariyya school emerged in early Islamic history as a group advocating for the absolute freedom of the human will. They argued that human beings have the power or capacity (Qadar) to choose and create their own actions, making them fully responsible for their deeds. This position was often contrasted with the Jabriyya, who held a fatalistic view that all actions are predetermined.

42. (A) They held that the judgment of a grave sinner should be deferred to God.
The Murjiyya were characterized by their doctrine of "postponement," which held that the judgment of a person's faith should be left to God on the Day of Judgment. They argued that faith is primarily an internal conviction and that external sins do not automatically exclude someone from being a Muslim. This inclusive stance helped promote social and political stability during periods of civil conflict.

43. (D) A grave sinner (murtakib al-kabira) is an unbeliever (kafir).
The Khawarij or Kharijites were an early sect known for their extreme and uncompromising stance on religious purity and political legitimacy.

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26. (A) Using philosophical demonstration to interpret ambiguous scripture
In the Decisive Treatise, Ibn Rushd argues that philosophy and religion are compatible because truth cannot contradict truth. He maintains that when scripture appears to conflict with demonstrative logic, it must be interpreted metaphorically. This approach allows for a rational reading of religious texts, ensuring that faith and reason work together to guide different classes of people toward the same ultimate reality.

27. (D) He believed that the masses should be taught complex philosophical allegories.
Ibn Rushd advocated for a strict separation between the methods used for the educated elite and those for the general public. He believed that complex philosophical demonstrations and allegorical interpretations should not be shared with the masses, as it could lead to confusion and loss of faith. Instead, he maintained that the public should be taught through simple, rhetorical, and literal religious instructions.

28. (A) Both Statement I and Statement II are true
While Latin Averroists in Europe were often accused of holding a "Double Truth" theory—that something could be true in philosophy but false in religion—Ibn Rushd himself did not support this view. He firmly believed that there is only one absolute truth. He argued that philosophy and religion provide different paths or methods to reach that same truth, depending on human capacity.

29. (C) Ibn Rushd
Ibn Rushd (Averroes) wrote detailed commentaries on Aristotle, clarifying and preserving his philosophy. His interpretations spread into medieval Europe, strongly influencing Maimonides and Thomas Aquinas. They used his ideas to integrate Greek philosophy with religious thought, making him a key intellectual bridge between Islamic, Jewish, and Christian traditions.

30. (A) Al-Ghazali, Al-Farabi, Ibn Sina, Ibn Rushd
These landmark works define the contributions of the four most prominent figures in classical Islamic thought. Al-Ghazali authored the Ihya, focused on spiritual revival; Al-Farabi wrote the Virtuous City on political philosophy; Ibn Sina compiled the Qanun, a medical masterpiece; and Ibn Rushd wrote Tahafut al-Tahafut to defend philosophy. Each text represents a pinnacle of achievement in theology, politics, medicine, and metaphysics.

31. (A) The process by which the universe flows from the perfection of the First Cause
Emanation is a cosmological theory used by Al-Farabi and Ibn Sina to explain how the world originated from God without implying change in the divine essence. They envisioned the universe flowing necessarily and eternally from the First Cause, moving through a hierarchy of celestial intellects. This Neoplatonic concept stands in contrast to the traditional theological view of a volitional creation out of nothing.

32. (B) Ibn Sina - Classifying beings into necessary and possible
Ibn Sina's ontological framework is built upon the critical distinction between the Necessary Being, which is God, and possible beings, which encompass all of creation. This classification allows for a logical proof of God's existence and explains the relationship between the Creator and the universe. Other philosophers are associated with different contributions, such as Al-Ghazali's critique of philosophy and Ibn Rushd's legal-philosophical synthesis.

33. (B) The oneness of God
In his critique of the philosophers, Al-Ghazali targeted specific metaphysical doctrines that he deemed incompatible with Islamic faith. These included the belief in the eternity of the world, God's lack of knowledge of particulars, and the denial of bodily resurrection. However, he did not declare the oneness of God as heretical, as philosophers and theologians alike firmly held this foundational Islamic principle.

34. (A) Critique by Al-Ghazali and rise of Ash'arite theology
The decline of the independent falsafa tradition in the Sunni heartlands was significantly influenced by Al-Ghazali's powerful intellectual critique. His work undermined the perceived certainty of metaphysical philosophy while integrating logic into the Ash'arite theological framework. This shift led to a preference for a more scripture-centered rationalism, causing pure Aristotelian

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69. (C) Ahwal - Permanent spiritual states achieved without divine grace
Sufi psychology distinguishes between stations and states on the spiritual path. Maqamat are the permanent stations that a seeker achieves through their own effort and discipline. In contrast, Ahwal are temporary spiritual states that are considered gifts of divine grace, bestowed upon the heart rather than earned. These states are usually ephemeral rather than permanent, reflecting the fluctuating nature of the seeker's spiritual experience.

70. (A) 1 and 4
Sufism emerged as an ascetic reaction against the perceived worldliness and corruption of the Umayyad elite. In its early stages, it was individualistic rather than institutionalized. A major turning point occurred with Al-Ghazali, whose intellectual and personal journey helped bridge the gap between mystical practices and orthodox Sunni theology. His work legitimised Sufism as a valid and essential dimension of the Islamic faith within the broader community.

71. (D) Esoteric or mystical knowledge of God
Ma'rifa is a key Sufi term that denotes a deep, experiential knowledge of the divine, distinct from formal theological or legal learning. It represents a form of "gnosis" that is achieved through the heart's direct perception rather than through discursive reasoning or the study of external texts. For Sufis, Ma'rifa is the ultimate goal of the spiritual journey, signifying a true and intimate understanding of God's nature.

72. (A) Dhikr
Dhikr is the central practice of remembrance in Sufism, involving the rhythmic repetition of God's names, attributes, or sacred phrases. It is designed to purify the heart, focus the mind, and maintain a constant awareness of the divine presence. Dhikr can be performed individually or in groups and may be silent or vocal, serving as a primary tool for the seeker's spiritual advancement.

73. (C) Its emphasis on rigid legalistic debates
Sufism's widespread appeal across diverse cultures was largely due to its focus on inner spiritual experience and the charismatic presence of its saints. Unlike the formal and often rigid legalistic debates of the jurists, Sufism offered an inclusive and emotionally resonant approach to faith. It was able to accommodate local customs and emphasize the egalitarian nature of spiritual growth, making it accessible to many people.

74. (A) Sharia is law, Tariqa is the path, and Haqiqa is truth
Sufi philosophy often uses the analogy of a nut to explain the relationship between Sharia, Tariqa, and Haqiqa. Sharia is the protective outer shell, representing the external laws of Islam. Tariqa is the path or the kernel inside, signifying the spiritual discipline and method. Finally, Haqiqa is the ultimate truth or the oil within the kernel, representing the direct realization of reality.

75. (B) P-2, Q-1, R-4, S-3
These terms are fundamental to the institutional structure of Sufism. A Murid is a disciple or seeker who places themselves under the guidance of a Murshid, or spiritual master. The Khanqah serves as the physical center or hospice where the community of Sufis gathers for training and service. Wilaya refers to the concept of sainthood or the spiritual authority possessed by advanced mystics.

76. (C) Statement I is true but Statement II is false
The concept of Silsila is essential for establishing the spiritual legitimacy of a Sufi order, as it provides a chain of transmission back to the Prophet Muhammad. While most major Sufi orders trace their lineage through Ali ibn Abi Talib, the Naqshbandi order is a notable exception, as it traces its spiritual ancestry primarily through Abu Bakr. This connection ensures that the master's teachings are rooted in prophetic tradition.

77. (C) Disciples engaging in music to induce spiritual ecstasy
Sama, meaning "audition," is a Sufi practice that involves listening to music, poetry, or chanting to induce a state of spiritual ecstasy and closeness to the divine. It is based on the idea that beautiful sounds can stir the soul and help it transcend the limitations of the material world. While controversial among some traditionalist scholars, it remains a significant ritual for several major orders.

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Their defining theological belief was that any Muslim who commits a grave sin immediately becomes an apostate or unbeliever. This radical view led them to reject the authority of existing leaders whom they deemed sinful, often resulting in violent opposition and social fragmentation.

44. (C) Statement I is true but Statement II is false
The Mu'tazilites held a very strict interpretation of God's unity, leading them to argue that divine attributes are not distinct from His essence. They believed that asserting multiple eternal attributes would compromise monotheism. Consequently, they maintained that the Quran, being speech, must be created in time rather than being eternal. This rationalist stance put them at odds with the later orthodox Sunni position.

45. (A) Both A and R are true and R is the correct explanation of A.
The Ash'arite school developed the doctrine of Kasb, or acquisition, to resolve the tension between divine omnipotence and human accountability. According to this theory, while God is the sole creator of all actions, humans "acquire" them through their choice and will. This synthesis allowed the Ash'arites to uphold the traditionalist view of God's absolute power while still providing a rational basis for moral responsibility.

46. (D) Metaphorically, using rational interpretation (ta'wil)
To maintain their strict conception of divine unity and transcendence, the Mu'tazilites rejected literal interpretations of anthropomorphic descriptions in the Quran. They argued that terms like God's "hand" or "throne" must be understood metaphorically through rational interpretation. This approach, known as ta'wil, aimed to prevent any likeness between the Creator and His creation, ensuring that God remains entirely beyond any physical or human-like attributes.

47. (A) Mutazilites
The Mu'tazilites referred to themselves as the "People of Justice and Unity" to emphasize their two most important foundational principles. "Unity" referred to their strict monotheistic denial of distinct divine attributes and the createdness of the Quran. "Justice" signified their belief that God must act according to reason, meaning that human beings must possess free will so that God can justly reward or punish them.

48. (B) It rejected the use of rational argumentation (Kalam) entirely.
The Ash'arite school is significant precisely because it did not reject rational argumentation but instead used it to defend orthodox beliefs. Founded by Abu al-Hasan al-Ash'ari, the school employed the dialectical methods of Kalam to provide a middle ground between extreme rationalism and literalist traditionalism. This successful synthesis allowed it to become the dominant theological framework within the Sunni world, providing a robust defense of the faith.

49. (B) The arbitration (Tahkim) at the Battle of Siffin
The Khawarij emerged as a distinct group during the first Islamic civil war following the Battle of Siffin. They originally supported Ali ibn Abi Talib but broke away when he agreed to human arbitration with Muawiya. They argued that "judgment belongs only to God" and viewed the decision to enter into negotiations as a grave sin and a betrayal of the divine command.

50. (B) Jabriyya (Fatalism) and Qadariyya (Absolute free will)
In early Islamic theology, the debate over free will was central to different schools. The Jabriyya advocated for absolute fatalism, arguing that all human actions are predetermined by God and that humans have no agency. In sharp contrast, the Qadariyya asserted that human beings possess the power and freedom to choose their own actions. These opposing views shaped later developments in the Mu'tazilite and Ash'arite schools.

51. (C) Al-manzila bayna al-manzilatayn (The intermediate position)
The Mu'tazilites introduced the concept of the "intermediate position" to address the status of a Muslim who commits a grave sin. They argued that such a person is neither a complete believer nor an absolute unbeliever. This doctrine provided a nuanced alternative to the extreme views of the Khawarij and the Murjiyya, maintaining that the sinner remains in a middle state while on earth.

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52. (D) Statement I is false but Statement II is true
The Mihna was a state-sponsored inquisition launched by the Abbasid Caliph Al-Ma'mun to enforce the Mu'tazilite doctrine rather than the Ash'arite one. The central theological issue at the heart of this conflict was the assertion that the Quran was a created entity. This effort to institutionalize a specific rationalist theology faced significant resistance from traditionalist scholars who maintained that the Quran is the eternal word of God.

53. (C) Ahmad ibn Hanbal
Ahmad ibn Hanbal was a renowned traditionalist scholar who famously endured imprisonment and torture for his refusal to accept the Mu'tazilite doctrine of the created Quran. His steadfast resistance made him a symbol of orthodox resilience and helped ensure the eventual decline of Mu'tazilite influence in the Abbasid court. His position emphasized the priority of scripture and prophetic tradition over the speculative reasoning of the theologians.

54. (B) Irja (Postponement) - Murjiyya
The theological concept of Irja, or postponement, is the defining principle of the Murjiyya school. It refers to the belief that the final judgment of a person's faith and actions should be deferred until the Day of Judgment. This inclusive approach contrasts with the immediate judgment practiced by the Khawarij and the rationalist requirements of the Mu'tazilites, fostering a more tolerant view of community membership.

55. (A) P-4, Q-1, R-2, S-3
These four schools represent the major theological developments in early Islam. The Khawarij were known for extreme political exclusion and labeling sinners as unbelievers. The Murjiyya emphasized that faith is not diminished by sin and left judgment to God. The Mu'tazilites adopted a rationalist approach centered on divine justice. Finally, the Ash'arites utilized a modified Kalam to defend orthodoxy through the concept of acquisition.

56. (A) Accepting divine attributes without conceptualizing their reality
The doctrine of bila kayf, meaning "without asking how," is a foundational principle of Ash'arite and traditionalist theology. It involves accepting the descriptions of God's attributes as found in the Quran and Hadith while avoiding speculative attempts to define their exact nature or modality. This approach allows believers to uphold scripture without falling into the extremes of anthropomorphism or completely metaphorical interpretations that deny the text's reality.

57. (C) Kasb (Acquisition of actions)
The Mu'tazilites formulated five foundational principles that defined their school: Divine Unity, Divine Justice, the Promise and the Threat, the Intermediate Position, and Enjoining Right and Forbidding Wrong. Kasb, or the doctrine of acquisition, is not part of this list; rather, it is a specific Ash'arite concept developed later to explain human responsibility. The Mu'tazilites instead firmly supported absolute human free will to ensure divine justice.

58. (A) 1, 2, 3, 4
The intellectual history began with the early emergence of the Khawarij during the first civil war. This was followed by the Abbasid state's enforcement of Mu'tazilism through the Mihna. The subsequent traditionalist reaction led to the formation of the Ash'arite school as a middle ground. Much later, Al-Ghazali authored his famous critique of the philosophers, marking a significant turning point in the development of Islamic thought.

59. (C) Statement I is true but Statement II is false
The Qadariyya were named after their belief that humans possess the capacity or power to determine their own actions. However, the Umayyad caliphs generally opposed this group because the Qadariyya view on human responsibility could lead to a critique of the rulers' own actions. Instead, the Umayyads often favored fatalistic interpretations that suggested their political power and actions were divinely ordained and thus beyond human judgment.

60. (A) 1, 2, and 4
The Ash'arites emerged as a reactive movement led by Abu al-Hasan al-Ash'ari, who used his previous expertise in Mu'tazilite methods to defend traditionalist views. They maintained that God is absolutely sovereign and not bound by human standards of justice. Unlike the

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Mu'tazilites, they used logic to support the uncreated nature of the Quran and the existence of distinct, eternal divine attributes mentioned in the sacred texts.

61. (C) Wasil ibn Ata
Wasil ibn Ata is traditionally credited as the founder of the Mu'tazilite school. According to historical reports, he "withdrew" from the teaching circle of Hasan al-Basri after a disagreement regarding the status of a grave sinner. This act of withdrawal gave the movement its name and established its identity as an independent theological group focused on rationalism and the defense of divine unity and justice.

62. (D) Theological tolerance and social integration
The Murjiyya's doctrine of postponing judgment had significant social and political implications in early Islamic society. By refusing to label fellow Muslims as unbelievers based on their actions or political affiliations, they promoted a culture of theological tolerance. This approach allowed for greater social integration and reduced the intensity of sectarian conflicts, as it focused on internal faith rather than the potentially divisive judgment of external behavior.

63. (A) They supported Ali ibn Abi Talib unconditionally until his death.
Although the Khawarij were originally part of Ali ibn Abi Talib's army, their support was far from unconditional. They broke away and became his fierce enemies after he accepted arbitration at the Battle of Siffin. They eventually assassinated Ali, viewing him as a sinner for not following their radical interpretation of divine law. Their opposition was based on the belief that any leader who deviates from their standards loses legitimacy.

64. (B) Affirming that God is not the author of evil actions
The Mu'tazilite emphasis on divine justice led them to the conclusion that God only does what is good and wise. Consequently, they argued that God cannot be the creator of evil or sinful human actions. To maintain this justice, they asserted that human beings must possess absolute free will, enabling them to be the true authors of their deeds. This view was central to their rationalist theology and moral framework.

65. (A) Both A and R are true and R is the correct explanation of A.
Ash'arite theology achieved widespread dominance within Sunni Islam because it provided a robust middle path between literalism and extreme rationalism. By adopting the dialectical tools of Kalam to defend orthodox beliefs, it offered an intellectually satisfying framework for scholars. This synthesis allowed the school to effectively address the challenges posed by Greek philosophy while remaining firmly rooted in the authority of the Quran and the prophetic traditions.

66. (A) Sufism sought direct experience while Fiqh codified law
Sufism and jurisprudence developed as complementary yet distinct branches of Islamic knowledge. While Fiqh focused on the external codification of laws and the regulation of communal life, Sufism emphasized the internal, spiritual dimensions of faith. Sufis sought a direct, personal experience of the divine through asceticism and contemplation, whereas jurists aimed to define the legal boundaries of right and wrong based on textual sources and logical deduction.

67. (C) Fana
In Sufi terminology, Fana refers to the concept of the annihilation of the individual ego or self in the presence of the divine. It is considered a high spiritual state where the seeker loses awareness of their own identity and becomes fully absorbed in God. This experience is often described as a necessary step before achieving Baqa, which is the state of subsisting and acting through the divine will.

68. (A) Both Statement I and Statement II are true
The earliest phase of Sufism was primarily focused on asceticism and a deep fear of God's judgment, embodied by figures like Hasan al-Basri. This orientation shifted significantly with the arrival of Rabia al-Adawiyya, who introduced the concept of pure, disinterested love for the divine. She famously argued that God should be loved for His own sake, rather than out of fear of hell or hope for paradise.

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ANSWERS

1. (B) Greek philosophy
Early development of Islamic philosophy, known as Falsafa, was primarily driven by the massive translation movement in the eighth and ninth centuries. During this era, scholars translated numerous classical works of Greek thinkers like Aristotle and Plato into Arabic. This intellectual engagement provided the conceptual tools and logical frameworks that helped Muslim philosophers explore metaphysical and ethical inquiries.

2. (C) Statement I is true but Statement II is false
The translation movement under the Abbasid Caliphate was fundamental in providing the philosophical and scientific foundations for the Islamic intellectual tradition. While Bayt al-Hikmah served as a prestigious center for this scholarship, its primary focus was translating Greek, Persian, and Syriac texts rather than Sanskrit. This institutional effort enabled Muslim scholars to engage deeply with ancient rationalist and scientific traditions.

3. (C) Islamic scholastic theology defending religious orthodoxy
Kalam refers to the Islamic scholastic discipline that employs rational argumentation and dialectical methods to defend religious doctrines against skeptics and rival ideologies. It focuses on clarifying theological tenets such as the nature of God, prophecy, and the afterlife. This field emerged early in Islamic history as scholars sought to provide a systematic intellectual defense of the orthodox faith.

4. (D) It completely rejected the philosophical frameworks of Aristotle and Plato.
Early Muslim philosophy was characterized by an intense and productive engagement with ancient Greek thought rather than a rejection of it. Thinkers like Al-Kindi and Al-Farabi sought to synthesize Aristotelian logic and Neoplatonic metaphysics within an Islamic framework. They aimed to demonstrate the harmony between reason and revelation, viewing philosophical inquiry as a legitimate means to understand divine truths.

5. (A) Both A and R are true and R is the correct explanation of A.
Early Muslim philosophers frequently attempted to harmonize the views of Aristotle and Plato, largely due to the existence of pseudo-Aristotelian texts. The Theology of Aristotle, which was actually based on Plotinus, led many scholars to believe that Aristotle shared Neoplatonic views on emanation. This textual confusion significantly influenced the development of a unique synthesis between rationalism and mystical metaphysics.

6. (B) Using syllogistic logic to demonstrate the oneness of God
Early Muslim philosophers utilized Aristotelian syllogistic logic as a powerful tool to provide rational proofs for theological principles. They believed that the oneness and necessity of God could be demonstrated through logical argumentation, thereby bridging the gap between religious faith and intellectual inquiry. This approach established a framework where rational demonstration was used to support and clarify divine revelations.

7. (D) Renaissance European literature
The Abbasid translation movement focused on preserving and expanding upon the scientific and philosophical heritage of the ancient world. Translators prioritized works on medicine, astronomy, mathematics, and Hellenistic philosophy from Greek and Syriac sources. Renaissance literature is an entirely different historical phenomenon that occurred centuries later in Europe, making it unrelated to the intellectual activities of the early Abbasid period.

8. (D) Rise of Mu'tazilism, Translation of Greek texts, Establishment of Bayt al-Hikmah, Ash'ari reaction
The intellectual history of Islam saw the Mu'tazilite movement emerge as an early rationalist school focusing on theology. This was followed by the mass translation of Greek texts,

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78. (D) It led to the complete abandonment of the master-disciple relationship.
The institutionalization of Sufism actually strengthened rather than abandoned the master-disciple relationship. The formation of specific Tariqas or orders centered on the authority of a founding saint and their successors. Khanqahs were established to provide a structured environment for spiritual training, where the guide could closely monitor the progress of their disciples. This hierarchy remained the backbone of Sufi practice, ensuring spiritual transmission.

79. (B) 12th to 13th century
While Sufism began as an individualistic movement of ascetics and mystics, it underwent a major transformation into organized institutional orders during the twelfth and thirteenth centuries. This period saw the formalization of specific lineages, the establishment of monastic centers, and the codification of spiritual practices. The emergence of the great Tariqas during this time allowed Sufism to become a more stable force within Islamic civilization.

80. (A) 1, 2, and 4
Classical Sufi philosophy is built upon concepts like Wahdat al-Wujud, which explores the unity of being, and the spiritual journey of Fana and Baqa. Another essential element is Kashf, or the direct unveiling of spiritual truths to the heart. Sufis do not reject the Hadith, but rather interpret them through a mystical lens. Similarly, they often look for esoteric meanings in the Quran.

81. (B) Profound sorrow, asceticism, and fear of judgment
Hassan al-Basri is a pivotal figure in the early history of Sufism, known for his stern asceticism and his emphasis on the transience of worldly life. He was deeply concerned with the state of the soul and the impending reality of divine judgment, which he expressed through a sense of profound spiritual sorrow. His teachings served as a bridge toward later mystical traditions.

82. (A) Junaid Baghdadi
Junaid Baghdadi is one of the most influential figures in classical Sufism, often referred to as the leader of the "sober" school. He advocated for a mystical path that was strictly aligned with the Sharia and cautioned against the public display of ecstatic states. His balanced approach helped integrate Sufism into the broader framework of orthodox Sunni thought throughout Islamic history.

83. (C) Statement I is true but Statement II is false
Junaid Baghdadi was renowned for his "sober" approach to Sufism, emphasizing that spiritual experiences must remain within the bounds of religious law to avoid public scandal. He did not declare "I am the Truth"; that famous and controversial ecstatic proclamation was made by his contemporary, Mansur al-Hallaj. Hallaj was the one who was eventually executed for his perceived blasphemy in the early tenth century.

84. (D) Ibn Arabi - Fusus al-Hikam
Ibn Arabi is the author of several foundational works in Sufi metaphysics, with Fusus al-Hikam being one of his most important texts. It explores the spiritual wisdom associated with different prophets through the lens of his complex ontological system. Other figures are associated with different concepts: Hassan al-Basri with early asceticism, Junaid with sober Sufism, and Ali Hujwiri with the first Persian manual.

85. (A) Both A and R are true and R is the correct explanation of A.
Ibn Arabi's doctrine of Wahdat al-Wujud, or the Unity of Being, sparked intense debate among Islamic scholars. Critics argued that by suggesting all existence is a manifestation of the divine, he was blurring the fundamental distinction between the Creator and the creation. This led to accusations of pantheism by some theologians, while his supporters maintained that the doctrine emphasized God's absolute transcendence.

86. (B) The microcosm through which God manifests Himself
In Ibn Arabi's metaphysical system, the "Perfect Man" represents the highest realization of human potential. This individual serves as a microcosm that mirrors all the divine attributes and acts as the bridge between God and the universe. Through the Perfect Man, the divine names are manifested in the material world, making him the ultimate medium of spiritual knowledge and the reason for creation.

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157. (C) Progressing through a cycle of growth and decay
Ibn Khaldun famously theorized that dynasties have a natural lifespan that follows a predictable cycle of growth and decay. He argued that a new dynasty begins with a group possessing strong social cohesion. As the dynasty becomes established, it experiences a peak of cultural achievement. However, the subsequent move toward luxury and the loss of martial spirit inevitably leads to collapse.

158. (B) 2, 1, 3, 4
The chronological development of these thinkers reflects the shifting centers of Islamic intellectual life. Al-Biruni and Al-Mawardi were near contemporaries in the eleventh century, representing the height of classical science and political theory in the East. Ibn Taymiyya lived in the late thirteenth and early fourteenth centuries. Ibn Khaldun, writing in the late fourteenth century, provided a retrospective philosophical analysis.

159. (A) Ijtihad remains open for applying principles
Ibn Taymiyya strongly rejected the idea that the "gates of Ijtihad" were closed, a view that had become common among many of his contemporaries. He argued that qualified scholars have the ongoing right and duty to exercise independent legal reasoning by returning directly to the Quran and the Sunnah. For him, Ijtihad was essential for addressing new challenges and ensuring religious faithfulness.

160. (A) 1, 3, and 5
Ibn al-Haytham, known as Alhazen, was a pioneer of optics who established that light travels in straight lines and explained the principles of the camera obscura. His scientific approach was defined by a strict insistence on empirical proof and the use of experiments to verify physical theories. While he was a multifaceted scholar, his failure in an engineering project is well-documented.

161. (B) Belonging to the Quraysh tribe
In Al-Ahkam al-Sultaniyya, Al-Mawardi lists several essential conditions for an individual to be eligible for the office of the Caliphate. One of the most important and traditional requirements he articulated was that the candidate must be of Quraysh descent. This condition was based on a widely accepted interpretation of prophetic traditions and aimed to ensure the historical continuity of the office.

162. (A) Both Statement I and Statement II are true
Al-Biruni's approach to the study of Indian culture was uniquely scientific and objective for his time. He documented the religious and philosophical systems of India without the polemical intent common in other medieval accounts. His dedication led him to master Sanskrit and translate important works, including the Yoga Sutras, into Arabic. This work introduced Indian metaphysical concepts to the Arabic-speaking world.

163. (C) Visiting graves to seek spiritual intercession
Ibn Taymiyya's strict interpretation of monotheism led him to condemn various popular practices that he viewed as illegitimate innovations. His most controversial position involved the critique of traveling specifically to visit the graves of prophets for the purpose of seeking intercession. He argued that such acts could lead to shirk. His refusal to retract these views led to multiple imprisonments in Damascus.

164. (D) Chemistry was strictly limited to spiritual alchemy without any empirical application.
Early Muslim scholars made significant strides in transforming alchemy from a mystical pursuit into an empirical science. Pioneers like Jabir ibn Hayyan and Al-Razi introduced laboratory experimentation, developed specialized apparatus, and perfected processes like distillation. They applied their chemical knowledge to metallurgy and pharmacology. Far from being limited to spiritual speculation, their work provided the foundation for the modern study of chemistry.

165. (A) Both A and R are true and R is the correct explanation of A.
Modern social scientists often view Ibn Khaldun as a precursor to the discipline of sociology due to his systematic analysis of social group dynamics. His core concept of Asabiyyah closely parallels the modern sociological theory of social cohesion developed by later thinkers like Emile Durkheim.

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96. (B) Junaid Baghdadi
The metaphor of water taking the color of its cup is one of Junaid Baghdadi's most famous illustrations of spiritual knowledge. It suggests that divine inspiration and knowledge are adapted to the capacity and nature of the individual recipient. This principle emphasizes the importance of the seeker's own state and preparation, while also affirming that the ultimate source of knowledge remains pure and unchanged.

97. (B) His tomb in Lahore is known as Data Darbar.
Sheikh Ali Hujwiri, known affectionately as Data Ganj Bakhsh, was a Persian-speaking Sufi who traveled extensively before settling in Lahore. He played a crucial role in spreading Sufi teachings in the Indian subcontinent. His final resting place in Lahore, known as Data Darbar, remains one of the most visited and venerated spiritual centers in the region, serving as a testament to his influence.

98. (A) Spiritual wisdom manifested in different prophets
Fusus al-Hikam, or The Bezels of Wisdom, is a profoundly influential work by Ibn Arabi that explores the unique spiritual wisdom associated with twenty-seven different prophets mentioned in the Quran. Each chapter or "bezel" focuses on a particular prophet as a manifestation of a specific divine attribute. The text provides a comprehensive metaphysical framework for understanding the role of prophecy throughout human history.

99. (C) Subsisting in awareness and acting by God's will
Junaid Baghdadi's concept of Baqa, or subsistence, represents the final stage of the spiritual journey following the annihilation of the ego in Fana. In this state, the mystic returns to a normal state of awareness but continues to act entirely in accordance with God's will. This allows the individual to participate in the world and guide others while remaining internally united with the divine.

100. (A) 1, 3, and 5
Ibn Arabi's complex metaphysical ideas were preserved and expanded by his primary disciple, Sadr al-Din al-Qunawi. His philosophy of Wahdat al-Wujud and his descriptions of the "Imaginal World" became central to the intellectual life of several Islamic empires, especially the Ottomans. However, his views also faced significant opposition from traditionalists like Ibn Taymiyya, who critiqued his doctrines as being incompatible with monotheism.

101. (C) Chishtiyya
The Chishtiyya order is famous in the Indian subcontinent for its use of Sama, particularly in the form of qawwali, as a means to foster spiritual devotion and reach ecstatic states. Founded in Chishti and established in India by Khwaja Moinuddin Chishti, this order emphasized the emotional aspects of mysticism. Their openness to music helped them connect with various local cultures and traditions.

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102. (C) Statement I is true but Statement II is false
The Naqshbandi order is distinct for its practice of "silent dhikr," which is performed internally in the heart rather than vocally. This method emphasizes quiet inward focus and constant remembrance of God during daily life. Contrary to any rejection of religious law, the Naqshbandi order is known for its exceptionally strict adherence to the Sharia and the prophetic Sunnah as spiritual foundations.

103. (D) Abdul Qadir Jilani
Abdul Qadir Jilani is the eponymous founder of the Qadiriyya order, which is one of the oldest and most widely distributed Sufi brotherhoods in the Islamic world. Known for his profound piety and powerful preaching in Baghdad, his teachings emphasized the fundamentals of faith, charity, and the purification of the heart. The order he founded spread across the Middle East, Africa, and Asia.

104. (A) It strongly opposed the practice of Sama (mystical music).
Far from opposing it, the Chishtiyya order is actually the most prominent advocate of Sama among the major Sufi brotherhoods. They viewed mystical music as a valid and powerful tool for stirring the soul's love for God. Other defining characteristics of the order include its establishment in India by Khwaja Moinuddin Chishti and its traditional avoidance of political power and the royal court.

105. (A) Both A and R are true and R is the correct explanation of A.
The Suhrawardiyya order in India followed a different social approach than the Chishtiyya, often accepting royal patronage and official state positions. Their leadership believed that by engaging with the political elite, they could exert a positive moral influence on rulers and secure resources to better serve the community's needs. This pragmatic stance allowed the order to play a significant role in political life.

106. (A) Maintaining spiritual focus while active in society
The Naqshbandi principle of "Solitude in a Crowd" describes the ability of the seeker to maintain a state of constant internal remembrance and connection with God while being physically active and engaged in society. This approach emphasizes that spiritual development does not require physical withdrawal. Instead, the true goal is to keep the heart focused on the divine presence during everyday responsibilities and interactions.

107. (D) Ahmad Sirhindi
The Chishti order in India is associated with a specific lineage of saints including Qutbuddin Bakhtiyar Kaki, Fariduddin Ganjshakar, and Nizamuddin Auliya. These figures established the order's reputation for piety, service, and spiritual music. Ahmad Sirhindi, however, belonged to the Naqshbandi order. He is famous for his efforts to reform Sufism and his critique of the doctrine of the unity of being.

108. (B) Universal appeal and emphasis on Islamic charity
The Qadiriyya order is characterized by its broad, universal appeal and its strong emphasis on the traditional fundamentals of Islam, including prayer and charity. Founded by Abdul Qadir Jilani, it avoids extreme ecstatic practices and instead focuses on the gradual purification of the soul through disciplined devotion. Its moderate and philanthropic approach has allowed it to flourish across vastly different geographic and cultural regions.

109. (C) It compromised transcendence by blurring distinctions
Sheikh Ahmad Sirhindi, a prominent Naqshbandi reformer, criticized the doctrine of Wahdat al-Wujud because he feared it led to a form of monism that threatened God's transcendence. He argued that suggesting the universe is identical to the divine essence blurred the absolute distinction between the Creator and the created. To address this, he proposed the alternative doctrine of the unity of witness.

110. (A) 1, 3, and 4
The major Sufi orders have distinct origins and characteristics. The Chishtiyya flourished in India but had its roots in Afghanistan. The Naqshbandiyya is unique for tracing its spiritual lineage back to Abu Bakr, rather than Ali. The Qadiriyya, founded by Abdul Qadir Jilani, achieved massive global reach. However, the Suhrawardiyya was not founded by Jilani; it was established by Shihab al-Din Suhrawardi.

111. (A) Awarif al-Ma'arif
Awarif al-Ma'arif, written by Shihab al-Din Suhrawardi, is the foundational manual that systematiced the doctrines and practices of the Suhrawardi order. It provides comprehensive guidance on the rules of the path, the conduct of disciples, and the nature of spiritual experiences. This text became so influential that it was used as a standard reference for spiritual training and etiquette across various orders.

112. (A) Both Statement I and Statement II are true
Baha-ud-Din Naqshband, the eponymous founder of the Naqshbandiyya, formulated a set of eleven essential principles for the spiritual training of his followers. These principles, such as "Awareness in Breathing," focus on maintaining constant mindfulness of the divine presence during everyday activities. This disciplined approach to meditation and breath control is designed to ensure that the seeker's heart remains perpetually connected to God.

113. (B) Distributing all uninvited offerings to the poor
The Chishtiyya order practiced a radical form of poverty and dependence on God, often refusing to accept state grants or fixed endowments. Instead, they relied on uninvited offerings

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from the public. Their traditional practice was to immediately distribute any wealth or food received to the poor and needy before the end of the day. This commitment to charity reflected their trust in divine providence.

114. (A) Fariduddin Ganjshakar - Qadiriyya
The identification of Sufi saints with their respective orders is essential for understanding their spiritual lineage. Fariduddin Ganjshakar was a prominent saint of the Chishti order, not the Qadiriyya. He played a key role in the development of the Chishti tradition in India. The other pairs are correct: Bahauddin Zakariya was a Suhrawardi, Khwaja Baqi Billah was a Naqshbandi, and Mian Mir was Qadiri.

115. (A) P-4, Q-1, R-3, S-2
Each major Sufi order is defined by its unique practices and historical focus. The Chishtiyya are known for Sama and avoiding political power. The Naqshbandiyya prioritize silent dhikr and strict adherence to the Sharia. The Suhrawardiyya historically accepted royal patronage and attracted aristocratic followers. The Qadiriyya, founded by Abdul Qadir Jilani, achieved a massive global following through a moderate and philanthropic spiritual approach.

116. (D) Wahdat al-Shuhud (Unity of Witness)
Sheikh Ahmad Sirhindi introduced the doctrine of Wahdat al-Shuhud as a theological alternative to Ibn Arabi's Wahdat al-Wujud. While the latter suggests that all things are ontologically one with God, Sirhindi argued that this unity is only a subjective experience of the mystic. By shifting the focus to "Unity of Witness," he sought to preserve the absolute transcendence of God and the reality of creation.

117. (C) The Naqshbandiyya order resisted colonial powers
Throughout the nineteenth and twentieth centuries, the Naqshbandiyya order frequently played a significant role in political and military resistance against colonial expansion. From the Caucasus to South Asia, its leaders and members mobilized communities to defend their lands and religious heritage. This history of political activism stands in contrast to the more quietist focus of other traditions, demonstrating how Sufi brotherhoods could serve organizations.

118. (A) 1, 2, 3
The historical development of these major orders followed the lives of their founders. Abdul Qadir Jilani, the founder of the Qadiriyya, lived in the late eleventh and twelfth centuries. Shihab al-Din Suhrawardi, whose teachings established the Suhrawardiyya, followed in the late twelfth and early thirteenth centuries. Baha-ud-Din Naqshband lived much later, in the fourteenth century. This sequence reflects the gradual institutionalization of Sufism.

119. (D) A communal kitchen providing free food to visitors
A Langar is a vital social institution within the Sufi khanqah or shrine, representing the Sufi commitment to hospitality and selfless service. It consists of a communal kitchen where free food is prepared and served to all visitors, regardless of their social status or religious background. This practice embodies the egalitarian spirit of Sufism and its emphasis on providing physical and spiritual nourishment.

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120. (A) 2, 3, and 5
The Chishtiyya order is renowned for its profound emphasis on universal love and its goal of achieving "peace with all." While its roots lie in Afghanistan, it became one of the most influential spiritual forces in India, with major figures like Gesu Daraz spreading its teachings. The order focused on spiritual transformation through love and service rather than forced conversion of religious groups.

121. (C) Al-Razi (Rhazes)
Al-Razi, known in Europe as Rhazes, was a pioneering physician and polymath who authored Al-Hawi, or The Comprehensive Book of Medicine. This monumental work is a vast encyclopedia that collected and analyzed medical knowledge from Greek, Persian, and Indian sources, alongside Al-Razi's own clinical observations. It served as a critical resource for doctors for centuries, emphasizing a systematic and empirical approach to medicine.

122. (C) Statement I is true but Statement II is false
Ibn al-Nafis was a brilliant thirteenth-century physician who provided the first accurate description of the pulmonary circulation of blood, challenging the long-held Galenic view.

While his discovery was a major scientific breakthrough, it was not immediately recognized in Europe during his lifetime. It took several centuries before European scientists reached similar conclusions, highlighting the delayed transmission of some advanced Islamic scientific knowledge.

123. (D) Systematizing Algebra and Hindu-Arabic numerals
Muhammad ibn Musa al-Khwarizmi is often called the "father of algebra" due to his seminal work on solving linear and quadratic equations. He systematized algebraic methods into an independent discipline and played a crucial role in introducing the Hindu-Arabic numeral system, including the concept of zero, to the Islamic world. His work provided the mathematical foundation for modern science and technological development.

124. (B) They completely rejected the Ptolemaic model of the universe without providing any critiques.
Muslim astronomers did not simply accept or reject the Ptolemaic model; instead, they engaged in a sophisticated evaluation of its mathematical and physical inconsistencies. Scholars like Nasir al-Din al-Tusi developed advanced mathematical models, such as the Tusi couple, to address the flaws in Ptolemy's system. While they often worked within a geocentric framework, their rigorous critiques and precise observations provided essential data.

125. (A) Both A and R are true and R is the correct explanation of A.
Al-Zahrawi, or Abulcasis, earned the title of the "father of modern surgery" because of his groundbreaking medical encyclopedia, Al-Tasrif. The thirtieth volume of this work was particularly revolutionary, as it contained the first detailed, illustrated descriptions of hundreds of surgical instruments and procedures. Translated into Latin, it became the standard surgical textbook in European universities for over five hundred years during medieval times.

126. (D) Experimental chemistry using distillation
Jabir ibn Hayyan, known as Geber, is widely considered the founder of experimental chemistry. He moved alchemy beyond mystical speculation by introducing rigorous laboratory methods, such as distillation, crystallization, and sublimation. His work focused on the systematic classification of chemical substances and the creation of precise equipment. By emphasizing empirical experimentation, he established the foundations for the modern scientific study of chemistry.

127. (A) Developing the concept of an expanding universe
Muslim geographers and travelers made immense contributions to the understanding of the physical world through cartography, navigation, and detailed cultural observations. They produced accurate maps and used advanced mathematics to calculate the Earth's circumference. While they were sophisticated in their study of celestial bodies, the concept of an expanding universe is a much later development in modern cosmology, unrelated to science.

128. (B) Verifying reports through Isnad methodology
A major innovation of classical Muslim historians was the application of the Isnad system—originally developed for verifying prophetic traditions—to the recording of historical events. This methodology involved tracing the chain of transmission for every report back to an eyewitness, allowing for a critical evaluation of reliability. By emphasizing documentation and verification, Muslim scholars brought academic rigor to historiography, distinguishing factual history.

129. (B) Al-Khwarizmi
The term "algorithm" is a Latinized corruption of the name of the great mathematician Al-Khwarizmi. His influential works on algebra and the use of Hindu-Arabic numerals introduced systematic procedures for calculation that were adopted by scholars across Europe. When his texts were translated into Latin, his name became synonymous with the step-by-step mathematical processes he described, providing the root for computing.

130. (A) 1 and 3
Classical Muslim scholars made significant advancements in mathematics and medicine that had a lasting global impact. They pioneered spherical trigonometry, which was essential for both navigation and astronomical calculations.

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In medicine, they compiled extensive pharmacopeias that cataloged hundreds of medicinal substances and their uses. While they made early advances in optics and surgery, the specific invention of the magnifying glass is different.

131. (C) Al-Biruni
Al-Biruni was a brilliant polymath who achieved a remarkably accurate calculation of the Earth's radius using a mountain near Nandana in modern-day Pakistan. By measuring the angle of the dip of the horizon from the mountain peak, he employed sophisticated trigonometric formulas to determine the Earth's size. His result was within a small percentage of modern measurements, demonstrating his command of mathematics.

132. (A) Both Statement I and Statement II are true
Agriculture and botany were critical fields of study during the Islamic Golden Age, driven by the need to support growing populations and diverse economies. Scholars like Al-Dinawari authored foundational works on plant classification, describing hundreds of species in detail. This scientific interest was closely linked to practical improvements in farming, irrigation, and crop management, leading to advanced cultivation of many new crops.

133. (C) Al-Qanun fi al-Tibb
Al-Qanun fi al-Tibb, or The Canon of Medicine, is perhaps the most famous medical work in history. Written by Ibn Sina, it provided a logical and comprehensive synthesis of all known medical knowledge of the time. Its clear organization and systematic approach made it the indispensable textbook for medical students in both the Islamic world and Europe for nearly five hundred years.

134. (B) Ibn al-Nafis - Historiography
Ibn al-Nafis was a renowned thirteenth-century physician and polymath, best known for his medical discoveries, especially the pulmonary circulation of blood. He was not a specialist in historiography. The other pairings correctly identify major scholars and their primary fields: Al-Khwarizmi is the father of algebra, Al-Razi made monumental contributions to medicine, and Al-Battani was a highly influential and precise medieval astronomer.

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135. (A) P-4, Q-3, R-1, S-2
These four scholars represent the pinnacle of scientific achievement in different fields. Al-Zahrawi is the master of surgical instrumentation, while Jabir ibn Hayyan pioneered experimental chemistry and alchemy. Al-Idrisi is celebrated for his sophisticated contributions to cartography and world geography. Al-Razi is famous for his clinical medical insights, including his pioneering work in differentiating diseases like smallpox and measles from others.

136. (A) To study Indian science and philosophy directly
Al-Biruni's intellectual curiosity led him to master the Sanskrit language so that he could directly access the scientific and philosophical heritage of India. He accompanied Mahmud of Ghazni's expeditions and spent years studying with Indian scholars. This linguistic skill allowed him to produce Kitab al-Hind, an objective and detailed study of Indian culture, religion, and science. His work remains uniquely important.

137. (C) The building of the Maragha Observatory by Tusi
The Maragha Observatory, established in the thirteenth century under the direction of Nasir al-Din al-Tusi, was one of the most advanced scientific institutions of its time. It brought together scholars from across the region and featured sophisticated instruments for observing planetary motion. The data collected there led to the production of the Ilkhanic Tables and facilitated the development of new mathematical models.

138. (A) It solved Ptolemaic problems used by Copernicus
The Tusi couple is a mathematical device that explains linear motion through the rotation of two circles. Nasir al-Din al-Tusi invented it to resolve technical flaws in Ptolemy's geocentric model, particularly the problem of non-uniform planetary motion. This innovation was significant because it provided a more accurate framework for celestial mechanics. Centuries later, Nicolaus Copernicus utilized similar models in his theory.

87. (D) Originating the concept of Wahdat al-Shuhud (Unity of Witness).
Sheikh Ali Hujwiri, also known as Data Ganj Bakhsh, is a revered figure who authored the seminal Persian text Kashf al-Mahjub. He played a vital role in establishing Sufism in Lahore and is celebrated for his deep spiritual insights. He did not, however, originate the concept of Wahdat al-Shuhud; that specific doctrine was developed much later by Sheikh Ahmad Sirhindi as a critique.

88. (A) Blasphemous utterances of ecstatic paradoxes
The tension between "intoxicated" Sufis and the orthodox Ulema often stemmed from the use of shathiyat, or ecstatic paradoxes. During states of spiritual intoxication, some mystics made proclamations that appeared to claim divinity or equality with God. To traditionalist scholars, these statements were viewed as dangerous blasphemy that threatened the core tenets of monotheism. This conflict highlighted the difficult relationship between internal experience and law.

89. (C) The first comprehensive Sufi manual written in Persian
Kashf al-Mahjub, or The Revelation of the Veiled, is a landmark work in the history of Sufism. Written by Sheikh Ali Hujwiri in the eleventh century, it is recognized as the first systematic manual of mystical doctrine and practice composed in the Persian language. The text provides a detailed overview of the lives of early saints and the essential concepts of the spiritual path.

90. (A) 1, 2, and 4
Ibn Arabi was a prolific thinker born in Andalusia who eventually traveled across the Islamic world. He is best known for his monumental work, Al-Futuhat al-Makkiyya, which provides an encyclopedic overview of his metaphysical and spiritual insights. Due to his profound influence on subsequent generations of mystics, he is honored with the title Shaykh al-Akbar. He pioneered some of the most complex forms.

91. (D) Junaid Baghdadi
The concept of "sober" Sufism is synonymous with the teachings of Junaid Baghdadi, who emphasized that the mystic must return from states of ecstasy to serve the community within the bounds of the Sharia. He argued that true spiritual maturity is found in a state of wakefulness and balance, rather than in the loss of self-control. This approach became the standard for many orders.

92. (C) Statement I is true but Statement II is false
Hassan al-Basri is a foundational figure whose life and teachings connected the generation of the Prophet's companions with the developing ascetic movements that preceded formal Sufism. He emphasized spiritual piety and the fear of God during the early Umayyad period. However, he did not establish the first organized Sufi Tariqa; the formalization of Sufism into institutional orders occurred several centuries after his death.

93. (C) Love is the ultimate religion, encompassing all forms of sincere belief
In his collection of poems titled Tarjuman al-Ashwaq, Ibn Arabi famously articulated a vision of universal spiritual love. He argued that the heart of the mystic is capable of embracing all forms of sincere belief, as every religion ultimately points toward the same divine reality. This perspective emphasizes that while outer forms may differ, the internal experience of love for God is a universal foundation.

94. (D) Sheikh Ali Hujwiri wrote predominantly in Arabic.
While many early Islamic scholars wrote in Arabic, Sheikh Ali Hujwiri is famous for authoring his masterpiece, Kashf al-Mahjub, in the Persian language. This was a significant development, as it helped establish Persian as a primary vehicle for Sufi literature and philosophy. Other figures like Junaid Baghdadi and Ibn Arabi followed different linguistic paths, with Junaid focusing on the return from Fana and Baqa.

95. (A) P-4, Q-3, R-2, S-1
Each of these Sufi masters left a distinct legacy in the history of Islamic mysticism. Hassan al-Basri is associated with early asceticism and moral gravity. Junaid Baghdadi was the pivotal leader of the sober school in Baghdad. Ibn Arabi is the renowned "Greatest Master" who formulated the doctrine of the Unity of Being. Finally, Ali Hujwiri is the author of the influential Persian manual.

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148. (D) Ibn al-Haytham (Alhazen)
Ibn al-Haytham, known in Europe as Alhazen, was a groundbreaking scientist whose work Kitab al-Manazir, or The Book of Optics, transformed the study of light and vision. He replaced ancient philosophical speculations with a rigorous experimental method, providing a mathematical and physical explanation for perception. His work established the foundation for the modern scientific method by emphasizing the necessity of empirical testing.

149. (C) Light rays entering the eye from an object
Ibn al-Haytham's most significant breakthrough in optics was his successful refutation of the emission theory, which claimed that the eye emits rays to see objects. Through careful experimentation and logical deduction, he proved the intromission theory: that vision occurs when light rays reflect off objects and enter the eye. This discovery provided the first accurate physical explanation for vision and properties of light.

150. (A) Political Theory, Philosophy of History, Theology/Hanbali Law, Indology/Science
These four classical thinkers represent the diversity of intellectual achievement in Islamic history. Al-Mawardi is the premier theorist of the Caliphate and statecraft. Ibn Khaldun pioneered the philosophy of history and the study of society. Ibn Taymiyya focused on purifying theology and Hanbali law through a return to texts. Al-Biruni was a versatile scientist and the founder of academic Indology.

151. (D) Tahqiq ma li-l-Hind (Kitab al-Hind)
Kitab al-Hind is Al-Biruni's monumental and objective study of Indian civilization, written during the eleventh century. In this work, he provides a comprehensive overview of Indian religion, philosophy, science, and social customs, based on his direct study of Sanskrit texts and conversations with local scholars. Al-Biruni approached his subject with scientific detachment and a desire for cross-cultural understanding, making it a source.

152. (C) Statement I is true but Statement II is false
Ibn Taymiyya was a strong advocate for Siyasa Shariyya, the principle that political governance should be strictly guided by the Sharia to ensure justice and religious welfare. While he valued the idea of a unified Muslim community, he was also a realist who recognized the validity of multiple regional emirates. He argued that the primary duty of any ruler was to implement law.

153. (C) Astronomy and Mathematics
Al-Qanun al-Mas'udi is Al-Biruni's extensive and highly sophisticated encyclopedia of astronomy and mathematics. In this work, he collected and refined the astronomical knowledge of the Greeks, Persians, and Indians, while contributing his own original observations and mathematical proofs. The book covers topics such as trigonometry and the movement of planets. It represents one of the highest achievements of classical Islamic science.

154. (A) Ibn al-Haytham - Geocentric theory expansion
While Ibn al-Haytham was a polymath who studied astronomy, his most significant and revolutionary contributions were in the field of optics rather than the expansion of the geocentric theory. He is best known for proving that light rays enter the eye and for establishing the experimental method. The other pairs accurately match thinkers with their iconic ideas like cyclical history and political theories.

155. (A) P-4, Q-2, R-3, S-1
Each of these scholars produced a definitive text that shaped their respective fields. Ibn Khaldun's Muqaddimah transformed the study of history and society. Ibn al-Haytham's Kitab al-Manazir provided the foundations for modern optics. Al-Biruni's Kitab al-Hind offered the first comprehensive academic study of Indian culture. Al-Mawardi's Al-Ahkam al-Sultaniyya established the legal framework for Islamic governance. Together, these works represent extraordinary intellectual output.

156. (B) Establishing an experimental method to test ideas
Ibn al-Haytham is widely praised as one of the first true scientists because he prioritized empirical experimentation over purely abstract reasoning. He argued that theories about the physical world must be tested through controlled experiments that can be repeated by others. This commitment to empirical proof, combined with his use of mathematics to describe physical phenomena, formed the basis of the scientific method.

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139. (D) Compiling a dictionary of botany and pharmacology
Ibn al-Baytar was a leading botanist and pharmacist from Andalusia who traveled extensively to study plant life. His most famous work, the Compendium on Simple Medicaments and Foods, is an exhaustive dictionary that describes over 1,400 medicinal plants, minerals, and animal products. It systematiced the pharmacological knowledge of the era, providing detailed information on the properties and uses of each substance.

140. (A) 1, 2, and 3
Al-Razi was a brilliant physician who revolutionized medicine through his emphasis on clinical observation and the systematic recording of patient cases. He authored the monumental Al-Hawi and is also credited with the discovery of several chemical substances, including sulfuric acid. Far from being a blind follower of Galen, he wrote a famous critique titled Doubts about Galen using experimental evidence.

141. (C) Al-Mawardi
Al-Mawardi was a prominent eleventh-century jurist and political theorist who authored Al-Ahkam al-Sultaniyya, or The Ordinances of Government. This foundational text provides a comprehensive overview of Islamic political theory, defining the roles, responsibilities, and legal conditions for the Caliphate and other state offices. Al-Mawardi's work aimed to provide a theoretical framework that could maintain the legitimacy of the Islamic state.

142. (C) Statement I is true but Statement II is false
Al-Mawardi's political writings were designed to defend the necessity of the Caliphate as a central institution of the Islamic faith and law. He argued that the Caliphate was essential for both religious and worldly governance. While he recognized the reality of military commanders who held actual power in the provinces, he did not view them as a replacement for the Caliph.

143. (A) Sociology and Historiography
Ibn Khaldun is widely celebrated as a pioneering figure who laid the foundations for the modern disciplines of sociology and historiography. In his monumental work, the Muqaddimah, he moved beyond the mere recording of historical events to analyze the underlying social, economic, and geographic factors that drive the rise and fall of civilizations. His systematic study of social cohesion remains profoundly influential.

144. (B) It advocates for the uncritical acceptance of historical reports.
One of the most revolutionary aspects of Ibn Khaldun's Muqaddimah is its call for a critical and scientific approach to history. He vehemently argued against the uncritical acceptance of historical reports, emphasizing that historians must evaluate the possibility and probability of events based on the laws of social and physical reality. He introduced understanding the nature of civilization as a critical tool.

145. (A) Both A and R are true and R is the correct explanation of A.
Ibn Taymiyya was a fierce defender of what he considered the original, pure practice of Islam. He strongly condemned popular Sufi practices like grave visitation and saint veneration, arguing that they introduced unauthorized innovations into the religion. He believed these practices risked compromising the absolute oneness of God by encouraging people to seek intercession from created beings rather than from God alone.

146. (A) Group solidarity driving the rise of dynasties
Asabiyyah is the central concept in Ibn Khaldun's theory of history, referring to the social cohesion or group solidarity that binds a community together. He argued that strong Asabiyyah, typically found in tribal or nomadic groups, is the primary force that allows a group to conquer territory and establish a new dynasty. Settling into urban life and luxury weakens this group solidarity.

147. (C) The literal reliance on the Quran and Sunnah
Ibn Taymiyya's intellectual career was defined by his opposition to what he viewed as harmful deviations from the original Islamic path. He critiqued Aristotelian logic, the metaphysical monism of Ibn Arabi, and the legitimacy of Mongol rulers who did not implement Sharia. However, he did not oppose a literal reliance on the Quran and Sunnah; he was the primary advocate for returning.

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Both recognized that a shared sense of identity and purpose is the essential glue of society.

166. (B) Validating their rule if they recognize the Caliph
Al-Mawardi faced a political reality where provincial military commanders often seized actual power through force. To preserve the legal integrity of the Islamic state, he developed a theory of governorship by usurpation. He argued that the rule of such commanders could be legally validated as long as they recognized the theoretical supremacy of the Caliph and governed according to divine law.

167. (D) Continuous struggle against harsh desert conditions
According to Ibn Khaldun, a group's Asabiyyah is strongest when they are living in harsh conditions that require cooperation and a unified spirit for survival. The struggle for existence in the desert actually fosters and maintains social solidarity. It is only when the group conquers a city and becomes immersed in urban luxury that their social cohesion begins to weaken and collapse.

168. (A) Pure understanding of the first three generations
Ibn Taymiyya's methodology, often described as Salafi, centered on returning to the "pure" understanding of the Quran and Sunnah as practiced by the first three generations of Muslims. He argued that later philosophical and mystical additions had corrupted the original simplicity of the faith. By prioritizing the example of the pious predecessors, he sought to provide an authentic, scripture-based framework.

169. (C) Listing of medicinal plants and simple drugs
Kitab al-Jami fi al-Adwiya al-Mufrada is Ibn al-Baytar's monumental contribution to the field of pharmacology. This compendium is a systematic and alphabetical listing of over 1,400 medicinal substances, primarily plants, but also including minerals and animal products. For each entry, he provided a detailed description of properties and applications. His work remained the most authoritative resource for pharmacologists for centuries.

170. (A) 1 and 3
The Murjiyya were a significant theological group whose doctrines emphasized the internal nature of faith. They argued that a person's status as a Muslim is determined by their belief and conviction rather than by their external actions. This position provided a theological basis for political stability, as it discouraged the violent overthrow of rulers. They did not reject the sacred texts.

171. (D) The Necessary Being whose existence is essential
The concept of Wajib al-Wujud is central to Ibn Sina's metaphysics and represents his definition of God. He argues that while all other things are merely possible—meaning they require a cause to exist—God is the only Necessary Being, whose essence is identical to His existence. This means that God's existence is not dependent on anything else and is logically required for creation.

172. (A) Both Statement I and Statement II are true
The translation movement in the Abbasid era was a remarkable cross-cultural effort that relied heavily on the expertise of Syriac-speaking Christians. These scholars were often bilingual or trilingual, allowing them to translate Greek philosophical and scientific texts into Arabic. Hunayn ibn Ishaq is the most famous of these translators, renowned for his meticulous and high-quality translations of Galen and other ancients.

173. (C) Skeptical crisis regarding sense and intellect
In Al-Munqidh min al-Dalal, Al-Ghazali describes a profound intellectual crisis where he doubted the reliability of both sense perception and rational intellect. He realized that the senses can be deceived and that the intellect alone cannot provide an indubitable foundation for truth. He eventually resolved this skepticism through a spiritual light or divine illumination that he experienced through the Sufi path.

174. (D) Ibn Sina - Rejection of the immortality of the soul
This pair is incorrect because Ibn Sina was actually one of the most prominent defenders of the soul's immortality in the Islamic philosophical tradition. He argued that the human soul is an immaterial substance that survives the physical

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body. His "Floating Man" thought experiment was designed specifically to prove this. The other pairs accurately reflect the positions of Al-Kindi, Al-Farabi, and Ibn Rushd.

175. (A) P-2, Q-1, R-4, S-3
These legal and theological terms are essential for understanding Islamic thought. Ijtihad refers to the exercise of independent legal reasoning to derive rulings from primary sources. Taqlid involves the unquestioning adherence to the precedents of a specific school. Bid'ah denotes a religious innovation that is considered unwarranted. A fatwa is a non-binding legal opinion or ruling provided by a scholar.

176. (B) Reconciling divine creation with accountability
The Ash'arite doctrine of Kasb, or acquisition, was developed as a middle path between fatalism and absolute free will. The school aimed to uphold the belief that God is the sole creator of all things, including human actions, while still maintaining that human beings are morally accountable for their deeds. By proposing that humans "acquire" the actions that God creates, they reconciled omnipotence.

177. (B) Inward, mystical dimension seeking direct union
Sufism, or Tasawwuf, represents the inward, spiritual dimension of Islam, focused on the purification of the heart and the direct experience of the divine. While it is rooted in the same sacred texts as law and theology, it emphasizes the cultivation of an intimate relationship with God through practices like prayer and meditation. The goal for the Sufi is spiritual union.

178. (A) 1, 2, 3, 4
The development of Sufism is traced through the lives of these iconic figures. Hassan al-Basri represents the early ascetic phase in the eighth century. Junaid Baghdadi led the influential "sober" school in the ninth century. Ali Hujwiri authored the first Persian manual of Sufism in the eleventh century. Finally, Ibn Arabi, writing in the thirteenth century, provided a complex metaphysical system.

179. (C) The Unity of Being
Wahdat al-Wujud is the central metaphysical doctrine associated with the school of Ibn Arabi, and it is most appropriately translated as "The Unity of Being." This concept explores the relationship between the singular reality of God and the perceived plurality of the universe. It suggests that all existing things are manifestations of the one ultimate being, emphasizing that God alone possesses true existence.

180. (A) 1, 3, and 4
The Qadiriyya order is a globally influential Sufi brotherhood named after its founder, the venerable Abdul Qadir Jilani. It is known for its strong emphasis on the traditional pillars of Islam and for its moderate, charitable approach to spirituality. The rose is a common symbol used by the order to represent the beauty of the spiritual path. It flourished across many lands.

181. (C) Showing logical inconsistencies of philosophers
In Tahafut al-Falasifa, Al-Ghazali launched a devastating intellectual attack on the Aristotelian philosophical tradition as represented by Ibn Sina and Al-Farabi. His primary thesis was not that philosophy is inherently evil, but that the philosophers failed to provide certain proofs for their metaphysical claims. He systematically exposed what he viewed as the "incoherence" of their arguments on twenty specific points of doctrine.

182. (A) Both Statement I and Statement II are true
The Chishtiyya order in India was defined by its strict avoidance of political power and royal patronage. Its leaders believed that spiritual purity required independence from the worldly concerns of the court. Nizamuddin Auliya famously embodied this ideal by refusing to meet several Sultans of Delhi. This policy of detachment helped the Chishtis maintain their moral authority and focus on spiritual service.

183. (D) A public hospital and center for medical education
The Bimaristan was a sophisticated and highly organized institution that served as the predecessor to the modern hospital. These facilities provided medical care to the public and also functioned as centers for advanced medical

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education and clinical research. They were often divided into specialized wards and featured pharmacies. By combining patient care with rigorous academic study, Bimaristans played a crucial role.

184. (A) He rejected the concept of emanation entirely.
This statement is incorrect because the theory of emanation was actually a central component of Ibn Sina's cosmology. He used this Neoplatonic framework to explain how the universe originated from the Necessary Being through celestial intellects. Other statements accurately describe his philosophy: he distinguished between essence and existence in contingent beings, and he firmly believed in the immortality of the human soul.

185. (A) Both A and R are true and R is the correct explanation of A.
Ibn Rushd's legacy followed a unique historical path. In the Islamic world, the rationalist philosophical tradition he championed lost influence following Al-Ghazali's critique. However, his detailed commentaries on Aristotle were translated into Latin and Hebrew, sparking the Averroist movement in medieval Europe. His work provided the intellectual tools that helped Christian and Jewish scholars reconcile faith with reason during the medieval period.

186. (A) Rewarding the obedient and punishing the sinner
Al-Wa'd wa al-Wa'id, or "The Promise and the Threat," is one of the five foundational principles of Mu'tazilite theology. It asserts that God, being perfectly just, is obligated to fulfill His promise to reward those who perform good deeds and His threat to punish those who commit evil and do not repent. This doctrine is closely linked to human free will.

187. (D) The rejection of Greek logic as anti-Islamic
Al-Farabi was a major advocate for the study of logic, earning the title "Second Teacher" for his comprehensive organization and commentary on Aristotelian logic. He viewed logic as a universal tool for clear thinking that was entirely compatible with Islamic teachings. His philosophy focused on the emanation of the universe, the classification of human knowledge, and the ideal political ruler.

188. (B) Determining prayer times and the direction of Mecca
While Muslim astronomers made massive scientific contributions, their work was often driven by the practical needs of Islamic religious life. Precise astronomical observations were essential for determining the exact times for the five daily prayers and the correct direction toward Mecca from any location. Additionally, astronomy was needed to predict the start of lunar months, which determined major religious events like Ramadan.

189. (C) Correctly describing the pulmonary circulation
Ibn al-Nafis is celebrated for his groundbreaking medical discovery that the blood must pass through the lungs to reach the left side of the heart, a process known as pulmonary circulation. In his commentary on Ibn Sina's anatomy, he explicitly rejected the Galenic theory that blood passed through the heart's septum. His work represents a pinnacle of medieval clinical observation and science.

190. (D) 1, 2, 3, and 4
These four pairs represent the fundamental conceptual building blocks of Islamic philosophy and theology. Wujud and Mahiyya are the ontological terms for existence and essence, which are central to the metaphysical systems of Ibn Sina and others. Qadim refers to that which is eternal or pre-existent, typically applied to God. In contrast, Hadith describes that which is temporal or created.

191. (A) Ibn Sina
Ibn Sina's Burhan al-Siddiqin is considered one of the most sophisticated ontological arguments for the existence of God. Unlike earlier proofs that relied on the observation of physical change in the world, this argument starts from the abstract concept of being itself. He argues that the existence of contingent beings logically necessitates a Necessary Being. This proof is praised for its rational nature.

192. (D) Statement I is false but Statement II is true
The nature of the Quran was a central theological debate in early Islam. The Mu'tazilites argued that the Quran must be created in time to preserve God's absolute oneness. In contrast, the

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other pairs are incorrect because Al-Khwarizmi is the father of algebra rather than the author of optics, Ibn al-Haytham wrote the Book of Optics, and Al-Zahrawi was a master of surgery. Each scholar made definitive contributions to their respective domains.

247. (D) Purifying belief from philosophical additions
Ibn Taymiyya's intellectual mission was focused on purifying the Islamic faith from what he considered to be corrupting external influences. He critiqued the speculative reasoning of the theologians, the metaphysical systems of the philosophers, and the popular mystical practices of the Sufis. He argued that true religious certainty can only be found by returning to the original sources of the Quran.

248. (A) Political engagement to ensure state Sharia
Historically, the Naqshbandiyya order has often adopted a stance of active political engagement rather than withdrawal. Its leaders and members have frequently worked to influence state policies and rulers to ensure the implementation and protection of the Sharia. From their role in the Ottoman empire to their resistance against colonial powers, they have viewed political involvement as a necessary extension of spirituality.

249. (C) Al-Ahkam al-Sultaniyya
Al-Ahkam al-Sultaniyya, written by Al-Mawardi in the eleventh century, is recognized as the earliest comprehensive and systematic theoretical framework for Islamic political science. The text provides a detailed legal and administrative overview of the structure of the Islamic state, defining the roles for the Caliphate, judges, and military leaders. Al-Mawardi's work aimed to provide a stable theoretical foundation for governance.

250. (A) Ibn Sina
Ibn Sina achieved a monumental intellectual synthesis that shaped the course of Islamic philosophy for centuries. He successfully integrated Aristotelian logic, Neoplatonic metaphysics, and Islamic theology into a single, comprehensive, and logically rigorous system. His work provided a unified framework for understanding existence, the soul, and the divine, becoming the dominant intellectual tradition in the Eastern Islamic world for many generations.

251. (B) Through extensive translation efforts by early scholars
The intellectual genesis of Muslim philosophy was rooted in the strategic translation of Hellenistic thought into the Arabic language. Early scholars engaged deeply with classical philosophical works, bridging the gap between ancient Greek paradigms and Islamic thought. This systematic effort enabled the intellectual community to adapt and refine diverse concepts, ultimately fostering a new philosophical tradition.

252. (A) Epistemology, metaphysics, and ethics
Institutionalized philosophical inquiry in the early Muslim world prioritized the exploration of knowledge, existence, and moral conduct. Scholars focused on epistemology to understand the nature of human knowledge, metaphysics to investigate reality and existence, and ethics to determine virtuous behavior. These fields provided a structured framework for addressing complex theological and rational questions within the civilization.

253. (C) As a rigorous case of assimilation and critique
The developmental trajectory of Muslim philosophy is defined by an active and critical engagement with inherited intellectual systems. Rather than simple duplication, this process involved the rigorous assimilation of external concepts and their subsequent critique within an Islamic framework. This approach allowed scholars to innovate and create unique philosophical systems that successfully balanced diverse rational and theological currents.

254. (D) The limits of human reason and divine revelation
Central to early intellectual discourse was a critical investigation into the boundaries of human cognitive abilities compared to spiritual truths. Scholars analyzed how the mind functions in relation to religious doctrine, specifically debating the extent to which human logic can grasp the nature of the divine. This discourse shaped the understanding of rationalism within the broader religious context.

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His use of advanced mathematics and his own precise measurements of the Earth's size allowed him to provide a much more accurate description of the world's geography and cartography.

202. (C) Statement I is true but Statement II is false
The Suhrawardiyya Sufi order was known for its strong focus on formal Islamic scholarship and strict adherence to the Sharia. However, its eponymous founder, Shihab al-Din Suhrawardi, should not be confused with Shihab al-Din Yahya Suhrawardi, who was the famous philosopher and founder of the Illuminationist school of philosophy. While they lived around the same time, their movements are distinct traditions.

203. (D) Arguing that rational evidence and text align
Ibn Taymiyya's critique of the philosophers was not based on a rejection of reason, but on a different understanding of its role. He argued that there is no fundamental conflict between "sound reason" and "authentic revelation." He maintained that when properly understood, rational evidence and the sacred texts will always align perfectly. His goal was to show philosophers failed to meet logic.

204. (B) Alchemy in the Islamic world was purely spiritual, devoid of laboratory experiments.
This statement is incorrect because the hallmark of chemistry in the Islamic world was its strong emphasis on empirical laboratory work. Scholars like Jabir ibn Hayyan and Al-Razi transformed the mystical traditions of alchemy by introducing systematic experimentation and recording their findings. They developed various chemical processes and designed laboratory apparatus that are still in use today. Chemistry was an experimental science.

205. (C) Familiarity with Sufi metaphysical interpretations of Quranic light symbolism
Mishkat al-Anwar, or The Niche for Lights, is one of Al-Ghazali's most profound and esoteric works. To fully understand its content, one needs a strong familiarity with Sufi metaphysics and the symbolic interpretation of light as found in the Quran. The text explores the nature of divine light and the hierarchy of souls. It represents Al-Ghazali's move toward a symbolic understanding.

206. (D) The invention of the logarithm
During the Islamic Golden Age, Muslim mathematicians made transformative contributions, including the creation of algebra as a distinct discipline and the development of spherical trigonometry. They also played a vital role in transmitting the decimal position number system. However, the invention of logarithms is not part of this classical tradition. Logarithms were developed much later, in the early seventeenth century, by Europeans.

207. (A) Ibn Rushd systematically refuting Al-Ghazali
Tahafut al-Tahafut, or The Incoherence of the Incoherence, is Ibn Rushd's detailed and rigorous defense of philosophy. In this work, he provides a point-by-point refutation of Al-Ghazali's earlier attack on the philosophers. Ibn Rushd argues that Al-Ghazali misunderstood the philosophical positions he was critiquing and that the philosophers' arguments were logically sound within their own framework during that major debate.

208. (A) 1, 2, 3, 4
The sequence of these landmark texts traces the evolution of Islamic thought. Al-Farabi's Al-Madina al-Fadila represents early tenth-century political philosophy. Al-Ghazali's Tahafut al-Falasifa, written in the late eleventh century, marks the beginning of the major critique of the philosophers. Ibn Rushd's Fasl al-Maqal, from the late twelfth century, provides the response. Finally, Ibn Khaldun's Muqaddimah offers a new philosophical approach.

209. (B) Deriving practical legal rulings from core texts
The simultaneous development of jurisprudence and theology was driven by the need to apply Islamic principles to the diverse and expanding Muslim community. While Kalam addressed foundational theological questions and defended the faith against external challenges, Fiqh focused on the practical application of the Quran and Sunnah to daily life. Both disciplines utilized logical reasoning and textual analysis to ensure religious governance.

210. (A) Astronomy, Surgery, Chemistry
These three polymaths were leaders in their respective scientific fields. Al-Battani was a

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renowned astronomer whose precise observations of the solar year were used by later scientists for centuries. Al-Zahrawi is the most famous surgeon of the Islamic Golden Age, known for his illustrated medical encyclopedia. Jabir ibn Hayyan is widely regarded as the founder of experimental chemistry through his laboratory methods.

211. (C) The universe as co-eternal through emanation
The primary point of conflict between Ibn Sina's cosmology and traditional Islamic theology is the nature of the world's origin. Orthodox theologians maintained that God created the world out of nothing at a specific point in time. Ibn Sina, influenced by Neoplatonism, argued instead that the universe is co-eternal with God, flowing necessarily and eternally from the divine essence through emanation.

212. (A) Both Statement I and Statement II are true
The Mu'tazilites developed a highly consistent theological system based on their two core principles. Their understanding of "Unity" led them to deny that God possesses eternal attributes distinct from His essence. Their commitment to "Justice" required that human beings possess absolute free will. Without this freedom, they argued, it would be unjust for God to reward or punish people for actions.

213. (C) Chain of spiritual lineage back to the Prophet
A Silsila is the spiritual lineage or "chain" that connects a Sufi master to their teacher, eventually tracing back to the Prophet Muhammad. This lineage is essential for establishing the spiritual authority and legitimacy of an order and its practices. It ensures that the specific teachings and methods of the path have been transmitted faithfully through successive generations of spiritual masters.

214. (B) Ash'arites - The sinner immediately goes to hell eternally
This statement is incorrect because Ash'arite theology takes a more moderate and traditionalist view. They maintain that a grave sinner remains a Muslim and that their ultimate fate is left to God's mercy; they may be punished for a time but will not necessarily be in hell eternally. The other statements accurately reflect the Khawarij, the Murjiyya, and the Mu'tazilite doctrines.

215. (D) Baqa
Baqa, meaning "subsistence" or "permanence," is the ultimate spiritual station in Sufism. It describes the state of the mystic who, after experiencing the annihilation of the individual self in Fana, remains and subsists in God. In this station, the individual continues to live in the world and act through the divine will. It is a state of true spiritual maturity.

216. (A) Solving practical problems with algebraic equations
Al-Khwarizmi's seminal work, Al-Jabr wa'l-Muqabala, was written with a strong emphasis on practical utility. He developed algebraic methods to solve a wide range of real-world problems, including those related to land surveying, inheritance calculations, and commercial transactions. By providing a systematic way to find unknown quantities through equations, he transformed mathematics into a powerful tool for administration and engineering problems.

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217. (C) Tanasukh (Reincarnation)
Classical Islamic philosophy and theology are built upon three primary sources of knowledge: Wahy (divine revelation), Aql (human reason), and Hiss (empirical sense perception). These sources were used together to explore metaphysical truths and the physical world. Tanasukh, or the doctrine of reincarnation, is not a recognized concept in mainstream Islamic thought and was explicitly rejected by philosophers and theologians alike.

218. (A) To resolve long-standing debates between emission and intromission theories of vision
The intense focus on optics by scholars like Ibn al-Haytham was driven by the need to resolve a fundamental debate in ancient science. Ancient Greek thinkers were divided between those who believed the eye emits rays and those who believed objects emit something that enters the eye. Ibn al-Haytham used rigorous experimental methods and mathematical analysis to prove the intromission theory.

219. (D) Defending Islamic tenets using rational discourse
Kalam is the school of Islamic scholastic theology that emerged to provide a systematic and rational defense of religious doctrines. Practitioners used dialectical methods and logical argumentation to

clarify tenets of the faith and refute the arguments of skeptics and rival religious groups. While it is rooted in revelation, Kalam employs human reason as a tool to demonstrate intellectual coherence.

220. (B) Al-Juwayni
Al-Juwayni, also known as Imam al-Haramayn, was a towering figure in eleventh-century Ash'arite theology. He served as a prestigious teacher at the Nizamiya Madrasa in Nishapur, where he mentored the young Al-Ghazali. His work, Kitab al-Irshad, systematiced Ash'arite thought and provided a robust defense of the school's doctrines. His intellectual influence was profound, as he helped shape Al-Ghazali's mind.

221. (C) Jalaluddin Rumi
Jalaluddin Rumi is the world-renowned Sufi poet and mystic who authored the Mathnawi, a monumental six-volume work of spiritual wisdom. Written in Persian, the text is a collection of parables, ethical teachings, and mystical insights designed to guide the seeker on the path toward divine love. Due to its profound depth, it has often been called "the Quran in the Persian language."

222. (C) Statement I is true but Statement II is false
The translation movement under the Abbasid Caliphate was a broad effort centered in Baghdad's Bayt al-Hikmah. Far from being limited to Plato, the movement translated an enormous range of ancient Greek works, including the entire Aristotelian corpus, the medical writings of Galen and Hippocrates, and the mathematical and astronomical texts of Euclid and Ptolemy. This approach provided the essential building blocks.

223. (A) They asserted that humans possess free will and create their own actions
The Qadariyya were an early theological group distinguished by their firm belief in human agency. They argued that human beings possess the power to determine their own actions, making them entirely responsible for their choices and deeds. This stance was a direct challenge to the fatalistic views often used by early political rulers to justify their power and their specific political actions.

224. (B) He proved the Earth is the center of the universe
This statement is incorrect because Ibn al-Haytham did not prove the Earth is the center of the universe. While he worked within a geocentric framework typical of his time, his primary scientific breakthroughs were in optics and the development of the experimental method. He is famous for establishing that light travels in straight lines and for his sophisticated experiments in optics.

225. (B) Upright moral character and probity
In Al-Ahkam al-Sultaniyya, Al-Mawardi outlines the essential qualifications for the office of the Caliphate. One of the most fundamental requirements is Adala, which refers to the candidate's upright moral character, justice, and personal probity. He argued that the leader of the community must be a person of impeccable integrity, as their primary duty is to uphold divine law and justice.

226. (A) Al-Idrisi - Cartography and Geography
Al-Idrisi is one of the most famous geographers of the medieval period, celebrated for producing the Tabula Rogeriana, one of the most accurate world maps created before modern times. The other pairs are incorrect because Al-Dinawari was primarily a botanist, Jabir ibn Hayyan is the father of chemistry, and Ibn al-Nafis is renowned for his medical discoveries regarding pulmonary blood circulation.

227. (C) Kalam uses debate; Sufism uses direct experience
Sufism and Kalam represent two different approaches to spiritual and religious truth. Kalam is a dialectical discipline that relies on rational debate, logical argumentation, and the study of external texts to defend and clarify theological doctrines. In contrast, Sufism emphasizes the internal journey and the pursuit of direct, experiential knowledge of the divine. The Sufi aims to experience God through contemplation.

228. (D) Declaring jihad because they used Mongol code
Ibn Taymiyya's stance on the Mongol rulers of his time was a landmark in Islamic political thought. Although the Mongols had formally converted to Islam, they continued to use the Yassa, their

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traditional legal code, instead of the Sharia. Ibn Taymiyya issued famous fatwas declaring that since they did not rule by divine law, they were not legitimate Muslim rulers to be followed.

229. (C) Social cohesion or group solidarity
Asabiyyah is the foundational concept in Ibn Khaldun's sociological and historical analysis. It is best translated as "social cohesion," "group solidarity," or "collective consciousness." It refers to the psychological and social bond that unites a community, typically rooted in kinship or shared purpose. Ibn Khaldun argued that Asabiyyah is the essential force that drives political mobilization and the rise of dynasties.

230. (A) 1, 2, and 4
Muslim philosophy developed through a sophisticated synthesis of Hellenistic logic and Islamic principles. Al-Kindi was a pioneer in this movement, introducing Neoplatonic concepts. Later, Ibn Rushd attempted to strip away these later additions and return to a purer form of Aristotelianism. While Al-Ghazali's critique was profoundly influential, it did not permanently end philosophical inquiry; instead, philosophy was absorbed into theology.

231. (D) Rabia al-Adawiyya
Rabia al-Adawiyya is a pivotal figure who transformed the character of early Sufism. Before her, the movement was primarily focused on asceticism and a deep fear of God's judgment. Rabia introduced the doctrine of pure, selfless love for the divine, arguing that God should be loved for His own beauty and perfection rather than for reward or the fear of punishment.

232. (C) Statement I is true but Statement II is false
The Mihna was a state-sponsored inquisition initiated by the Abbasid Caliph Al-Ma'mun and his successors to enforce the Mu'tazilite doctrine of the created Quran. During this period, the Mu'tazilites enjoyed significant official support. Ahmad ibn Hanbal, however, was the primary opponent of the Mihna rather than its leader. He famously endured imprisonment and persecution for his steadfast refusal to accept Mu'tazilism.

233. (C) The unveiling of spiritual truths directly to the heart
Kashf, meaning "unveiling," is a central epistemological concept in Sufism. It refers to a form of direct, non-rational knowledge that is granted by God to the heart of the seeker. Through the process of spiritual purification and meditation, the "veils" that cloud the heart are removed, allowing the individual to perceive spiritual realities and divine truths beyond the intellect.

234. (A) Its saints lived in extreme luxury and accepted high political offices
This statement is incorrect because the hallmark of the Chishtiyya order was its rejection of worldly wealth and political involvement. Its most famous saints, like Nizamuddin Auliya, lived lives of extreme simplicity and poverty, often relying on uninvited charity. They deliberately avoided the royal court to maintain their spiritual independence. Other statements accurately describe their practice of Sama and Indian roots.

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235. (D) Murjiyya
The Murjiyya theological school held a unique view on the nature of faith, arguing that it is an internal conviction that remains constant and does not increase or decrease based on a person's actions. For them, a Muslim's status as a believer is secured by internal belief alone. This doctrine was part of their broader approach of postponing judgment of others.

236. (B) Integrating moderate Sufism into Sunni practice
Al-Ghazali's Ihya Ulum al-Din is one of the most influential works in Islamic history, credited with bringing about a "revival" of the faith. Its most significant effect was the successful integration of moderate Sufi practices and ethics into the mainstream of Sunni orthodoxy. By demonstrating how mystical spirituality could be practiced within the Sharia, Al-Ghazali made Sufism acceptable and essential.

237. (C) Detailed surgical procedures
Kitab al-Shifa, or The Book of Healing, is Ibn Sina's monumental philosophical and scientific encyclopedia. It provides a comprehensive overview of logic, the natural sciences, mathematics, and metaphysics, aiming to "heal"

the soul through knowledge. While it is a vast work of science and philosophy, it does not contain detailed descriptions of surgical procedures. Ibn Sina's primary medical contributions are found elsewhere.

238. (A) 1, 2, 3, 4
These four figures represent the progression of Islamic philosophy and science from its beginnings to its height. Al-Kindi, the first philosopher of the Arabs, lived in the ninth century. Al-Razi, the pioneering physician and chemist, followed in the late ninth century. Ibn Sina, the master of philosophical synthesis, lived in the eleventh century. Finally, Ibn Rushd lived in the twelfth.

239. (A) Spiritual stations achieved through the seeker's disciplined effort
In Sufism, the spiritual path is described as a series of Maqamat, or stations. These are stable, permanent stages of development that a seeker achieves through their own disciplined effort, repentance, and persistent practice. Each station, such as patience or gratitude, must be fully mastered before the individual can move on. They are distinguished from temporary spiritual states bestowed by divine grace.

240. (A) 1, 2, and 3
These pairs accurately identify the titles and legacies of some of the most prominent Sufi masters. Ibn Arabi is honored as the "Greatest Master" for his metaphysical system. Junaid Baghdadi is recognized as the leader of the Baghdad school. Ali Hujwiri is venerated as "Data Ganj Bakhsh" for his role in spreading Sufism in the Indian subcontinent. Mansur al-Hallaj was different.

241. (B) Abu al-Hasan al-Ash'ari
Abu al-Hasan al-Ash'ari is the foundational figure who systematiced and synthesized orthodox Sunni theology. Originally a Mu'tazilite, he used his expertise in rational dialectics to defend traditionalist beliefs, such as the uncreated nature of the Quran. By providing a robust middle path between literalism and rationalism, he established the Ash'arite school, which became the dominant theological framework in the Sunni world.

242. (C) Statement I is true but Statement II is false
The translation movement in the Abbasid era played a crucial role in preserving ancient Greek knowledge, but Muslim scholars did far more than just copy these texts. They engaged in a sophisticated process of critical evaluation, adding their own extensive commentaries, scientific data, and innovative philosophical frameworks. This intellectual activity transformed inherited knowledge and laid the foundation for original scientific achievements.

243. (C) Certainty of knowledge derived from rational proof and hearing
In Sufi and theological epistemology, certainty is often divided into three hierarchical stages. Ilm al-Yaqin is the first stage, representing certainty based on knowledge derived from rational proof, logical demonstration, or the hearing of reliable reports. This is distinguished from Ayn al-Yaqin, which is the certainty of witnessing, and Haqq al-Yaqin, which is the highest level of direct spiritual experience.

244. (D) It began completely independently of any prior civilization's knowledge.
This statement is incorrect because the origin of Muslim philosophy was deeply rooted in the massive translation and engagement with prior intellectual traditions, particularly that of Ancient Greece. Far from being independent, it was stimulated by the need to defend religious doctrines through rational debate and by the availability of translated works of Aristotle and Plato. The Mu'tazilite use of logic was essential.

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245. (C) A city ruled by a divinely-inspired prophet
In Al-Madina al-Fadila, Al-Farabi presents an ideal political theory inspired by Platonic thought and Islamic principles. He argues that the "Virtuous City" must be ruled by a perfect leader who possesses both the highest level of intellectual and philosophical wisdom and the gift of divine revelation. He equates this philosopher-king with the prophet or the imam of the community.

246. (B) Al-Biruni - Determination of the Earth's circumference
Al-Biruni is celebrated for his remarkably accurate determination of the Earth's circumference using a mountain in the Indian subcontinent. The

Ash'arites developed a more nuanced position. They maintained that the Quran is the uncreated, eternal speech of God in its divine essence, while recognizing the physical paper and ink as created.

193. (B) A strict code of chivalry, spiritual nobility, and altruism
Futuwwa refers to an influential code of spiritual chivalry that flourished in the medieval Islamic world, particularly among Sufi and guild organizations. It emphasized virtues like courage, generosity, and selfless service to others. Those who followed Futuwwa sought to embody the qualities of a "young man" who puts the needs of the community and the poor before his own.

194. (A) Ibn Khaldun ignored social factors and focused purely on divine intervention to explain history.
This statement is incorrect because Ibn Khaldun's greatest contribution was precisely his shift away from purely theological explanations of history. He pioneered the analysis of history based on social, economic, and geographic factors, such as social cohesion and urban-nomadic dynamics. He argued that historical events follow natural laws of human society. The other statements correctly describe Al-Tabari and the Isnad system.

195. (A) P-3, Q-1, R-4, S-2
These terms represent key concepts in different branches of Islamic thought. Bada, the idea of an alteration in the divine will, is a specific theological concept found in early Shi'ite thought. Kasb is the Ash'arite theory of human action acquisition. Wahdat al-Wujud is the central metaphysical doctrine of Ibn Arabi. Fasl al-Maqal is the title of Ibn Rushd's influential legal treatise.

196. (D) Impact of Mongol invasions and loss of patronage
The decline of scientific inquiry in several parts of the classical Islamic world was a complex process, but the devastating impact of the Mongol invasions was a major factor. The destruction of major cultural and academic centers like Baghdad led to the loss of libraries and the disruption of scholarly networks. This, combined with the loss of stable state patronage, contributed to shifts.

197. (C) Intelligence that actualizes human potential mind
In the metaphysical systems of Al-Farabi and Ibn Sina, the Active Intellect is a transcendent entity that bridges the gap between the divine and the human world. It is the tenth and final celestial intellect in their emanationist hierarchy. Its primary function is to illuminate the human mind, allowing the potential intellect to grasp universal truths. This process is essential for knowledge.

198. (B) Tawakkul - Absolute trust and reliance on God
Tawakkul is a foundational spiritual concept in Sufism, representing the seeker's absolute trust and total reliance on God in all matters. It involves the surrender of one's own will to the divine providence. While it does not exclude taking necessary worldly actions, the internal state of the person remains focused on God as the ultimate provider and controller of all outcomes.

199. (D) Philosophy is obligatory for those capable of it
In the Decisive Treatise, Ibn Rushd provides a legal and philosophical defense of the study of philosophy within an Islamic framework. He argues that the Quran commands humans to reflect on and study creation using their reason. Therefore, for those with the intellectual capacity, the study of demonstrative logic is not only permissible but is actually a religious obligation for those individuals.

200. (A) 1, 2, and 3
The Khawarij were a radical early sect known for introducing the practice of Takfir, declaring fellow Muslims to be unbelievers based on their sins. They were characterized by extreme piety and a militant commitment to their beliefs. Politically, they were highly egalitarian, arguing that any pious Muslim, regardless of their lineage or tribe, could be chosen as the Caliph of the community.

201. (C) Al-Biruni
Al-Biruni was a meticulous scientist who subjected ancient geographical and astronomical data to rigorous critical review. In his various works, he identified and corrected numerous errors in Ptolemy's earlier geographical coordinate data.

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255. (C) They functioned as dynamic centers of learning
Intellectual hubs functioned as vibrant environments where scholars engaged in rigorous academic inquiry and critical analysis. These centers were instrumental in processing diverse ideas, facilitating debates, and fostering scholarly innovation. By serving as active locations for learning, these hubs enabled the synthesis of various traditions, which led to the creation of distinct and influential schools of philosophical thought.

256. (B) Metaphysics and formalized logic systems
Ibn-Sina developed a sophisticated philosophical system by combining the study of existence with structured logical methods. His architecture provided a rational basis for understanding the universe, emphasizing that reality could be comprehended through intellectual rigor. By blending metaphysics with logic, he created a comprehensive framework that influenced both Islamic and Western thought for centuries following his era.

257. (D) He critiqued the limitations of pure philosophical reasoning
In response to prevailing philosophical systems, Al-Ghazzali formulated a critical evaluation focused on the boundaries of logical inquiry. He argued that human reason possesses inherent constraints, particularly when attempting to explain metaphysical realities or divine attributes. His scholarly work sought to protect theological integrity by highlighting where pure rationalism failed to provide definitive or spiritually satisfying answers.

258. (A) By asserting that both pursue the same ultimate truth
To address the friction between rationalism and religious tradition, Ibne Rushd proposed a harmonious relationship between the two disciplines. He argued that philosophy and theology represent different methodological approaches to uncovering the same ultimate truth. This mediation was designed to defend the validity of philosophical inquiry while maintaining its essential compatibility with the core principles of faith.

259. (C) They applied rationalist structures to political thought
Early thinkers such as Al-Kindi and Farabi provided the essential foundations for future discourse by applying logical frameworks to the study of society and reality. They introduced systematic rationalist structures to political philosophy and metaphysics, paving the way for more complex investigations. Their work established a precedent for using reason to organize and understand the complexities of governance.

260. (A) Rational philosophy and theological orthodoxy
The intellectual exchange among major classical figures underscored a fundamental struggle between independent rational inquiry and established religious doctrines. This tension between autonomous philosophy and theological orthodoxy defined the boundaries of scholarly debate for generations. It highlighted the challenge of reconciling human reason with the requirements of faith, creating a dynamic environment for continuous critique and defense.

261. (D) Human free will and moral power
The Qadariyya movement was characterized by its strong advocacy for the autonomy of human actions and moral responsibility. They maintained that individuals possess the inherent power to choose their behavior, which directly relates to the concept of divine justice. By emphasizing free will, they challenged more fatalistic interpretations, asserting that accountability is a necessary consequence of human agency.

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262. (B) They completely forfeit their religious faith
The Khawarij movement adopted a strict and uncompromising interpretation regarding the relationship between conduct and faith. They argued that committing serious sins resulted in the immediate loss of a believer's religious status. This perspective had significant social and political consequences, as it was used to justify the exclusion of individuals from the community based on their moral failures.

263. (C) To prevent fracturing and promote stability
To address the social fragmentation caused by extreme theological views, the Murjiyya introduced the concept of delaying the

(D) A is false but R is true.

7. The concept of "defensive modernization" in the 19th-century Islamic world primarily refers to which of the following applications?
(A) Constructing massive defensive walls around major Islamic cities using traditional architecture.
(B) Rejecting all forms of Western science to defend pure Islamic theology.
(C) Creating offensive alliances with non-European nations to attack colonial powers.
(D) Adopting Western military and administrative techniques to prevent further European encroachment.

8. Consider the following statements about the French expedition to Egypt (1798-1801):
I. It was led by Napoleon Bonaparte.
II. It included a commission of scientists and scholars (savants).
III. It successfully established a permanent French colonial empire in Egypt.
IV. It resulted in the discovery of the Rosetta Stone.
V. It introduced the first Arabic printing press to Egypt.
Which of the above statements are correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

9. All of the following were responses by Indian Muslims to the advent of British modernity in the 19th century, EXCEPT:
(A) The foundation of the Aligarh Movement to embrace modern Western education.
(B) The establishment of Darul Uloom Deoband to preserve traditional Islamic sciences.
(C) The wholesale conversion of the Ulema to Anglican Christianity.
(D) The issuance of fatwas debating whether India was Dar al-Harb or Dar al-Islam.

10. Consider the following events related to modernity and Islamic movements:
I. Foundation of MAO College, Aligarh
II. Napoleon's invasion of Egypt
III. Establishment of Darul Uloom Deoband
IV. First publication of Tahzib-ul-Akhlaq
Which of the following represents the correct chronological order?
(A) II, III, IV, I
(B) II, IV, I, III
(C) III, II, I, IV
(D) II, IV, III, I

11. Given below are two statements.
Statement I: The British introduction of railways and telegraphs in India was exclusively intended for the welfare of the indigenous Muslim population.
Statement II: Modern communication technologies unintentionally facilitated pan-Islamic networks and faster dissemination of anti-colonial ideas.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

12. In the context of 19th-century Islamic reform, "Tajdid" is best defined as:
(A) The total abandonment of Islamic tradition in favor of adopting modern secular values.
(B) The cyclical renewal and revival of the original purity of Islamic faith and practice.
(C) The legal process of excommunicating political opponents based on theological grounds.
(D) The rigid and blind imitation of medieval scholastic rulings and traditional customs.

13. Muhammad Ali Pasha is often referred to as the founder of modern:
(A) Turkey
(B) Iran
(C) Egypt
(D) Syria

14. Consider the following statements regarding Muhammad Ali Pasha's reforms:
I. He created a conscript army known as the Nizam-i Jedid.
II. He confiscated tax-farming lands and Waqf properties to state control.
III. He strictly banned students from travelling

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272. (B) Reverence, repentance, and worldly detachment
The moral framework established by Hassan al-Basri was centered on the cultivation of internal virtues such as deep reverence and constant repentance. He advocated for a life of simplicity and a deliberate distance from the distractions of material wealth and worldly power. These teachings were designed to redirect the soul toward the divine, emphasizing spiritual purity over external wealth.

273. (D) To avoid divergence from theological parameters
As the mystical tradition grew, it became necessary to provide a more organized and clear explanation of its practices and beliefs. This systematic articulation was required to ensure that Sufi teachings remained aligned with the broader theological standards of the community. By defining mystical experiences more clearly, scholars could protect the movement from accusations of heresy or religious deviation.

274. (A) The benchmark of sober mysticism
Junaid Baghdadi is celebrated in intellectual history for establishing a disciplined and moderate approach to mystical experience. He provided a benchmark for what is known as sober mysticism, which prioritizes clarity and restraint over ecstatic loss of control. His work ensured that the pursuit of spiritual truth remained grounded in intellectual rigor and traditional religious values and practices.

275. (C) By emphasizing religious sobriety and adherence to laws
Junaid Baghdadi taught that even during moments of intense spiritual closeness with the divine, a mystic must remain committed to religious laws. He emphasized the importance of maintaining sobriety and fulfilling traditional religious obligations. This approach ensured that personal mystical experiences did not lead to the abandonment of the shared ethical and legal standards of the wider faith.

276. (A) The intricate doctrine of the unity of being
Ibne-Arabi is famously linked to the metaphysical concept concerning the fundamental oneness of all that exists. His doctrine suggests that the multiplicity of the world does not contradict the ultimate unity of reality. By developing this intricate theory, he provided a sophisticated philosophical language for describing the deep relationship between the Creator and the created world in mysticism.

277. (D) Existence is fundamentally a reflection of absolute reality
According to the philosophical vision of Ibne-Arabi, the entire cosmos serves as a manifestation or mirror of absolute reality. He argued that every aspect of existence is inherently connected to the divine essence, reflecting its various names and attributes. This perspective transformed the understanding of the physical world, viewing it as a symbolic gateway to a deeper spiritual reality.

278. (B) It required interpretation by later scholars
The complexity of the philosophical terminology used by Ibne-Arabi meant that his ideas were not immediately accessible to everyone. His dense language and abstract concepts required later scholars to provide detailed explanations and interpretations. This ongoing academic effort helped to integrate his revolutionary metaphysical theories into the mainstream of Sufi thought and broader Islamic philosophical and theological discourse.

279. (C) By compiling manuals on mystical practices
Sheikh Ali Hujwiri played a vital role in the formal organization of mystical knowledge by producing detailed manuals and encyclopedic works. These texts documented the various practices, ethics, and theoretical foundations required for those on the spiritual path. His efforts were essential for preserving the traditions of Sufism and providing a clear, structured guide for future generations of seekers.

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280. (D) The gap between mystical concepts and discipline
The writings of Sheikh Ali Hujwiri were instrumental in connecting high-level mystical theories with the everyday discipline required for spiritual growth. By explaining complex ideas in a way that related to practical behavior, he bridged the gap between abstract thought and actual experience. This helped to ensure that the mystical tradition remained both intellectually robust and practically applicable.

final judgment of sinners. They argued that determining a person's spiritual status belongs solely to the divine, rather than to human authorities. This pragmatic approach was essential for maintaining political stability and preserving the unity of the community during periods of internal conflict.

264. (D) Individuals are fully accountable for their moral choices
According to the perspectives of the Qadariyya, there is an essential link between the choices made by individuals and the justice of the divine. They asserted that because people are the creators of their own actions, they must be held fully responsible for the moral quality of those choices. This framework ensured that divine judgment remained fair and logical.

265. (A) They laid the foundational matrix for subsequent philosophical inquiries
The historical debates involving the Qadariyya, Murjiyya, and Khawarij provided the necessary intellectual structure for the growth of Islamic thought. These early disputes regarding agency, sin, and judgment established the core issues that would dominate subsequent philosophical and theological inquiries. By defining these fundamental questions, these movements shaped the long-term development of the diverse intellectual tradition.

266. (B) Human reason and rationalist frameworks
The Mutazalites believed that the human intellect serves as the most effective instrument for exploring and understanding the divine. They utilized rationalist frameworks to examine the nature of God and the principles of justice, placing heavy emphasis on logic over traditionalist interpretations. This approach was central to their goal of creating a consistent and intellectually defensible theological system.

267. (B) As not separate entities from God's essence
In their effort to maintain the absolute unity of the divine, the Mutazalites argued that God's attributes should not be viewed as entities separate from His essence. They believed that perceiving attributes as distinct could lead to a compromised understanding of monotheism. By identifying attributes with the essence itself, they aimed to protect the core principle of divine oneness.

268. (A) The theory of continuous acquisition
The Asharites introduced a specific theological framework known as the theory of acquisition to describe how human actions occur. This concept suggests a cooperative relationship where the divine power creates the action, while the human individual takes possession or acquires it. This theoretical development was crucial for balancing the absolute power of God with the necessity of human accountability.

269. (C) By proposing that humans acquire God-created actions
To maintain a coherent system of moral responsibility, the Asharite school proposed that individuals acquire actions that are fundamentally created by the divine. This distinction allowed them to uphold the doctrine of divine omnipotence without removing the moral consequences of human behavior. By acquiring an action, the person becomes the subject of judgment, thereby preserving the ethical framework.

270. (D) They affirmed the distinct reality of divine attributes
Unlike the Mutazalite position, the Asharites maintained that divine attributes possess a real and distinct existence that is not merely a logical construct. They argued that these attributes are essential to God's nature and must be affirmed as they are described in tradition. This perspective allowed them to reconcile rational inquiry with a more literal adherence to orthodoxy.

271. (C) The early ascetic phase
Hassan al-Basri is recognized as a primary representative of the initial period of Sufi development, which focused on personal piety and asceticism. His life and teachings reflected a transition toward an internal spiritual focus, reacting against the perceived worldly excesses of his time. This early phase provided the moral and spiritual foundation for the later evolution of mysticism.

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290. (A) Theoretical mathematics
The methodology used by Muslim scholars emphasized that theoretical mathematics provided the fundamental tools required for the success of empirical sciences. By applying quantitative analysis to the natural world, they were able to conduct more precise experiments and observations. This relationship between math and science ensured that conclusions were based on measurable data rather than on purely abstract theories.

291. (C) Political governance and public administration
Al-Mawardi contributed to the development of social sciences by providing a systematic analysis of how a state should be governed. He detailed the specific requirements for leadership and the legal structures necessary for effective public administration. His work helped to define the roles and responsibilities within a political system, creating a foundation for classical theories of governance.

292. (A) By identifying forces driving civilizations
Ibn-Khaldun changed the study of history by moving beyond a simple list of dates and events to a deeper analysis of civilization. He sought to understand the social and environmental factors that cause societies to grow and eventually decline. This scientific approach to historiography allowed for a more critical and realistic understanding of the patterns of human history.

293. (D) Social cohesion
According to the theories developed by Ibn-Khaldun, the strength of a society is determined by its level of social cohesion. He identified this sense of shared purpose and unity as the fundamental driver of historical change and the rise of political power. When this cohesion weakens, civilizations begin to lose their vitality and eventually face collapse and failure.

294. (B) A strict return to primary textual sources
Ibn-Tayimiyya called for a return to the foundational texts of the faith, arguing against what he saw as unnecessary additions from philosophy and mysticism. He believed that legal and religious thought should be based on a strict and empirical analysis of primary sources. His approach was designed to strip away speculative theology and return to a clearer practice.

295. (C) It significantly influenced legal and political thought
The methodological approach used by Ibn-Tayimiyya had a lasting effect on how legal and political issues were understood and managed. By prioritizing a return to original sources and empirical textual study, his work provided a framework for future reforms in social and religious life. This legacy continues to influence the development of modern thought regarding governance and law.

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296. (D) Classical optics
Ibn al-Haytham is recognized for his revolutionary contributions to the study of light and vision, which changed the field of optics. He used systematic experimentation and mathematical logic to challenge and replace older, incorrect theories about how the eye perceives the world. His work established the physical principles that are still foundational to the modern science of light.

297. (A) By using experimentation and proofs
To prove his revolutionary theories about how humans see objects, Ibn al-Haytham relied on the use of controlled experiments and mathematical demonstrations. He showed that vision occurs when light reflects off a surface and enters the eye, rather than through light being emitted from the eye. This evidence-based approach was a significant departure from earlier, purely speculative philosophical assumptions.

298. (B) A new paradigm for scientific inquiry
By insisting on the use of repeatable and controlled experiments, Ibn al-Haytham established a new standard for how scientific research should be conducted. This methodology shifted focus away from theoretical debate and toward empirical proof and physical evidence. His work provided the essential framework for the experimental method that would later become the basis for all modern science.

299. (B) By classifying plants through field research
Ibn al-Baytar made significant advancements in the study of plants and their medicinal uses by conducting extensive field research across

281. (A) Auditory spiritual practices
The Chishtiyya order is well known for incorporating auditory experiences into their spiritual discipline as a means of reaching higher states of consciousness. These practices were designed to stir the heart and evoke deep emotional responses, facilitating a direct connection with the divine. This focus on the emotional and sensory aspects of spirituality became a hallmark of their spiritual identity.

282. (B) They maintained a strict policy of distancing themselves from it
A defining characteristic of the Chishtiyya order was their deliberate avoidance of association with political rulers and state administration. They believed that such interactions could distract from their spiritual focus and lead to the corruption of their mission. By maintaining this distance, they aimed to preserve the purity of their devotion and their independence from worldly power structures.

283. (B) Engaging with states and establishing hospices
The Suhrawardiyya order adopted a practical and socially engaged model of organization that included cooperation with political authorities. They established well-funded institutions known as hospices to provide education and social services to the community. This approach allowed them to exert a positive influence on society while maintaining a structured environment for the training of their spiritual members.

284. (A) Islamic jurisprudence and esoteric practices
The Qadiriyya order emphasized a harmonious relationship between the external requirements of religious law and the internal practices of mysticism. They advocated for a balanced life that respected traditional Islamic jurisprudence while exploring esoteric truths. This commitment to both the legal and the mystical dimensions of faith helped to establish them as one of the most respected orders.

285. (C) Silent invocation and constant inward awareness
The Naqshabandiyya order is distinguished by its focus on the practice of silent remembrance and the cultivation of continuous internal awareness. Unlike orders that utilize loud rituals, they emphasize a quiet, internal focus that can be maintained while living an active life in society. This methodology encourages a deep spiritual presence that does not require withdrawal from the world.

286. (D) From theoretical assumptions to evidence-based methodologies
During this period, medical practitioners moved away from relying solely on inherited theories and moved toward a system based on evidence. They prioritized clinical observation, surgical innovation, and the use of pharmacological data to treat patients. This shift established a more scientific approach to medicine, where practical results and observed facts became the primary basis for healthcare and surgery.

287. (C) Algebra
Muslim mathematicians were responsible for establishing algebra as a distinct and independent branch of mathematical study. By creating a systematic method for solving equations and using symbolic notation, they revolutionized the way mathematical problems were approached. This development provided the necessary tools for solving complex issues in various scientific fields, ranging from engineering to astronomy and beyond.

288. (B) The introduction of sophisticated algorithms
The introduction of refined and sophisticated algorithms allowed for the performance of intricate mathematical operations that were previously too difficult to manage. These new methods for calculation provided a foundation for advancements in both theoretical and applied sciences. By improving the efficiency and accuracy of numerical work, scholars were able to make significant breakthroughs in many technical fields.

289. (D) It corrected errors and created accurate tables
The field of astronomy was transformed through the application of new mathematical models and precise observational data. These advancements allowed scholars to identify and correct mistakes in older astronomical charts and to create much more accurate tables of celestial movements. This rigorous approach led to a better understanding of the universe and the development of superior observational instruments.

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CHAPTER 10
Modern Trends, Movements in Islam

1. Which European power's invasion of Egypt in 1798 is widely regarded as the catalyst for the advent of Western modernity in the Arab Islamic world?
(A) Great Britain
(B) France
(C) Italy
(D) Russia

2. Consider the following statements regarding the impact of Western modernity on 19th-century Egypt:
I. It led to the introduction of the printing press.
II. It caused the immediate collapse of the Al-Azhar curriculum.
III. It initiated translation movements for European scientific texts.
IV. It resulted in the total replacement of Sharia with the Napoleonic Code overnight.
Which of the above statements are correct?
(A) I and II only
(B) I and III only
(C) II and IV only
(D) III and IV only

3. Identify the correct statement about Rifa'a al-Tahtawi's contribution to modernity in Egypt.
(A) He persistently opposed the translation of various Western scientific and philosophical works.
(B) He maintained that modern Western democratic principles were entirely incompatible with Islam.
(C) He advocated for reconciling traditional Islamic teachings with modern European political thought.
(D) He organized a failed military rebellion against Muhammad Ali Pasha's new modernizing army.

4. Match the historical figures in List I with their associated modernizing initiatives in List II:
List I: (Historical Figures)
P. Rifa'a al-Tahtawi
Q. Sir Syed Ahmad Khan
R. Muhammad Ali Pasha
S. Sultan Abdulmejid I
List II: (Modernizing Initiatives)
1. Aligarh Scientific Society
2. Translation Bureau (School of Languages)
3. Edict of Gulhane
4. Bulaq Press
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-1, S-3

5. Which of the following is an incorrectly matched pair regarding early modernity in India and Egypt?
(A) Bulaq Press - The main state printing office in Egypt.
(B) Fort William College - An educational institution in British India.
(C) Madrasa-i-Aliya - An institution founded by Muhammad Ali Pasha.
(D) Al-Waqa'i' al-Misriyya - The official Egyptian government gazette.

6. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): The introduction of Western technology in colonial India fundamentally altered the traditional educational networks of the Ulema.
Reason (R): The advent of lithographic printing allowed the mass reproduction of Islamic texts, making religious knowledge accessible beyond elite scholarly circles.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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21. Identify the incorrect statement concerning the legacy of Muhammad Ali Pasha.
(A) He successfully established a hereditary dynasty that ruled Egypt until 1952.
(B) He expanded Egypt's borders significantly into Sudan and the Hijaz region.
(C) He permanently broke all formal ties with the Ottomans and became independent.
(D) He heavily promoted the state-controlled cultivation of cash crops like cotton.

22. Consider the following military campaigns of Muhammad Ali Pasha:
I. Campaign in the Hijaz against the Wahabis
II. Intervention in the Greek War of Independence
III. First Syrian War against the Ottoman Empire
IV. Conquest of Sudan
Which of the following represents the correct chronological order?
(A) I, IV, II, III
(B) IV, I, II, III
(C) I, II, IV, III
(D) II, I, III, IV

23. Identify the correctly matched pair regarding the Treaty of London (1840).
(A) Aim of the Treaty - To recognize total Egyptian sovereignty over North Africa.
(B) British Stance - Supported aggressive Egyptian expansion against the Ottomans.
(C) Ottoman Stance - Voluntarily surrendered Istanbul to the Egyptian military forces.
(D) Outcome for Muhammad Ali - Forced withdrawal from Syria but secured rule in Egypt.

24. A historian analyzing Muhammad Ali Pasha's rule notes his massacre of the Mamluks at the Cairo Citadel in 1811. This event is best classified as an example of:
(A) Ruthless state centralization and elimination of rival power centers.
(B) A successful experiment in democratic power-sharing and governance.
(C) The implementation of modernized Western judicial systems in Cairo.
(D) A manifestation of ancient religious and sectarian conflict in Egypt.

25. The economic system established by Muhammad Ali Pasha, where the state bought agricultural products at low fixed prices and sold them at higher market prices, is known as:
(A) Laissez-faire capitalism
(B) Islamic socialism
(C) The Monopoly system (Ihtikar)
(D) Free trade liberalism

26. The term "Tanzimat" in Ottoman history literally translates to:
(A) Reorganizations
(B) Revolutions
(C) Conquests
(D) Caliphate

27. Consider the following statements about the Edict of Gulhane (1839):
I. It promised security of life, honor, and property to all subjects.
II. It was issued during the reign of Sultan Mahmud II.
III. It aimed to establish a regular system of assessing and levying taxes.
IV. It guaranteed equality before the law for both Muslim and non-Muslim subjects.
Which of the above statements are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

28. Given below are two statements.
Statement I: The Tanzimat reforms sought to replace the traditional religious-based millet system with a modern concept of Ottoman citizenship (Osmanlilik).
Statement II: The Tanzimat period was characterized by a complete rejection of European administrative models.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

29. Match the following Ottoman figures in List I with their roles in the Tanzimat in List II:

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to Europe for higher education.
IV. He established state-run monopolies over agriculture and commerce.
Which of the above statements are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

15. Which of the following best describes Muhammad Ali Pasha's primary motivation for introducing modern educational and industrial reforms in Egypt?
(A) To build a strong, modern military capable of securing his dynastic rule.
(B) To establish a fully functional and democratic Egyptian political system.
(C) To provide modern scientific enlightenment to the rural peasant classes.
(D) To appease the British Empire and facilitate lucrative new trade deals.

16. Match the following institutions or policies in List I with their associated context in List II under Muhammad Ali Pasha:
List I: (Institutions/Policies)
P. Iltizam
Q. Bulaq
R. Jumel
S. Corvee
List II: (Context/Description)
1. A variety of long-staple cotton introduced in Egypt
2. The traditional tax-farming system he abolished
3. Forced peasant labor used for public works like canals
4. Location of the first major state printing press
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

17. The centralization policies of Muhammad Ali Pasha significantly weakened the social and economic power of which traditional class in Egypt?
(A) The modern military officers
(B) The Ulema and Mamluks
(C) The foreign merchants
(D) The French savants

18. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Muhammad Ali Pasha's attempt to rapidly industrialize Egypt ultimately failed to create a self-sustaining industrial economy.
Reason (R): European powers imposed the Treaty of Balta Liman (1838), which forced the abolition of Egyptian state monopolies and opened the market to cheaper European goods.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

19. What was the direct geopolitical effect of Muhammad Ali Pasha's military expansion into Syria?
(A) It earned him the immediate title of Caliph from the reigning Ottoman Sultan.
(B) It resulted in a permanent Egyptian-Syrian united and democratic republic.
(C) It triggered European intervention to preserve Ottoman power and curb him.
(D) It led to the sudden and immediate collapse of the British Empire in India.

20. Consider the following statements regarding Muhammad Ali Pasha's educational missions:
I. He sent hundreds of Egyptian students to France, Italy, and England.
II. The students were primarily sent to study military sciences, engineering, and medicine.
III. Rifa'a al-Tahtawi accompanied one of the first missions to Paris as an imam.
IV. Upon returning, graduates were largely ignored and left unemployed.
V. The missions played a crucial role in creating a new Western-educated bureaucratic elite.
Which of the above statements are correct?
(A) I, II, III, and IV
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

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different regions. He systematically classified a vast number of botanical species based on their physical characteristics and chemical properties. His work was essential for the development of pharmacology and provided a comprehensive resource for doctors and scientists.

300. (A) Direct observation
In creating his extensive botanical and medicinal records, Ibn al-Baytar relied heavily on direct observation of nature. He preferred to gather data through first-hand experience and field research rather than through theoretical speculation or unverified reports. This commitment to empirical evidence ensured that his scientific contributions remained accurate and practical for use in medicine and botany.

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List I: (Ottoman Figures)
P. Mustafa Reshid Pasha
Q. Ali Pasha
R. Fuad Pasha
S. Sultan Abdulaziz
List II: (Roles)
1. Prominent diplomat and Grand Vizier during the later Tanzimat
2. Principal architect of the Edict of Gulhane
3. Ruler during whose reign the first Ottoman civil code (Mecelle) was compiled
4. Co-reformer known for his foreign policy expertise alongside Ali Pasha
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

30. Identify the correct statement regarding the Ottoman Land Code of 1858.
(A) It abolished private property entirely in favor of communal agricultural farming.
(B) It was designed primarily to expropriate land from all non-Muslim minorities.
(C) It successfully eradicated the power of large wealthy landlords in Arab provinces.
(D) It aimed to increase tax revenues by registering state lands to individual owners.

31. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): The Tanzimat reforms introduced a new secular court system known as the Nizamiye courts.
Reason (R): The Ottoman reformers wanted to handle cases involving foreign nationals and commercial disputes that fell outside traditional Sharia jurisdiction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

32. All of the following were major outcomes of the Tanzimat reforms EXCEPT:
(A) The nationwide establishment of modern secular schools and institutions.
(B) The complete expulsion of European financial influence from the Empire.
(C) The official promulgation of the landmark Ottoman Constitution of 1876.
(D) The drafting of the Mecelle, a civil code based on Hanafi jurisprudence.

33. Consider the following statements about the Hatt-i Humayun (1856):
I. It was heavily influenced by British and French diplomats.
II. It explicitly reiterated the principle of equality for non-Muslims.
III. It allowed non-Muslims to enter civil and military schools.
IV. It banned the conversion of Muslims to Christianity.
V. It was issued at the conclusion of the concert of powers after the Crimean War.
Which of the above statements are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

34. Which of the following is an incorrectly matched pair regarding the Tanzimat era?
(A) First Ottoman Constitution - 1830
(B) Hatt-i Humayun - 1856
(C) Ottoman Nationality Law - 1869
(D) Edict of Gulhane - 1839

35. Consider the following legal developments of the Tanzimat:
I. Promulgation of the Mecelle (Civil Code) begins
II. Edict of Gulhane
III. First Ottoman Constitution (Kanun-i Esasi)
IV. Imperial Reform Edict (Hatt-i Humayun)
Which of the following represents the correct chronological order?
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, III, I
(D) I, II, IV, III

36. The Tanzimat policy of granting equal rights to non-Muslims sparked resentment among certain Muslim populations primarily because:
(A) Non-Muslims were immediately given majority control over the Ottoman Caliphate.

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(A) I, II, and IV
(B) II, III, and V
(C) I, III, and V
(D) III, IV, and V

84. Given below are two statements.
Statement I: Syed Ahmad Shaheed performed the Hajj in 1821 to align his movement with the broader Islamic world and emphasize the obligation of pilgrimage.
Statement II: Upon his return, he abandoned the idea of jihad and devoted himself exclusively to poetry.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

85. Which of the following movements did NOT draw direct or indirect ideological inspiration from the legacy of Syed Ahmad Shaheed and Shah Ismail?
(A) Ahl-e-Hadith movement
(B) Darul Uloom Deoband
(C) The Brahmo Samaj
(D) Later anti-British jihad movements in the Frontier

86. In establishing his short-lived Islamic state in Peshawar, Syed Ahmad Shaheed faced severe challenges primarily because:
(A) He lacked any knowledge of Islamic law and traditional principles.
(B) He imposed strict taxes and rigid laws that alienated Pashtun tribes.
(C) The British navy heavily bombarded Peshawar from the Arabian Sea.
(D) He attempted to completely abolish the Pashto language in the region.

87. During his campaigns, Syed Ahmad Shaheed was declared by his followers as the:
(A) Mahdi
(B) Mughal Emperor
(C) Sultan of Turkey
(D) Amir-ul-Mu'minin (Commander of the Faithful)

88. The Ikhwan al-Muslimun (Muslim Brotherhood) was founded in Egypt in 1928 by:
(A) Hasan al-Banna
(B) Syed Qutb
(C) Muhammad Abduh
(D) Rashid Rida

89. Consider the following statements about the early objectives of the Ikhwan al-Muslimun:
I. It started primarily as a social, religious, and educational reform movement.
II. It sought to combat British colonial influence and Western cultural imperialism in Egypt.
III. It immediately launched violent insurgencies to topple King Farouk in 1928.
IV. It emphasized the holistic nature of Islam, encompassing both religion and state (Din wa Dawla).
Which of the above statements are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

90. Jamaate-Islami was founded in 1941 in undivided India primarily by:
(A) Abul A'la Maududi
(B) Allama Iqbal
(C) Shibli Nomani
(D) Maulana Azad

91. Match the concepts or books in List I with the associated thinkers in List II:
List I: (Concepts/Books)
P. Milestones (Ma'alim fi al-Tariq)
Q. Tafhim-ul-Quran
R. Risalat al-Ta'alim (Tract of Teachings)
S. Al-Urwa al-Wuthqa
List II: (Thinkers)
1. Abul A'la Maududi
2. Hasan al-Banna
3. Syed Qutb
4. Jamaluddin Afghani
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-2, S-3

92. The political philosophy of both Ikhwan al-Muslimun (under Qutb) and Jamaate-Islami

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(B) Muhammadan Educational Conference - Established in 1886.
(C) Scientific Society - A society established to translate English works.
(D) Translation Bureau - An office established to translate scientific texts.

45. Consider the following statements about Sir Syed's religious thought:
I. He believed that the "Word of God" (Quran) and the "Work of God" (Nature) cannot contradict each other.
II. He rejected the traditional reliance on weak Hadiths.
III. He advocated for a closed door of Ijtihad.
IV. He attempted a rationalist exegesis (Tafsir) of the Quran.
V. He believed modern science was inherently anti-Islamic.
Which of the above statements are correct?
(A) I, II, and IV
(B) I, III, and V
(C) II, III, and IV
(D) I, IV, and V

46. Given below are two statements.
Statement I: Sir Syed Ahmad Khan faced fierce opposition from conservative Ulema, who issued fatwas declaring him a disbeliever (Kafir).
Statement II: Despite the opposition, Sir Syed abandoned his educational projects and joined the Deoband movement.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

47. Consider the following events in the life of Sir Syed Ahmad Khan:
I. Establishment of the Muhammadan Anglo-Oriental (MAO) College
II. Publication of Asbab-e-Baghawat-e-Hind
III. Knighthood awarded by the British
IV. Foundation of the Scientific Society
Which of the following represents the correct chronological order?
(A) II, IV, I, III
(B) IV, II, I, III
(C) II, I, IV, III
(D) I, II, III, IV

48. Identify the incorrect statement concerning Sir Syed's political views.
(A) He consistently advised Indian Muslims to stay away from joining the newly formed Indian National Congress.
(B) He believed that British rule was essential for maintaining peace and order in colonial India at that time.
(C) He feared that an unadulterated democratic system would lead to the marginalization of the Muslim minority.
(D) He was an ardent supporter of introducing universal adult franchise and pure democracy in India immediately.

49. Sir Syed's approach to incorporating modern Western education while maintaining Islamic identity is best illustrated by the design of MAO College, which can be described as:
(A) A purely secular institution that offered no form of religious instruction.
(B) An emulation of Oxford and Cambridge but with mandatory theology classes.
(C) A traditional Madrasa focused on theology with no modern English classes.
(D) A military academy for training Muslim rebels against the British Empire.

50. The term "Naturi" was derogatorily used by traditionalist critics to describe the followers of which modern Muslim thinker?
(A) Sir Syed Ahmad Khan
(B) Muhammad Iqbal
(C) Shah Waliullah
(D) Abul A'la Maududi

51. The Wahabiyya movement was founded in the 18th century by:
(A) Muhammad bin Saud
(B) Syed Ahmad Shaheed
(C) Muhammad ibn Abd al-Wahhab
(D) Shah Ismail

52. Consider the following statements regarding the core doctrines of the Wahabi movement:
I. It strictly opposed all practices it considered as Shirk (polytheism).

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(C) The promotion of Marxist historical materialism.
(D) The rejection of secularism and Western materialism.

100. A key structural difference between the early Ikhwan al-Muslimun and Jamaate-Islami was that:
(A) The Ikhwan rejected social work, whereas Jamaat only did social work.
(B) The Ikhwan operated only in India, while Jamaat was Arab-focused.
(C) Both were identical in structure and completely avoided politics.
(D) Ikhwan built a mass movement, while Jamaat focused on a vanguard.

101. The Young Turk Revolution, which restored the Ottoman constitution, occurred in the year:
(A) 1876
(B) 1914
(C) 1908
(D) 1923

102. Identify the correct statement regarding the Committee of Union and Progress (CUP).
(A) It was a deeply conservative organization aiming to restore absolute monarchical power.
(B) It was the driving political organization behind the Young Turk Revolution.
(C) It was entirely composed of traditional Ulema.
(D) It actively campaigned for the dissolution of the Ottoman Empire into small independent states.

103. Which statement about the early life of Said Nursi is incorrect?
(A) He was born in eastern Anatolia and earned the title "Bediuzzaman" (Wonder of the Age).
(B) He initially supported the reinstatement of the Ottoman constitution in 1908.
(C) He possessed an extraordinary memory and mastered traditional Islamic sciences rapidly.
(D) He led the secularist wing of the Young Turks advocating the banning of Islam.

104. Identify the correct pair.
(A) Young Turk Triumvirate - Enver, Talat, and Cemal Pashas
(B) Risale-i Nur - A manifesto of secular Arab nationalism
(C) Said Nursi - A prominent advocate of Marxist-Leninism
(D) Turkification - A policy promoting absolute equality and preservation of Arabic in schools

105. Which of the following is an incorrectly matched pair regarding ideological currents in the late Ottoman period?
(A) Pan-Islamism - Uniting all Muslims under the Caliph
(B) Pan-Turkism - Uniting all Turkic peoples
(C) Wahabism - The primary ideology of the CUP leadership
(D) Ottomanism - Creating a shared civic identity for all Ottoman subjects

106. Said Nursi's approach in his later life (the "New Said" phase) represents an exception to mainstream political Islam because:
(A) He withdrew from politics to focus on faith and counter materialism.
(B) He formed an armed militant group to overthrow Mustafa Kemal.
(C) He became a leading member of the secular Republican People's Party.
(D) He advocated for the immediate violent restoration of the Caliphate.

107. According to Said Nursi's magnum opus, the Risale-i Nur, what is the proper relationship between modern science and Islamic faith?
(A) Science is inherently atheistic and must be completely rejected.
(B) Faith must be abandoned when modern scientific discoveries conflict.
(C) Only traditional Islamic sciences are valid; physical sciences are ban.
(D) Science and faith are complementary; studying the universe reveals God.

108. The aggressive "Turkification" policies adopted by the CUP government after 1913 had the direct effect of:
(A) Unifying the entire empire through a series of peaceful political reforms.
(B) Alienating Arab populations and

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I. Preaching of Muhammad ibn Abd al-Wahhab
II. Foundation of the Sokoto Caliphate
III. Leadership of Dudu Miyan in the Faraizi movement
IV. Advent of the Aligarh Movement

Which of the following represents the correct chronological order?
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, II, IV

61. A major consequence of the Faraizi movement declaring British-ruled Bengal as "Dar al-Harb" (Abode of War) was that:
(A) They began massive migrations to the Ottoman Empire.
(B) They actively enrolled in the British Indian Army.
(C) They suspended Friday congregational and Eid prayers.
(D) They converted to Christianity to escape persecution.

62. Which of the following concepts is an exception to the doctrines promoted by the Wahabi movement?
(A) Strict adherence to Tawhid (Monotheism).
(B) Eradication of Bid'ah (Innovations).
(C) Reliance solely on the Quran and Sunnah.
(D) Belief in the infallibility of Sufi saints (Awliya).

63. Shah Waliullah's magnum opus, which details the philosophy and rationale behind Islamic rulings, is titled:
(A) Hujjatullahil Baligha
(B) Tafsir-e-Jalalayn
(C) Fatawa-e-Alamgiri
(D) Sirat-un-Nabi

64. Consider the following statements regarding Shah Waliullah's translation efforts:
I. He translated the Quran into Persian to make it accessible to educated Indians.
II. His translation faced intense opposition from conservative clerics.
III. His sons later translated the Quran into Urdu.
IV. He refused to translate the Quran, believing it was forbidden.

Which of the above statements are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

65. Given below are two statements.
Statement I: Shah Waliullah advocated for keeping the doors of Ijtihad closed to prevent confusion among the masses.
Statement II: Shah Waliullah attempted to bridge the gap between different schools of jurisprudence (Madhhabs) and Sufi orders.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

66. Match the following works of Shah Waliullah in List I with their respective subjects in List II:
List I: (Works)
P. Fath-ur-Rahman
Q. Al-Fauz al-Kabir
R. Izalat al-Khafa
S. Al-Insaf fi Bayan Asbab al-Ikhtilaf
List II: (Subjects)
1. Principles of Quranic Exegesis
2. Persian translation of the Quran
3. Causes of differences among Jurists
4. Political history and merits of the early Caliphs
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

67. Identify the correct pair regarding Shah Waliullah's reconciliatory philosophy.
(A) Wahdat al-Wujud and Wahdat al-Shuhud - Viewed as fundamentally opposed and irreconcilable
(B) Irtifaqat - Stages of spiritual deterioration
(C) Tatbiq - The methodology of reconciling seemingly contradictory Islamic concepts
(D) Fakk-e-Kull-e-Nizam - Preservation of the corrupt Mughal administration

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68. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Shah Waliullah invited Ahmad Shah Abdali to invade India.
Reason (R): He was deeply concerned about the rising power of the Marathas and Jats, which he perceived as a threat to Muslim political survival in the subcontinent.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

69. According to Shah Waliullah's socio-economic theory, a major cause for the decline of the Mughal Empire was:
(A) The complete lack of European military advisors within the Mughal army.
(B) The sudden abolition of the Jizya tax during the reign of Aurangzeb.
(C) Over-taxation of peasants to support an inflated, non-productive nobility.
(D) An excessive focus on modern scientific education and secular curriculum.

70. Consider the following statements about Shah Waliullah's concept of 'Irtifaqat':
I. It refers to the stages of socio-economic and cultural development of human societies.
II. The first stage deals with basic human needs like food and shelter.
III. The fourth and final stage represents an international/universal order or Caliphate.
IV. He believed human societies naturally regress through these stages.
V. It demonstrates his profound understanding of sociology and economics.
Which of the above statements are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

71. Identify the incorrect statement regarding Shah Waliullah's view on Islamic jurisprudence.
(A) He integrated the study of Hadith into the intellectual life of the region.
(B) He stressed the importance of the Quran and Sunnah over juristic rulings.
(C) He believed in updating legal interpretations to address modern challenges.
(D) He heavily favored a rigid, blind following of one single Madhhab always.

72. The intellectual legacy of Shah Waliullah directly inspired which of the following subsequent movements?
(A) The Tariqah-i-Muhammadiyah of Syed Ahmad Shaheed.
(B) The reformist social ideas of the Brahmo Samaj.
(C) The radical secularization of the Turkish Republic.
(D) The secular Ba'athist movement in the Arab world.

73. Shah Waliullah's call for "Fakk-e-Kull-e-Nizam" can be best translated as:
(A) The conservative preservation of the old socio-political order.
(B) The promotion of universal peace without any form of justice.
(C) Dismantling the entire corrupt socio-economic and political system.
(D) The division of human society into rigid and hierarchical castes.

74. Analyzing Shah Waliullah's letters to Muslim nobles, one can conclude that his primary objective was to:
(A) Restore Muslim political dominance and moral integrity in a fragmented India.
(B) Establish a democratic and secular republic within the Indian subcontinent.
(C) Encourage mass migration to the Ottoman Empire for religious preservation.
(D) Form a lasting military alliance with the British East India Company.

75. Shah Waliullah passed away in the year:
(A) 1707
(B) 1803
(C) 1857
(D) 1762

76. The movement led by Syed Ahmad Shaheed is most commonly referred to by its followers as:
(A) The Aligarh Movement
(B) Tariqah-i-Muhammadiyah

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(C) The Khilafat Movement
(D) The Ahmadiyya Movement

77. Consider the following statements about Syed Ahmad Shaheed's movement:
I. It aimed to establish an Islamic state based on the Prophetic model.
II. It declared jihad against the Sikh Empire of Ranjit Singh.
III. It sought to strictly enforce the rigid caste system among Muslims.
IV. It actively recruited the urban and rural masses into a widespread organizational network.
Which of the above statements are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

78. What was a major cause for Syed Ahmad Shaheed declaring jihad specifically against the Sikh kingdom in Punjab?
(A) The Sikh military forces had recently invaded and occupied Afghanistan.
(B) The British specifically funded him to fight against the Sikh kingdom.
(C) The Sikh leadership were secretly allied with the Wahabis of Najd.
(D) Reports of religious persecution and restrictions on Muslim practices.

79. Match the following elements in List I related to Syed Ahmad Shaheed's movement with their descriptions in List II:
List I: (Elements)
P. Battle of Balakot
Q. Shah Ismail
R. Wilayat
S. Sirat-e-Mustaqeem
List II: (Descriptions)
1. A decentralized system of regional centers for funding and recruitment
2. The core ideological text of the movement
3. The final battle in 1831 where the leaders were martyred
4. The chief intellectual lieutenant of the movement
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

80. Identify the correct statement regarding the Battle of Balakot (1831).
(A) It was fought between Syed Ahmad Shaheed and the British East India Company.
(B) It marked the death of leaders, functionally ending the movement's political goal.
(C) It resulted in a victory for the Mujahideen and the capture of Lahore city.
(D) It was a major naval battle fought off the coast of the state of Gujarat.

81. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Syed Ahmad Shaheed's movement managed to sustain a military campaign hundreds of miles away in the Northwest Frontier.
Reason (R): He established a highly sophisticated administrative network (Wilayat system) extending deep into Bengal and Bihar, which continuously supplied funds and volunteers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

82. Which of the following is an incorrectly matched pair?
(A) Syed Ahmad Shaheed - Founder of the Indian National Congress
(B) Shah Ismail - Author of Taqwiyat-ul-Iman
(C) Maulana Abdul Hai - Key supporter and jurist for the movement
(D) Shah Abdul Aziz - Teacher of Syed Ahmad Shaheed

83. Consider the following elements:
I. Excessive veneration of Sufi saints.
II. Adoption of Hindu customs in Muslim marriages.
III. The practice of Ijtihad.
IV. The Shi'a practice of Taziya.
V. The study of Quranic translations.
Which of the above elements were specifically criticized in the text "Sirat-e-Mustaqeem"?

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(B) The new laws required all Muslims to convert to various forms of Christianity.
(C) Non-Muslims were exempted from paying any taxes under the newly enacted laws.
(D) It challenged traditional Islamic hierarchies where Muslims held privileged status.

37. Which event is generally considered to mark the formal end of the Tanzimat period?
(A) The public execution of the reformer Mustafa Reshid Pasha by political rivals.
(B) The onset of the Young Turk Revolution and the 1908 constitutional changes.
(C) The dissolution of the Ottoman Parliament by Sultan Abdulhamid II in 1878.
(D) The official abolition of the Caliphate and the Sultanate by 1924 reforms.

38. Sir Syed Ahmad Khan was born in which city?
(A) Aligarh
(B) Delhi
(C) Lucknow
(D) Hyderabad

39. Consider the following statements about the Aligarh Movement:
I. Its primary goal was to encourage Indian Muslims to acquire modern Western education.
II. It advocated for active and aggressive political rebellion against the British rule.
III. It sought to promote social reform among Muslims.
IV. It stressed the compatibility of Islamic teachings with scientific rationalism.
Which of the above statements are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

40. The trauma of the 1857 revolt led Sir Syed Ahmad Khan to write which famous treatise to clarify the Muslim position to the British?
(A) The Causes of the Indian Revolt (Asbab-e-Baghawat-e-Hind)
(B) Asar-us-Sanadid (Historical antiquities of the city of Delhi)
(C) Khutbat-e-Ahmadiya (A series of defensive lectures on Islam)
(D) Tarikh-e-Sarkashi-e-Bijnor (A history of the Bijnor rebellion)

41. Match the following works of Sir Syed Ahmad Khan in List I with their themes in List II:
List I: (Works)
P. Asar-us-Sanadid
Q. Khutbat-e-Ahmadiya
R. Tabyin-ul-Kalam
S. Ahkam-e-Ta'am-e-Ahl-e-Kitab
List II: (Themes)
1. A defense of Islam against the writings of William Muir
2. Historical antiquities and monuments of Delhi
3. Permissibility of eating with Jews and Christians
4. A commentary on the Bible seeking common ground
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

42. Sir Syed Ahmad Khan's journal, "Tahzib-ul-Akhlaq", was modeled conceptually after which Western publication?
(A) The Spectator and The Tatler
(B) The Times of London
(C) The New York Times
(D) Le Monde

43. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Sir Syed Ahmad Khan founded the Scientific Society in 1864 in Ghazipur.
Reason (R): He wanted to translate major scientific and historical works from English into Urdu to make them accessible to the Indian public.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

44. Identify the correct pair regarding the institutions established by Sir Syed Ahmad Khan.
(A) MAO College - An educational institution founded in Aligarh in 1877.

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heavily emphasizes the concept of "Hakimiya," which means:
(A) The secular democracy based on the needs of the proletariat.
(B) The absolute sovereignty and legislative authority of God.
(C) The rule of a hereditary monarch with absolute political power.
(D) The complete and total separation of the mosque and the state.

93. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Following World War II, the Ikhwan al-Muslimun became increasingly politicized and formed a "Secret Apparatus" (Al-Jihaz al-Sirri).
Reason (R): The failure of the Egyptian government to secure independence from the British and the defeat in the 1948 Palestine War fueled widespread militancy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

94. Identify the correctly matched pair regarding the leaders of the Ikhwan al-Muslimun.
(A) Hasan al-Banna - Executed by Gamal Abdel Nasser in late 1966.
(B) Syed Qutb - Assassinated by the secret police in early 1949.
(C) Anwar Sadat - The original founder of the Muslim Brotherhood.
(D) Hasan al-Hudaybi - Second General Guide of the Brotherhood.

95. Consider the following statements about Abul A'la Maududi and Jamaate-Islami:
I. Maududi viewed Islam as a comprehensive "system" of life.
II. Jamaate-Islami operated strictly as an armed militia, refusing all political participation.
III. Maududi strongly opposed the secular nationalism advocated by the Indian National Congress.
IV. After 1947, Jamaate-Islami campaigned for an Islamic constitution in Pakistan.
V. Maududi believed that modern democracy without divine limits leads to majoritarian tyranny.
Which of the above statements are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

96. Identify the incorrect statement regarding Maududi's political theories.
(A) He introduced the concept of "Theo-Democracy," where Muslims have limited popular sovereignty under God's law.
(B) He supported a secular state as the best protector of Muslim minorities.
(C) He viewed modern Western civilization as a form of "modern Jahiliyyah" (ignorance).
(D) He advocated for a Vanguard party to bring about an Islamic revolution from the top down.

97. The ideological radicalization within the Egyptian Muslim Brotherhood, leading to the belief that the state itself had fallen into Jahiliyyah, was primarily formulated in the prison writings of:
(A) Hasan al-Banna
(B) Syed Qutb
(C) Yusuf al-Qaradawi
(D) Zainab al-Ghazali

98. What was the direct consequence of the attempted assassination of Gamal Abdel Nasser in Alexandria in 1954?
(A) A massive crackdown and the official banning of the Brotherhood.
(B) The Brotherhood was invited to join the national government.
(C) Nasser resigned and handed power to the thinker Syed Qutb.
(D) Egypt was immediately invaded by the British military forces.

99. Which of the following is an exception to the core ideological concepts shared by both Ikhwan al-Muslimun and Jamaate-Islami?
(A) The necessity of establishing an Islamic state.
(B) The belief in Islam as an all-encompassing ideology.

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II. It heavily promoted the visitation of tombs and seeking intercession from saints.
III. It called for a return to the pristine Islam of the Salaf (pious predecessors).
IV. It allied with the Saudi family to gain political and military power.

Which of the above statements are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

53. The Sokoto Caliphate, a major Islamic reformist state in West Africa, was founded following a jihad led by:
(A) Samori Ture
(B) Umar Tall
(C) Usman dan Fodio
(D) Muhammad Ahmad (The Mahdi)

54. Match the following 19th-century movements in List I with their primary geographical base in List II:

List I: (Movements)
P. Wahabiyya
Q. Sokoto Caliphate
R. Faraizi Movement
S. Sanusiyya

List II: (Geographical Base)
1. Bengal
2. Arabian Peninsula
3. West Africa (Nigeria)
4. North Africa (Libya)

(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-3, S-1

55. The Faraizi movement, initiated by Haji Shariatullah, focused primarily on:
(A) Establishing a major pan-Islamic caliphate centered in the Middle East.
(B) Promoting English education among the elite classes of Bengali Muslims.
(C) Reconciling various Hindu and Muslim theological and social concepts.
(D) Urging Muslims to perform obligatory duties and cleansing un-Islamic acts.

56. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).

Assertion (A): Under the leadership of Dudu Miyan, the Faraizi movement took on an agrarian and anti-landlord character.

Reason (R): Bengali Muslim peasantry faced severe economic exploitation from British indigo planters and Hindu Zamindars.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Which of the following pairs is incorrectly matched?
(A) Haji Shariatullah - Faraizi Movement
(B) Usman dan Fodio - Qadiriyya Sufi Order
(C) Muhammad ibn Abd al-Wahhab - Rejection of Ijtihad
(D) Dudu Miyan - Partitioned Bengal into circles (Halkas)

58. Consider the following statements about Usman dan Fodio's movement:
I. It aimed to purify Islamic practices among the Hausa kingdoms.
II. It was entirely secular in its administrative goals.
III. It led to the creation of the Sokoto Caliphate.
IV. It successfully integrated Islamic law with local pre-Islamic polytheistic rituals.
V. It was highly critical of the corrupt, nominal Muslim rulers of the time.

Which of the above statements are correct?
(A) I, III, and V
(B) I, II, and IV
(C) II, III, and V
(D) I, IV, and V

59. According to Muhammad ibn Abd al-Wahhab, practices such as building domes over graves and making vows to saints are considered:
(A) Mandub (Recommended)
(B) Mubah (Permissible)
(C) Fard (Obligatory)
(D) Bid'ah (Innovation) and Shirk (Polytheism)

60. Consider the following Islamic movements:

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contributing to the rise of Arab Nationalism.
(C) Immediately converting all Christian populations to the Islamic faith.
(D) Convincing the British government to ally with the Ottomans in WWI.

109. Given below are two statements.
Statement I: The Young Turks effectively relegated Sultan Abdulhamid II to a figurehead status after the 1909 counter-coup.
Statement II: Said Nursi was a staunch supporter of extreme secular nationalism as promoted by the radical faction of the Young Turks.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

110. During the early years of the Turkish Republic, Said Nursi was exiled to various remote towns (like Barla) primarily because:
(A) He had attempted to assassinate Mustafa Kemal during a public rally.
(B) He requested to live in isolation to avoid paying state income taxes.
(C) He was an undercover agent working for the British intelligence service.
(D) The regime feared his spiritual influence and ability to mobilize masses.

111. Said Nursi's vision of establishing a university in eastern Anatolia that combined modern sciences with religious studies was known as:
(A) Medresetü'z-Zehra
(B) Dar al-Funun
(C) Al-Azhar
(D) Nizamiye Madrasa

112. The downfall of the CUP government and the end of the Young Turk era was directly caused by:
(A) A massive communist uprising in Istanbul.
(B) The Ottoman Empire's defeat in World War I.
(C) The peaceful transition of power to democratic elections in 1918.
(D) The discovery of oil in the Arabian Peninsula.

113. Arab Nationalism in the late 19th and early 20th centuries was fundamentally driven by the desire to:
(A) Unify all Islamic nations from Morocco to the East Indies.
(B) Establish a distinct political and cultural identity for Arabs.
(C) Eradicate the Arabic language in favor of the Turkish tongue.
(D) Restore the ancient Persian Sassanid Empire to its former glory.

114. Consider the following statements about Abd al-Rahman al-Kawakibi:
I. He argued that the rightful leadership of the Islamic world belonged to the Arabs, not the Turks.
II. He proposed that the Caliphate should be relocated to Mecca and held by a descendant of the Quraysh.
III. He believed that the Caliph should hold absolute temporal and spiritual power with no consultative limits.
IV. He identified Ottoman despotism as the root cause of the decline of the Islamic world.
Which of the above statements are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

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115. Al-Kawakibi's famous fictional work, which depicts a symposium of Muslim intellectuals from around the world discussing the decline of Islam, is titled:
(A) Tahrir al-Mar'a
(B) Tabai al-Istibdad
(C) Umm al-Qura
(D) Al-Muqaddimah

116. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Al-Kawakibi sharply criticized the Ottoman Sultan Abdulhamid II's claim to the Caliphate.
Reason (R): He believed that the Ottomans lacked the legitimate Qurayshi lineage and had

(D) Modernist / Secularist

149. Identify the correct statement regarding Fazlur Rahman's career.
(A) He was the leader of the Iranian Revolution of late 1979.
(B) He was the original founder of the Darul Uloom Deoband school.
(C) He led a Pakistani research institute but was exiled due to the Ulema.
(D) He rejected the use of English and wrote only in Arabic.

150. Which of the following pairs is incorrectly matched?
(A) Ali Abdel Raziq - Separation of religious authority and political power
(B) Ali Abdel Raziq - Advocated for the absolute necessity of the Caliphate
(C) Fazlur Rahman - "Islam and Modernity" (Book)
(D) Qasim Amin - Arab feminist thought

151. Darul Uloom Deoband was founded in 1866 by a group of scholars led primarily by:
(A) Sir Syed Ahmad Khan
(B) Ahmad Raza Khan Barelvi
(C) Shibli Nomani
(D) Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi

152. Identify the correct statement regarding the foundation of Nadwatul Ulama in Lucknow (1894).
(A) It aimed to bridge the gap between traditionalist and modernist schools.
(B) It was established to strictly and violently oppose the Aligarh movement.
(C) It was an institution that functioned as a purely Shi'a seminary.
(D) It officially banned the teaching of the Arabic language in the school.

153. Identify the incorrect statement regarding the Ahl-e-Hadith (Salafi) movement in South Asia.
(A) They reject Taqlid (blind following of a specific school of jurisprudence).
(B) They emphasize direct recourse to the Quran and authentic Hadith.
(C) They strictly follow the Hanafi Madhhab in all legal matters.
(D) Nawab Siddiq Hasan Khan was a prominent early figure of this movement.

154. Identify the correct pair regarding the founder of the Barelvi movement.
(A) Ahmad Raza Khan - Barelvi Movement
(B) Rashid Ahmad Gangohi - Barelvi Movement
(C) Shibli Nomani - Barelvi Movement
(D) Shah Waliullah - Barelvi Movement

155. Which of the following is an incorrectly matched pair?
(A) Darul Uloom - Deoband
(B) Nadwatul Ulama - Lucknow
(C) MAO College - Aligarh
(D) Jama Masjid - Founded by Ahmad Raza Khan

156. Which of the following is an exception to the primary curriculum of Darul Uloom Deoband?
(A) The Dars-e-Nizami syllabus.
(B) Extensive focus on Western secular sciences and engineering.
(C) Heavy emphasis on Hadith scholarship (Dawra-e-Hadith).
(D) Traditional Islamic jurisprudence (Fiqh).

157. Shibli Nomani's major contribution to Nadwatul Ulama was:
(A) Transforming the institution into a military training camp.
(B) Closing down the main research library of the institution.
(C) Attempting to modernize the curriculum by introducing modern history.
(D) Converting it into a branch of the Indian National Congress.

158. A major theological conflict between the Barelvi and Deobandi schools centers around:
(A) The religious necessity of praying five times a day in congregation.
(B) Whether the Quran is the literal and eternal word of God.
(C) The religious obligation of fasting during the month of Ramadan.
(D) The status and knowledge of the unseen of the Prophet Muhammad.

159. Given below are two statements.
Statement I: The Barelvi movement staunchly

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will without accountability.

124. What was the profound impact of Al-Kawakibi's writings on the subsequent Arab Revolt of 1916?
(A) It convinced the Arabs to join forces with the Turks against Britain.
(B) It provided a theological justification for the Arab rebellion.
(C) It led to the immediate creation of a unified Arab Republic state.
(D) It had absolutely no impact, as his works were largely unknown.

125. Given below are two statements.
Statement I: Al-Kawakibi believed that reviving the Islamic world required returning its leadership to the Arabs, specifically emphasizing the Arabian Peninsula.
Statement II: Al-Kawakibi strongly supported the Tanzimat reforms as sufficient to cure the ills of the Ottoman Empire.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

126. Consider the following principles (The Six Arrows) of Kemalism:
I. Republicanism
II. Secularism (Laicism)
III. Pan-Islamism
IV. Etatism (State Capitalism)
Which of the above are recognized principles of Kemalism?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

127. The Ottoman Caliphate was officially abolished by the Turkish Grand National Assembly in the year:
(A) 1924
(B) 1922
(C) 1920
(D) 1928

128. What was the direct effect of the "Hat Law" introduced by Mustafa Kemal in 1925?
(A) It required all citizens to wear the traditional Fez in public.
(B) It mandated Western hats to symbolize national modernization.
(C) It banned women from wearing any form of hats in public spaces.
(D) It forced all military personnel to wear traditional turbans.

129. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).
Assertion (A): Reza Shah Pahlavi aggressively pursued the secularization of the Iranian judicial and educational systems.
Reason (R): He sought to break the deeply entrenched socio-political power of the Shia Ulema to consolidate absolute state control and modernize the nation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

130. Which of the following is an incorrectly matched pair regarding Kemalist reforms?
(A) Re-establishment of the Sultanate - 1924
(B) Transition from Arabic script to Latin alphabet - 1928
(C) Women granted full suffrage (voting rights) - 1934
(D) Adoption of the Swiss Civil Code - 1926

131. Match the following modernizing leaders in List I with their corresponding policies in List II:
List I: (Modernizing Leaders)
P. Mustafa Kemal Ataturk
Q. Reza Shah Pahlavi
R. Muhammad Ali Pasha
S. Sultan Mahmud II
List II: (Policies)
1. Destruction of the Janissaries (Auspicious Incident)
2. Compulsory unveiling (Kashf-e Hijab)
3. Abolition of the Caliphate
4. Creation of the Nizam-i Jedid and Monopoly system

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(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

132. A major conceptual difference between the modernization projects of Mustafa Kemal and Reza Shah was:
(A) Kemal heavily relied on the Ulema, while Reza Shah persecuted them.
(B) Kemal rejected Western clothing, while Reza Shah embraced it.
(C) Kemal promoted a socialist economy, while Reza Shah promoted an Islamic economy.
(D) Kemal created a Republic, while Reza Shah established a new royal dynasty (Pahlavi).

133. Consider the following modernizing actions undertaken by Reza Shah Pahlavi in Iran:
I. Building the Trans-Iranian Railway.
II. Establishing the University of Tehran.
III. Creating a conscript national army.
IV. Enforcing the Kashf-e hijab decree.
V. Declaring Iran a secular Republic.
Which of the above were actual actions taken by Reza Shah Pahlavi?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

134. Which of the following represents an exception to Reza Shah's otherwise aggressive anti-clerical policies?
(A) He confiscated vast amounts of Waqf properties across the state.
(B) He allowed the Ulema to retain control over family law courts.
(C) He required clerics to pass state exams to wear clerical dress.
(D) He severely suppressed the traditional Ashura mourning ceremonies.

135. Identify the correct statement regarding Mustafa Kemal's alphabet reform.
(A) It aimed to make Turkish closer to Arabic to foster regional Islamic unity.
(B) It was fiercely and openly opposed by the Kemalist government officials.
(C) It introduced the Cyrillic alphabet to build ties with the Soviet Union.
(D) It severed the new generation's ties with Ottoman Islamic literature.

136. In 1936, Reza Shah issued the decree of "Kashf-e hijab." This legally mandated:
(A) The forced un-veiling of women in public spaces.
(B) The mandatory wearing of the veil by all women.
(C) The banning of all Western clothing.
(D) The segregation of men and women in universities.

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137. The Kemalist principle of "Etatism" (Devletçilik) refers to:
(A) The total and absolute separation of the religion and the state.
(B) The promotion of radical democratic pluralism in the country.
(C) Direct state intervention and investment in the national economy.
(D) The belief that the state should only be governed by military men.

138. The highly controversial 1925 book "Islam and the Foundations of Political Power" (Al-Islam wa Usul al-Hukm) was written by:
(A) Ali Abdel Raziq
(B) Rashid Rida
(C) Qasim Amin
(D) Taha Hussein

139. Identify the incorrect statement regarding Ali Abdel Raziq's thesis on the Caliphate.
(A) He argued that the Prophet Muhammad's role was strictly spiritual and prophetic, not political.
(B) He claimed that the Caliphate has no basis in the Quran or authentic Sunnah.
(C) He argued that Muslims are free to choose any modern system of government that serves their interests.
(D) He strongly advocated for the immediate restoration of the Caliphate under King Fuad of Egypt.

140. Identify the correct pair regarding Muslim modernist thinkers.
(A) Fazlur Rahman - A leading advocate for conservative Wahabism.
(B) Qasim Amin - Author of 'Tahrir al-Mar'a'

(The Liberation of Women).
(C) Ali Abdel Raziq - The original founder of the Muslim Brotherhood.
(D) Hasan al-Banna - The author of 'Al-Mar'a al-Jadida' (The New Woman).

141. What was a major cause-effect relationship of Qasim Amin's publication of "Tahrir al-Mar'a" in 1899?
(A) It caused the sudden and immediate collapse of the monarchy.
(B) It led to his high appointment as the Grand Mufti of Egypt.
(C) It sparked a massive debate on women's rights and education.
(D) It resulted in a total ban on female education in the country.

142. Given below are two statements.
Statement I: Fazlur Rahman proposed a hermeneutical method known as the "Double Movement" to interpret the Quran in modern times.
Statement II: Qasim Amin believed that the seclusion (harem) and veiling of women were original, mandatory Islamic practices, not historical accretions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

143. Which of the following is an exception to the arguments made by Qasim Amin for women's emancipation?
(A) Women should completely abandon Islam to achieve true freedom.
(B) Women must be educated to properly raise the next generation.
(C) The traditional niqab (face veil) was a cultural habit, not a strict Islamic requirement.
(D) The easy, unilateral right of men to divorce must be restricted.

144. According to Qasim Amin, the primary reason for the backwardness of the Islamic nation was:
(A) The complete lack of natural oil resources within the region.
(B) The ignorant and oppressed state of women who raise children.
(C) The formal and sudden abolition of the Ottoman Caliphate.
(D) The pervasive influence of ancient Greek philosophy in Islam.

145. Fazlur Rahman's approach to the Sunnah and Hadith can be best described as:
(A) The total and complete rejection of all Hadith in the modern era.
(B) Viewing the "Living Sunnah" as a dynamic and evolving behavioral concept.
(C) Blind acceptance of all traditional Hadith without critical analysis.
(D) Exclusively relying on weak and fabricated Hadiths for legal rulings.

146. Fazlur Rahman's "Double Movement" theory involves:
(A) Moving from Quranic specifics to moral principles, then to the present.
(B) Moving from the present context to the text, and then ignoring it.
(C) Moving from the city of Mecca to Medina, and then back to Mecca.
(D) Translating the Quran into English and then back into Arabic.

147. Following the publication of "Islam and the Foundations of Political Power," Ali Abdel Raziq faced which of the following consequences?
(A) He was unexpectedly and legally crowned as the new Caliph of the world.
(B) He was awarded the prestigious Nobel Peace Prize for his secular work.
(C) He was stripped of his degree and dismissed from his post as a judge.
(D) He was exiled to the Republic of Turkey by the British military forces.

148. In modern Islamic thought, a thinker who asserts that the political structures of the early Islamic state were historical products of their time rather than divinely mandated eternal systems is typically classified as a:
(A) Traditionalist
(B) Salafi-Jihadist
(C) Revivalist

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corrupted the Islamic spirit through political tyranny.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

117. Identify the correct statement regarding Al-Kawakibi's book "Tabai al-Istibdad" (The Nature of Despotism).
(A) It praises despotic rulers as necessary for maintaining Islamic unity.
(B) It is a detailed manual on how to establish a military dictatorship.
(C) It argues that political tyranny corrupts religion, morals, and education.
(D) It was exclusively a critique of British colonial rule in Egypt.

118. Consider the following factors identified by Al-Kawakibi as reasons for the decline of the Islamic world:
I. The suppression of free thought and Ijtihad.
II. The tyranny and despotism of rulers.
III. The rise of modern Western democratic principles.
IV. The blind imitation (Taqlid) promoted by corrupt religious scholars.
V. The loss of Arab leadership in Islam.
Which of the above factors are correct?
(A) I, II, IV, and V
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

119. Identify the incorrect statement regarding Al-Kawakibi's life and views.
(A) He was born in Aleppo, Syria.
(B) He fled to Egypt to escape the censorship of the Ottoman authorities.
(C) He died under mysterious circumstances in Cairo, suspected to have been poisoned by Ottoman agents.
(D) He advocated for the complete secularization of the Arab state, banishing Islam entirely from public life.

120. Identify the correct pair regarding the thought of Abd al-Rahman al-Kawakibi.
(A) Ideal - An Arab Caliph with spiritual authority only.
(B) View on Turks - Praised them as the eternal saviors of Islam.
(C) View on Wahabism - Completely condemned it as a Western plot.
(D) Stance on science - Believed science was the cause of decay.

121. Match the following thinkers of Arab nationalism in List I with their descriptions in List II:
List I: (Thinkers)
P. Sati al-Husri
Q. Michel Aflaq
R. Abd al-Rahman al-Kawakibi
S. George Antonius
List II: (Descriptions)
1. Emphasized Islam and Arab leadership as inseparable
2. Author of "The Arab Awakening"
3. Leading secular ideologue emphasizing shared language and history over religion
4. Co-founder of the Ba'ath Party
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

122. All of the following factors contributed to the shift from Ottomanism to Arab Nationalism in the early 20th century EXCEPT:
(A) The Ottoman Sultan formally renouncing the title of Caliph in 1908.
(B) The execution of Arab intellectuals in Syria by Cemal Pasha.
(C) The British promises of an independent Arab kingdom (McMahon-Hussein Correspondence).
(D) The centralizing and Turkification policies of the CUP.

123. For Al-Kawakibi, the defining characteristic of "Istibdad" (Despotism) is:
(A) A government that regularly consults its citizens on major issues.
(B) The strict implementation of Sharia law within the judicial system.
(C) The persistent presence of foreign colonizers within the territory.
(D) A ruler who governs according to absolute

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defends popular Sufi practices, such as seeking intercession from saints (Tawassul) and celebrating the Prophet's birthday (Mawlid).
Statement II: The Deobandi movement considers many of these popular practices to be reprehensible innovations (Bid'ah) and heavily emphasizes legal puritanism.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

160. The system of issuing religious edicts established at Deoband to guide the daily lives of Muslims living under British rule without state power is known as:
(A) Dar al-Harb
(B) Dar al-Ifta
(C) Dars-e-Nizami
(D) Ijtihad

161. In the context of South Asian Islamic schools, "Taqlid" refers to:
(A) The total rejection of all traditional Islamic jurisprudence.
(B) Adherence to the legal rulings of one of the four Sunni Madhhabs.
(C) The synthesis of Hindu and Islamic legal and social texts.
(D) The literal translation of the Quran without any commentary.

162. A major cause for the creation of Nadwatul Ulama was the perception that:
(A) There was a perceived fragmentation among the Ulema needing a middle-ground.
(B) The Deobandi scholars were viewed as being too modernized and liberal.
(C) The Aligarh movement was secretly and deeply orthodox in its theology.
(D) The British government had officially requested a new type of Madrasa.

163. The influential pan-Islamic journal "Al-Urwa al-Wuthqa" (The Indissoluble Link) was published in Paris by:
(A) Sir Syed Ahmad Khan and Shibli Nomani
(B) Rashid Rida and Hasan al-Banna
(C) Jamaluddin Afghani and Muhammad Abduh
(D) Syed Qutb and Abul A'la Maududi

164. Identify the correct statement regarding Jamaluddin Afghani's ideology.
(A) He promoted strict Arab nationalism over any form of Islamic solidarity.
(B) He believed that Muslims should passively accept British colonial rule.
(C) He entirely rejected the use of modern science and Western technology.
(D) He advocated Pan-Islamism as a political force against imperialism.

165. Identify the incorrect statement regarding Muhammad Abduh.
(A) He served as the Grand Mufti of Egypt.
(B) He sought to reconcile Islamic theology with modern scientific rationalism.
(C) He advocated for the blind following (Taqlid) of medieval scholars.
(D) His famous theological work is "Risalat al-Tawhid" (The Theology of Unity).

166. Identify the correct pair regarding modernist thinkers and their publications.
(A) Jamaluddin Afghani - Al-Manar
(B) Rashid Rida - Al-Manar
(C) Muhammad Abduh - Tafhim-ul-Quran
(D) Shibli Nomani - Al-Urwa al-Wuthqa

167. Which of the following is an incorrectly matched pair?
(A) Allama Iqbal - Reconstruction of Religious Thought in Islam
(B) Ayatollah Khomeini - Velayat-e Faqih (Guardianship of the Islamic Jurist)
(C) Ali Shariati - Red Shi'ism vs. Black Shi'ism
(D) Ahmad Kasravi Tabrezi - Founder of the Ikhwan al-Muslimun

168. Syed Qutb's highly influential manifesto, which divided modern societies into Islamic and Jahiliyyah (ignorant), is titled:
(A) Milestones (Ma'alim fi al-Tariq)
(B) The Reconstruction of Religious Thought
(C) Al-Sirat al-Mustaqim
(D) Hujjatullahil Baligha

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169. Shibli Nomani's most celebrated contribution to Islamic literature was his monumental biographical series on Islamic heroes, which includes:
(A) Asar-us-Sanadid
(B) Hayat-e-Javed
(C) Sirat-un-Nabi and Al-Faruq
(D) Tarikh-e-Hind

170. Allama Iqbal's philosophical concept of "Khudi" fundamentally urges Muslims to:
(A) Develop a dynamic ego to shape their own destiny.
(B) Annihilate the self completely in ascetic Sufism.
(C) Blindly imitate the Western cultural norms.
(D) Submit passively to the ongoing colonial rule.

171. Given below are two statements.
Statement I: Ayatollah Khomeini's doctrine of Velayat-e Faqih asserts that during the occultation of the Twelfth Imam, a qualified Islamic jurist must hold absolute political and religious authority.
Statement II: Traditional Twelver Shi'ism generally advocated for political quietism, awaiting the return of the Mahdi before establishing an Islamic state.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

172. Ali Shariati was heavily influenced by Marxist sociology and existentialism. He criticized traditional clerical Shi'ism as "Black Shi'ism" and advocated for a revolutionary, socially just ideology which he called:
(A) Green Shi'ism
(B) Red Shi'ism
(C) White Shi'ism
(D) Blue Shi'ism

173. Ahmad Kasravi Tabrezi was known in 20th-century Iran primarily for:
(A) Being the chief architect of the Islamic Republic Constitution in 1979.
(B) Leading the military coup alongside Reza Shah to modernize the nation.
(C) His secular critique of traditional clerics and purified Iranian identity.
(D) Founding the radical militant group Fada'iyan-e Islam during the revolt.

174. A major cause of Syed Qutb's shift towards radical ideology was:
(A) His peaceful and diplomatic posting in the city of London, England.
(B) His high appointment as the head of the Al-Azhar University in Egypt.
(C) His successful election as the President of the Republic of Egypt.
(D) His imprisonment in Nasser's jails and disgust for Western materialism.

175. According to Syed Qutb, "Jahiliyyah" in the modern context is defined as:
(A) A system where humans assume the right to legislate, usurping God.
(B) The pre-Islamic period in the Arabian Peninsula only.
(C) The complete lack of modern scientific education in society.
(D) The failure to use the Arabic language in all public affairs.

176. The Iranian Revolution, which overthrew the Pahlavi dynasty, culminated in the year:
(A) 1953
(B) 1979
(C) 1968
(D) 1989

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177. Identify the correct statement regarding the "White Revolution" launched by the Shah of Iran in 1963.
(A) It was a successful Islamic revivalist movement within the nation.
(B) It included land reforms and enfranchisement but alienated the Ulema.
(C) It was a major military campaign against the Soviet Union forces.
(D) It successfully eradicated poverty and satisfied the entire populace.

178. Identify the incorrect statement regarding the factors leading to the Iranian Revolution.

(A) Ayatollah Khomeini actively supported the Shah's relationship with the United States.
(B) The Shah's secret police, SAVAK, was notorious for extreme brutality and torture.
(C) Unprecedented oil wealth led to massive corruption and income inequality.
(D) The rapid secularization policies clashed with the traditional religious culture of the masses.

179. Identify the correct pair regarding figures of the Iranian Revolution.
(A) Mohammad Reza Pahlavi - The exiled leader who orchestrated the revolution from Paris.
(B) Mehdi Bazargan - Leader of the communist Tudeh Party.
(C) Ayatollah Ruhollah Khomeini - The Supreme Leader of the newly formed Islamic Republic.
(D) Ali Shariati - The last Prime Minister appointed by the Shah.

180. Which of the following is an incorrectly matched pair regarding the events of the Iranian Revolution?
(A) Black Friday (1978) - Massacre of protesters in Jaleh Square
(B) Cinema Rex Fire - Blamed by the opposition on SAVAK, accelerating public outrage
(C) Departure of the Shah - January 1979
(D) Hostage Crisis - Seizure of the Soviet Embassy in Tehran

181. Which of the following groups did NOT participate in the broad coalition that overthrew the Shah in 1979?
(A) The traditional Bazaar merchants
(B) Marxist and leftist guerrilla groups (like the Fedayeen)
(C) Secular, liberal nationalists
(D) The Shah's Imperial Guard (The Immortals)

182. A critical economic factor that destabilized the Shah's regime in the mid-1970s was:
(A) The sudden and unexpected discovery of oil within the nation.
(B) The economic overheating and high inflation caused by petrodollars.
(C) A complete and total ban on Iranian oil exports by the UN body.
(D) The total collapse of the agriculture due to a 10-year drought.

183. The alliance between the Ulema and the Bazaari (merchant) class in Iran was historically potent because:
(A) The Bazaaris possessed weapons, and the Ulema possessed modern tanks.
(B) The Shah forced both groups to merge into a single political party.
(C) Both groups were heavily and secretly funded by the CIA operatives.
(D) The Bazaaris provided financial backing for the Ulema's independent network.

184. Given below are two statements.
Statement I: Following the success of the revolution, Khomeini's faction swiftly marginalized and suppressed their former liberal and leftist allies to establish a pure Islamic Republic.
Statement II: The 1979 US Embassy hostage crisis was utilized by hardline clerics to outmaneuver the moderate provisional government of Mehdi Bazargan.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

185. Ayatollah Khomeini spent the majority of his 14-year exile deeply formulating his political theories in the city of:
(A) Paris, France
(B) Mecca, Saudi Arabia
(C) Najaf, Iraq
(D) Istanbul, Turkey

186. The post-1979 Iranian policy of the "Export of the Revolution" was based on the premise that:
(A) The revolution was a universal model to be supported among Muslims.
(B) Iran should only trade its oil for modern military hardware items.
(C) Iran should export its agricultural products to neighboring states.
(D) Iranians should migrate in large numbers to the Western European zone.

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187. A major consequence of the Iranian Revolution on regional geopolitics was:
(A) The sudden and immediate dissolution of the State of Israel.
(B) The signing of a permanent peace treaty between Iran and Saudi.
(C) The voluntary withdrawal of the US military from the Middle East.
(D) The onset of the Iran-Iraq War as Saddam feared revolutionary Shi'ism.

188. The Palestine Liberation Organization (PLO) was formally founded in the year:
(A) 1948
(B) 1964
(C) 1967
(D) 1987

189. Identify the correct statement regarding Hamas.
(A) It was founded by Yasser Arafat in the late 1950s in Kuwait.
(B) It officially recognized the State of Israel in its 1988 charter.
(C) It emerged from the Muslim Brotherhood during the First Intifada.
(D) It is a strictly secular and Marxist-Leninist militant group.

190. Identify the incorrect statement regarding Hezbollah.
(A) It is a Shi'a political and military organization based in Lebanon.
(B) It was formed in the early 1980s primarily in response to the Israeli invasion of Lebanon.
(C) It receives significant ideological, financial, and military support from Iran.
(D) It was originally founded to fight alongside the Christian Phalange militias.

191. Identify the correctly matched pair regarding Palestinian political factions.
(A) Fatah - The secular nationalist faction founded by Yasser Arafat.
(B) Hamas - The governing authority of the West Bank since late 2007.
(C) PFLP - An Islamist group that strictly follows Wahabism doctrine.
(D) Palestinian Authority - Established immediately after 1948 Nakba.

192. Which of the following is an incorrectly matched pair regarding conflicts involving Israel and resistance groups?
(A) 1982 Lebanon War - Israeli invasion targeting the PLO.
(B) 2006 Lebanon War - Direct major conflict between Israel and Hamas.
(C) First Intifada (1987) - Spontaneous popular Palestinian uprising characterized by stone-throwing.
(D) Second Intifada (2000) - Highly militarized uprising following the failure of the Camp David Summit.

193. The Oslo Accords (1993) were a set of agreements primarily signed between the Government of Israel and:
(A) The Islamist resistance movement Hamas.
(B) The Palestine Liberation Organization (PLO).
(C) The Lebanese political group Hezbollah.
(D) The Islamic Jihad Movement of Palestine.

194. In the context of the Palestine problem, the term "Intifada" literally translates to:
(A) Shaking off (Uprising)
(B) Holy War
(C) Peace Treaty
(D) Catastrophe

195. Yasser Arafat's shift towards diplomatic negotiations in the late 1980s and 1990s culminated in:
(A) The total and complete liberation of the historic Palestine.
(B) The immediate and successful destruction of Hamas movement.
(C) The PLO and Israel formally recognized each other's legitimacy.
(D) A full military alliance between the PLO and the United States.

196. Given below are two statements.
Statement I: In 2006, Hamas won a decisive victory in the Palestinian legislative elections, leading to a severe split with Fatah.
Statement II: Following violent clashes in 2007, Hamas took full control of the Gaza Strip, while the Fatah-dominated Palestinian Authority retained control in the West Bank.
(A) Both Statement I and Statement II are

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correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

197. The concept of the "Axis of Resistance" in modern West Asian geopolitics refers to an informal anti-Western, anti-Israeli alliance primarily centered around:
(A) Saudi Arabia, Egypt, and the UAE
(B) Turkey, Qatar, and the Muslim Brotherhood
(C) Iran, Syria, and Hezbollah
(D) Israel, Jordan, and Egypt

198. The original goal of the PLO, as outlined in the 1964 Palestinian National Charter, was:
(A) To establish a two-state solution based on the 1967 border lines.
(B) To liberate all of Mandate Palestine and eliminate the Zionist presence.
(C) To merge the West Bank with Jordan and the Gaza Strip with Egypt.
(D) To establish a major Islamic Caliphate centered in Jerusalem.

199. A major geopolitical effect of Hezbollah's perceived "victory" (survival and deterrence) in the 2006 war with Israel was:
(A) Its total and immediate disarmament by the Lebanese Armed Forces.
(B) Its immediate conversion into a peaceful civilian charity group.
(C) Its total and forced expulsion from Lebanon into Syrian territory.
(D) A surge in its popularity across the Arab world as a resistance force.

200. Palestinians refer to the events of 1948—the creation of the State of Israel and the subsequent displacement of hundreds of thousands of Palestinian Arabs—as the:
(A) Nakba (Catastrophe)
(B) Aliyah
(C) Naksa (Setback)
(D) Yom Kippur

201. The series of anti-government protests, uprisings, and armed rebellions that spread across the Middle East in early 2011 is known as the Arab Spring. It began in which country?
(A) Egypt
(B) Syria
(C) Tunisia
(D) Libya

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202. Identify the correct statement regarding the start of the Arab Spring.
(A) It began when Mohamed Bouazizi set himself on fire in protest.
(B) It was initiated by a foreign military invasion of Tunisia.
(C) It was meticulously planned by the Muslim Brotherhood group.
(D) It started as a demand for stricter Sharia law in the region.

203. Identify the incorrect statement regarding the protests in Egypt during the Arab Spring.
(A) The epicenter of the protests was Tahrir Square in Cairo.
(B) The movement heavily utilized social media platforms like Facebook and Twitter to organize.
(C) It resulted in the resignation of President Hosni Mubarak in February 2011.
(D) The military immediately fired on the protesters on the first day, killing thousands.

204. Identify the correctly matched pair of a dictator and the country from which he was ousted during the Arab Spring.
(A) Hosni Mubarak - Libya
(B) Zine El Abidine Ben Ali - Tunisia
(C) Muammar Gaddafi - Syria
(D) Ali Abdullah Saleh - Egypt

205. Which of the following pairs is incorrectly matched regarding the outcomes of the Arab Spring by 2015?
(A) Tunisia - Transitioned to a fragile but working democracy.
(B) Libya - Descended into a long and fractured civil war.
(C) Syria - Reverted to pre-2011 stability under Bashar al-Assad.
(D) Yemen - Engulfed in a civil war involving regional powers.

military government of the nation.
(C) They strongly supported the return of Mohamed Morsi to the presidency.
(D) They remained completely neutral regarding the internal Egyptian affairs.

224. The failure of Egypt's democratic transition between 2011 and 2013 is widely analyzed by political scientists as a prime example of:
(A) A successful and peaceful velvet revolution within the Middle East.
(B) The dangers of polarization and the structural resilience of the state.
(C) The complete and total lack of public interest in voting processes.
(D) The inherent and lasting success of the 'Theo-Democracy' concept.

225. A major constitutional crisis occurred in Egypt in late 2012 when President Morsi:
(A) He unexpectedly resigned from his office on national live television.
(B) Issued a decree shielding his decisions from any form of judicial review.
(C) He dissolved the military and replaced it with his private militia.
(D) He officially declared himself as the new King of the Egyptian state.

226. The US-led invasion of Iraq, which toppled Saddam Hussein, occurred in the year:
(A) 2003
(B) 1991
(C) 2001
(D) 2011

227. Identify the correct statement regarding the policy of "De-Ba'athification" in Iraq implemented by the Coalition Provisional Authority.
(A) It successfully integrated former party members into the new democracy.
(B) It was a policy to rebuild the Iraqi agricultural sector and economy.
(C) Systematically removed all Ba'ath Party members from public employment.
(D) It solely targeted the Kurdish population in the northern province.

228. Identify the incorrect statement regarding the Syrian civil war.
(A) It began in 2011 with the brutal suppression of anti-government protests.
(B) Russia intervened militarily in 2015 to support the Assad regime.
(C) The Kurdish-led SDF, heavily backed by the US, was instrumental in defeating the territorial Caliphate of ISIS.
(D) Bashar al-Assad was overthrown in 2017 and replaced by a UN transitional council.

229. Identify the correct pair regarding the conflict in Yemen.
(A) Houthi Movement - Backed by Saudi Arabia
(B) Operation Decisive Storm - An Iranian military operation
(C) Abdrabbuh Mansur Hadi's government - Backed by a Saudi-led coalition
(D) Southern Transitional Council - Actively fighting to maintain a unified Yemen under Houthi rule

230. Which of the following is an incorrectly matched pair of a regional proxy conflict?
(A) Syria - Iran backing Assad vs. Gulf States backing various rebel groups
(B) Iraq - US backing ISIS vs. Iran backing Al-Qaeda
(C) Libya - Turkey backing the Tripoli government (GNA) vs. Egypt/UAE backing Khalifa Haftar (LNA)
(D) Yemen - Iran backing Houthis vs. Saudi Arabia backing the internationally recognized government

231. The rise of ISIS (Islamic State of Iraq and Syria) in 2014 was facilitated by all of the following EXCEPT:
(A) The sectarian policies of Iraqi Prime Minister Nouri al-Maliki alienating Sunni tribes.
(B) The security vacuum and chaos created by the Syrian Civil War.
(C) The organizational remnants of Al-Qaeda in Iraq.
(D) A direct, formal military alliance with the United States.

232. The Houthi movement in Yemen belongs primarily to which branch of Islam?
(A) Zaydi Shi'a
(B) Wahhabi Sunni

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215. Identify the incorrect statement regarding the Muslim Brotherhood's tenure in power (2012-2013) in Egypt.
(A) They formed a political wing called the Freedom and Justice Party.
(B) Morsi issued a controversial constitutional declaration granting himself sweeping powers immune from judicial review.
(C) They faced immense resistance from the established state institutions (judiciary, military, police).
(D) They successfully resolved the economic crisis and brought cheap electricity and fuel to all citizens.

216. Identify the correctly matched pair regarding Egyptian political entities post-2011.
(A) Tamarod - A youth movement demanding early elections to remove Morsi.
(B) Freedom and Justice Party - The political wing of the secular military.
(C) Al-Nour Party - A political party following Marxist-Leninist ideology.
(D) SCAF - The name for the Supreme Council of the Arab Federation body.

217. Which of the following is an incorrectly matched pair regarding Egyptian figures?
(A) Hosni Mubarak - Overthrown in 2011
(B) Mohamed Morsi - Affiliated with the Muslim Brotherhood
(C) Gamal Abdel Nasser - Led the Tamarod protests in 2013
(D) Abdel Fattah el-Sisi - Appointed as Defense Minister by Morsi, later overthrew him

218. The violent dispersal of pro-Morsi sit-ins in August 2013, which resulted in the deaths of hundreds of protesters, occurred primarily at:
(A) Rabaa al-Adawiya Square
(B) Tahrir Square
(C) Alexandria Port
(D) The Pyramids of Giza

219. One of the primary criticisms levied against Mohamed Morsi's government by secular and liberal opposition groups was that he:
(A) He was a puppet of the military and the secular establishment groups.
(B) He consistently refused to ever use his presidential authority.
(C) He cut all diplomatic and economic ties with the US and Israel.
(D) Attempted to monopolize power and rush through an Islamist constitution.

220. Sisi's consolidation of power after 2013 was characterized by all of the following EXCEPT:
(A) The banning and severe crackdown on the Brotherhood as a terrorist group.
(B) The implementation of open and fair elections with opposition participation.
(C) The suppression of secular liberal activists and journalists in the state.
(D) Amending the national constitution to extend the presidential term limits.

221. Given below are two statements.
Statement I: The Egyptian military has historically controlled a significant, opaque portion of the Egyptian economy.
Statement II: Under President Sisi, the military's role in the civilian economy and mega-infrastructure projects has been substantially reduced.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

222. The term "Felool" (remnants) in post-2011 Egyptian political discourse commonly referred to:
(A) Active supporters of the Muslim Brotherhood movement.
(B) Leftist student activists in the Cairo universities.
(C) Foreign journalists operating within the city of Cairo.
(D) Figures associated with the ousted Hosni Mubarak regime.

223. What was the role of Saudi Arabia and the UAE immediately following the 2013 military takeover in Egypt?
(A) They provided aid and support to the Sisi-led government to stabilize it.
(B) They aggressively sanctioned the new

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solution to socio-economic disparities. Parallel to this, the Jamaate-Islami structured its movement around the deliberate intellectual cultivation of an elite cadre, intended to systematically permeate state apparatuses and societal institutions. Both movements strategically articulated a systemic critique of secular nationalism, proposing instead a comprehensive, ideology-driven sociopolitical order. The comparative dynamics of the Ikhwan al-Muslimun and the Jamaate-Islami illustrate a deliberate shift from fragmented religious advocacy to highly centralized, organized political action. By strictly codifying their ideological objectives into disciplined organizational structures, these movements fundamentally altered the landscape of contemporary political discourse, providing enduring models for structured socio-political mobilization.

Based on the above source, attempt the following five questions.

266. How did the Ikhwan al-Muslimun successfully cultivate a robust social base?
(A) By focusing its entire operational vision strictly on a small elite cadre
(B) By linking social welfare with governance reform
(C) By comprehensively rejecting systemic governance reform entirely for the state
(D) By exclusively prioritizing and adopting secular nationalist ideologies in full

267. The Jamaate-Islami structured its movement primarily around what strategy?
(A) Developing extensive social welfare initiatives specifically for the agrarian class
(B) The deliberate intellectual cultivation of an elite cadre to permeate institutions
(C) Maintaining fragmented religious advocacy without strict organizational discipline
(D) Completely dismantling the state apparatuses forcefully from the outside

268. Both the Ikhwan al-Muslimun and the Jamaate-Islami strategically articulated a systemic critique of what?
(A) The concept and implementation of secular nationalism
(B) Highly organized and centralized political action
(C) Structured and disciplined socio-political mobilization
(D) Comprehensive and ideology-driven sociopolitical frameworks

269. What deliberate shift in operational dynamics do these two organizations illustrate?
(A) A shift from structured mobilization to fragmented religious advocacy in the state
(B) A shift from conventional theological discourse to absolute secularism in full
(C) A shift toward centralized political action
(D) A shift from extensive grassroots networks to purely traditional pedagogy norms

270. According to the passage, how did these entities address complex socio-political realities?
(A) By completely ignoring conventional theological discourse in their operations
(B) By strictly adhering only to social welfare without any systemic political goals
(C) By continuously promoting decentralized, unorganized community actions in the region
(D) By conceptualizing a comprehensive framework

Direction : Please read the following source carefully.

The imposition of Western modernity in Turkey and Iran constitutes a profound case study in state-mandated socio-cultural engineering. The administrative regimes of Mustafa Kemal and Reza Shah executed rapid, top-down modernization agendas specifically designed to secularize institutional frameworks and dismantle traditional authorities. Mustafa Kemal initiated a comprehensive cultural and structural overhaul, completely transforming the educational, legal, and linguistic systems to rapidly align the national infrastructure with Western paradigms. This aggressive restructuring effectively marginalized traditional pedagogical and judicial institutions, enforcing a newly constructed national identity. In a parallel administrative maneuver, Reza Shah pursued extensive centralization and infrastructural modernization in Iran. His policies rigorously targeted the socio-economic influence of the traditional clerical establishment, enforcing state control over judicial and educational domains. Both Mustafa Kemal and Reza Shah utilized the

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(C) Twelver Shi'a
(D) Ibadhi

233. The ongoing conflict in Libya post-2011 essentially divided the country politically and militarily between two major rival administrations located in:
(A) The major cities of Cairo and Alexandria.
(B) The regional hubs of Sana'a and Aden town.
(C) Tripoli (West) and Tobruk/Benghazi (East).
(D) The capital of Damascus and Aleppo city.

234. Given below are two statements.
Statement I: The concept of "sectarianization" explains how political regimes in West Asia manipulate religious identities (Sunni vs. Shi'a) to mobilize support and legitimize geopolitical conflicts.
Statement II: The rivalry between Saudi Arabia and Iran is purely theological and has absolutely no geopolitical or economic dimensions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

235. A devastating feature of the Syrian civil war was the verified use of chemical weapons against civilian populations, most notably the 2013 sarin gas attack in:
(A) Benghazi
(B) Mosul
(C) Sana'a
(D) Ghouta

236. The 2015 nuclear agreement signed between Iran and the P5+1 countries, designed to limit Iran's nuclear program in exchange for sanctions relief, is formally known as:
(A) The Abraham Accords signed by various nations.
(B) The Joint Comprehensive Plan of Action (JCPOA).
(C) The Camp David Accords from the previous era.
(D) The Oslo Accords between Israel and the PLO.

237. The deliberate targeting and destruction of the Al-Askari Shrine in Samarra in 2006 was a critical trigger for:
(A) The US invasion of Iraq to remove the weapons of mass destruction.
(B) The fall of Saddam Hussein and the Ba'ath party from national power.
(C) A wave of sectarian civil war between Sunnis and Shi'as in Iraq.
(D) The signing of a comprehensive and lasting peace treaty with Iran.

238. Historically, India's initial stance on the Palestine issue post-independence was strongly:
(A) Pro-Israel, heavily supporting the Zionist movement goals.
(B) Neutral, refusing to comment on the Middle Eastern affairs.
(C) Supportive of British continued colonial rule in Palestine.
(D) Pro-Palestine, voting against the 1947 UN partition plan.

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239. Identify the correct statement regarding India's "Look West" policy (now often termed "Think West").
(A) Strategic engagement with Gulf nations for energy and trade.
(B) It strictly focuses on exporting Islamic radicalism to the Gulf.
(C) It mandates the severing of all diplomatic ties with Israel.
(D) It aims to establish Indian military colonies in the Peninsula.

240. Identify the incorrect statement regarding contemporary Indo-Arab relations.
(A) The UAE and Saudi Arabia are India's largest trading partners.
(B) India has halted all crude oil imports from the Middle East.
(C) Millions of Indian expats in the GCC provide massive remittance.
(D) India and the UAE signed a major economic partnership in 2022.

241. Identify the correct pair regarding India's diplomatic strategy in West Asia.
(A) Look East Policy - Focused entirely on the state of Saudi Arabia.
(B) De-hyphenation - Treating Israel and

Direction : Please read the following source carefully.

In the wake of transformative colonial encounters in India, intellectual responses necessitated a strategic reevaluation of traditional pedagogical frameworks. Sir Syed emerged as a pivotal architect in this domain, spearheading an educational movement designed to bridge the chasm between classical learning and Western modernity. A critical case study of his movement reveals a systematic endeavor to institutionalize a synthesized curriculum, advocating for the urgent assimilation of scientific rationality and English education alongside classical studies. Sir Syed recognized that socio-political marginalization could only be mitigated through rigorous educational empowerment, thus framing his movement as a structural prerequisite for community advancement. By advocating for a localized yet modernized academic infrastructure, the movement strategically navigated the complex intersection of traditional identities and the encroaching demands of a technologically advancing colonial state. The educational model propagated by Sir Syed fundamentally emphasized a pragmatic approach, suggesting that theological rigidity must yield to empirical inquiry to secure socioeconomic viability. This transformative educational paradigm not only redefined pedagogical priorities but also served as a catalyst for a broader intellectual awakening, ensuring that the integration of modern sciences became an indispensable component of the institutional modernization within the region.

Based on the above source, attempt the following five questions.

256. What primary gap did Sir Syed's educational movement aim to bridge?
(A) The gap between localized agrarian traditions and rural norms
(B) The chasm between classical learning and Western modernity
(C) The deep divide between military frameworks and civilian rule
(D) The stark difference between colonial state machinery and democracy

257. What did Sir Syed identify as a structural prerequisite for community advancement?
(A) Unyielding theological rigidity and traditionalism
(B) Continuous socio-political marginalization
(C) The complete discarding of all traditional identities
(D) Rigorous and modernized educational empowerment

258. The synthesized curriculum systematically advocated by Sir Syed included the assimilation of?
(A) Science, English, and classical studies
(B) Solely classical and traditional theological studies of the past
(C) Exclusively theological doctrines devoid of scientific inquiry models
(D) A complete and deliberate rejection of English education and norms

259. How did the movement suggest mitigating severe socioeconomic marginalization?
(A) By prioritizing strict theological rigidity over empirical inquiry models
(B) By rejecting the technological advances of the colonial state entirely now
(C) By yielding theological rigidity for empirical inquiry
(D) By strictly avoiding the process of institutional modernization in the state

260. The educational model propagated by Sir Syed ultimately served as a catalyst for what?
(A) Intellectual awakening and institutional modernization
(B) An era of unquestioned theological dominance and extreme rigidity
(C) Severe socio-political stagnation and pedagogical decline in the area
(D) The process of eradicating localized identities completely over time

Direction : Please read the following source carefully.

A critical examination of modern religious movements highlights a shared ideological pursuit of socio-moral reconstruction across disparate geographical contexts. The Wahabiyya, the Sokoto, and the Faraizi movements, despite their distinct territorial origins, collectively illustrate a vigorous push toward ideological purity and structural reform. Operating as localized case studies of reform, these movements prioritized the

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250. Remittances from the Gulf region constitute a crucial part of the Indian economy. In recent years, which Gulf state has consistently been the top source of these remittances to India?
(A) United Arab Emirates (UAE)
(B) Oman
(C) Bahrain
(D) Qatar

Direction : Please read the following source carefully.

The early encounter with Western modernity and technology in Egypt marked a crucial juncture in administrative restructuring. Muhammad Ali Pasha, often operating as a central figure in this transformation, initiated a series of sweeping reforms aimed at centralizing state power and modernizing the military. Through an ambitious state-led project, his reforms encompassed the overhaul of traditional agricultural monopolies, introducing advanced irrigation technologies to enhance cash crop production. Consequently, this state-centric approach restructured the socio-economic fabric, actively importing Western modernity to secure geopolitical leverage. The introduction of Western educational models and technical expertise became a cornerstone of this administrative shift, fundamentally altering the trajectory of Egyptian bureaucratic machinery. Scholars analyzing this era observe that the integration of Western technological paradigms by Muhammad Ali Pasha was not merely an adoption of foreign tools, but a deliberate restructuring of domestic governance to combat external pressures. Ultimately, the deliberate synthesis of Western administrative frameworks with local socio-political realities under his regime provided a definitive template for navigating the advent of modernity in the broader region, establishing a highly centralized, reform-driven state apparatus that redefined Egyptian modernization.

Based on the above source, attempt the following five questions.

251. What was the central objective of Muhammad Ali Pasha's initial sweeping reforms?
(A) To strictly dismantle the military structures through structural decay
(B) To centralize state power and modernize the military
(C) To promote a highly decentralized and localized governance model
(D) To completely reject incoming Western technology and advancements

252. What was the impact of introducing advanced irrigation technologies during this era?
(A) It overhauled agricultural monopolies for cash crops
(B) It significantly reduced socio-economic restructuring throughout the region
(C) It eliminated the necessity for state-controlled cash crop farming systems
(D) It actively decentralized agricultural state control and existing monopolies

253. How is the integration of Western technological paradigms by Muhammad Ali Pasha characterized in the text?
(A) As a random and unstructured adoption of various foreign tools
(B) As a complete surrender to overwhelming and intense external pressures
(C) As a deliberate restructuring of domestic governance
(D) As a strict rejection of local socio-political realities and norms

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254. What factor fundamentally altered the trajectory of the Egyptian bureaucratic machinery?
(A) The strict preservation of traditional pedagogical and social frameworks
(B) The deliberate elimination of highly ambitious state-centric reform projects
(C) The rapid decentralization of state power and localized authority structures
(D) Western educational models and technical expertise

255. The synthesis of Western administrative frameworks with local realities provided a definitive template for what?
(A) Eradicating newly formed central bureaucratic structures and state systems
(B) Avoiding the complex implications of rapid and forced modernization models
(C) Navigating modernity with a reform-driven state apparatus
(D) Establishing a purely traditional and localized agrarian society in the region

206. Which region of the Arab world largely avoided massive systemic regime change during the Arab Spring, primarily due to vast financial resources and swift social welfare payouts?
(A) North Africa
(B) The Levant (Syria/Lebanon)
(C) Yemen
(D) The Gulf Cooperation Council (GCC) states

207. A major driving factor for the youth demographics heavily participating in the Arab Spring uprisings was:
(A) High youth unemployment and lack of economic opportunity.
(B) Deep and lasting satisfaction with the state corruption.
(C) A desire to establish a Marxist-Leninist economic system.
(D) The complete rejection of modern technology and science.

208. The NATO intervention in Libya in 2011 was officially justified under the UN mandate primarily to:
(A) Secure Libyan oil fields for various European companies.
(B) Protect civilians from impending massacre by Gaddafi's forces.
(C) Install the Muslim Brotherhood within the national power.
(D) Establish a permanent US military base in the city of Tripoli.

209. Given below are two statements.
Statement I: The Arab Spring in Syria began as peaceful pro-democracy protests but quickly devolved into a brutal, multi-sided proxy civil war.
Statement II: The Syrian government under Bashar al-Assad immediately stepped down and handed power to a transitional democratic council in 2011.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

210. Following the ouster of Ali Abdullah Saleh in Yemen, the transition process ultimately collapsed, leading to the takeover of the capital Sana'a by which armed group?
(A) The Houthi movement (Ansar Allah)
(B) Al-Qaeda in the Arabian Peninsula (AQAP)
(C) The Southern Transitional Council
(D) ISIS

211. In the context of post-2011 Arab states, the term "Deep State" (al-Dawla al-Amiqa) refers to:
(A) A geographical region that is located below the sea level.
(B) A secret society of various poets and local intellectuals.
(C) Entrenched networks of elites who maintain power behind the scenes.
(D) The deeply religious nature of the newly formed governments.

212. A major cause-effect relationship observed during the Syrian Civil War was:
(A) The complete withdrawal of all foreign powers from the region.
(B) The immediate unification of Syria and Iraq into a democracy.
(C) The Assad regime converting to Sunni Islam to appease people.
(D) Armed opposition leading to foreign intervention to prop up Assad.

213. Following the 2011 revolution, who became the first freely elected civilian president in Egypt's history in 2012?
(A) Abdel Fattah el-Sisi
(B) Ahmed Shafik
(C) Mohamed Morsi
(D) Amr Moussa

214. Identify the correct statement regarding the events of July 2013 in Egypt.
(A) President Morsi dissolved the military and established a theocracy.
(B) The military ousted President Morsi following massive protests.
(C) The Muslim Brotherhood voluntarily handed power to the opposition.
(D) A coalition of foreign armies invaded and restored Hosni Mubarak.

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eradication of syncretic practices, advocating for a rigorous adherence to foundational doctrines. The Faraizi movement, for instance, systematically mobilized the agrarian populace, integrating socio-economic grievances with an urgent call for religious revivalism. Similarly, the structural dynamics of the Sokoto movement demonstrated an intricate fusion of theological orthodoxy with administrative state-building, seeking to establish a purified socio-political order. Meanwhile, the Wahabiyya movement concentrated heavily on doctrinal recalibration, heavily critiquing deviations from established textual authorities. Together, these modern religious movements function as a comparative paradigm of resistance against perceived moral decay and socio-economic displacement. By embedding theological reform within the lived realities of their respective communities, the Wahabiyya, Sokoto, and Faraizi movements successfully translated abstract doctrinal purification into tangible sociopolitical mobilization, profoundly reshaping the ideological landscapes of their operational territories.

Based on the above source, attempt the following five questions.

261. What shared ideological pursuit characterizes the Wahabiyya, Sokoto, and Faraizi movements?
(A) The demand for rapid industrialization across various territories
(B) The systematic eradication of colonial education and school systems
(C) The exclusive establishment of fully secular and modern state mechanisms
(D) Socio-moral reconstruction and ideological purity

262. How did the Faraizi movement translate doctrinal purification into sociopolitical mobilization?
(A) By concentrating its efforts solely on administrative state-building and laws
(B) By mobilizing the agrarian populace and grievances
(C) By actively promoting syncretic practices among the rural communities of the area
(D) By intentionally ignoring the call for religious revivalism entirely within the state

263. The structural dynamics of the Sokoto movement involved the intricate fusion of what elements?
(A) Syncretic religious practices combined with extensive agricultural reform
(B) Secular nationalism integrated with extensive ideological decay and drift
(C) Theological orthodoxy and administrative state-building
(D) Doctrinal deviation intertwined with rural economic displacement in the region

264. According to the text, what was the primary concentration of the Wahabiyya movement?
(A) Integrating the socio-economic grievances of the local agrarian class
(B) Exclusively building a complex administrative state apparatus and laws
(C) Promoting heavily synthesized and varied theological traditions of old
(D) Doctrinal recalibration and textual critique

265. These modern religious movements collectively function as a comparative paradigm of resistance against what?
(A) Perceived moral decay and socio-economic displacement
(B) Rapid Western technological advancement and modern science systems
(C) The systematic implementation of educational modernization in the state
(D) Centralized democratic governance and representative voting mechanisms

Direction : Please read the following source carefully.

The organizational architectures of the Ikhwan al-Muslimun and the Jamaate-Islami represent significant structural manifestations of modern ideological mobilization. As case studies of institutionalization, both entities systematically conceptualized a comprehensive framework that transcended conventional theological discourse to address complex socio-political realities. The Ikhwan al-Muslimun operationalized its vision by establishing an extensive grassroots network, integrating social welfare initiatives with an overarching demand for systemic governance reform. This localized approach allowed the organization to cultivate a robust social base, positioning its ideological tenets as a holistic

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Palestine as separate tracks.
(C) OIC alignment - India acts as the leading member of the OIC body.
(D) Abraham Accords - A defense pact exclusively between India and Iran.

242. Which of the following is an incorrectly matched pair regarding international groupings involving India in West Asia?
(A) GCC - An alliance of India and Central Asian Republics
(B) I2U2 Group - India, Israel, USA, UAE
(C) IMEEC - India-Middle East-Europe Economic Corridor
(D) Chabahar Port - Strategic Indo-Iranian infrastructure project

243. The security and welfare of the Indian diaspora is a vital pillar of Indo-Arab relations primarily because:
(A) They are actively seeking to overthrow the local Gulf monarchies.
(B) They form the majority of the military forces in Saudi Arabia now.
(C) Over 8 million Indians in the Gulf contribute billions in remittance.
(D) They are solely engaged in missionary work throughout the region.

244. India's strategic interest in the Chabahar port in Iran is primarily driven by the need to:
(A) Compete directly with the Suez Canal for the global shipping trade.
(B) Establish a naval base to attack the United Arab Emirates territory.
(C) Export Iranian oil exclusively to the United States and the West.
(D) Bypass Pakistan to access markets in Afghanistan and Central Asia.

245. The transformation in India-Saudi Arabia relations from being cool during the Cold War to a "Strategic Partnership" in the 21st century is best explained by:
(A) India converting into a modern Islamic state in the South Asian zone.
(B) A joint and secret desire to invade the neighboring state of Pakistan.
(C) Shared interests in energy security and Saudi economic diversification.
(D) Saudi Arabia's decision to stop selling oil on the global trade market.

246. Given below are two statements.
Statement I: The Organization of Islamic Cooperation (OIC) has frequently issued statements critical of India's policies in Kashmir, often driven by Pakistan.
Statement II: Despite OIC criticisms, India's bilateral relationships with key OIC members like the UAE and Saudi Arabia have grown exponentially stronger.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

247. The signing of the Abraham Accords in 2020 indirectly benefited India's foreign policy by:
(A) Forcing India to sever all diplomatic ties with the Israeli state.
(B) Initiating a major and direct war between India and the Iran state.
(C) Expelling all Indian workers from the Gulf region simultaneously.
(D) Allowing India to deepen ties with both Israel and the Gulf states.

248. India's approach of maintaining strong, simultaneous relations with Iran, Israel, and Saudi Arabia—despite their intense regional rivalries—is known in international relations as:
(A) Strategic Autonomy
(B) Total Isolationism
(C) System Bandwagoning
(D) Aggressive Imperial

249. A major geopolitical event that temporarily strained Indo-Arab relations, requiring significant diplomatic management by the Indian government in the 1990s, was:
(A) The successful launch of the Mangalyaan space mission.
(B) The signing of the WTO agreement.
(C) The demolition of the Babri Masjid.
(D) India's victory in the 1983 Cricket World Cup.

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central state apparatus as the primary vehicle for enforcing Western modernity, believing that rapid secularization and infrastructural development were imperative for national sovereignty and geopolitical survival. This authoritative paradigm of modernization illustrates how state power was systematically deployed to override deeply entrenched traditional structures, strictly enforcing an imported socio-political aesthetic and bureaucratic rationality across both nations.
Based on the above source, attempt the following five questions.

271. What was the primary vehicle utilized by both Mustafa Kemal and Reza Shah to enforce Western modernity?
(A) Decentralized grassroots socio-political mobilization
(B) The deeply entrenched traditional clerical establishment
(C) The authoritative power of the central state apparatus
(D) Highly autonomous local judicial and pedagogical institutions

272. Mustafa Kemal's modernization agenda aimed to comprehensively transform which of the following?
(A) Only the localized and traditional agricultural networks
(B) The national educational, legal, and linguistic systems
(C) Exclusively the agrarian socio-economic models
(D) Merely the formal dress codes of the traditional clerics

273. How did Reza Shah's administrative policies impact the traditional clerical establishment?
(A) They significantly enhanced the clerics' localized socio-economic influence now
(B) They actively handed over absolute centralized state power to the clerics in full
(C) They seamlessly integrated the clerical establishment into modern Western paradigms
(D) By enforcing state control over judicial domains

274. What critical belief drove the authoritative modernization implemented by both regimes?
(A) Secularization was vital for sovereignty
(B) Traditional socio-political aesthetics must be preserved unchanged at all costs now
(C) Complete decentralization was strictly necessary to ensure geopolitical survival here
(D) Traditional pedagogical structures were inherently superior to Western paradigms then

275. The administrative regimes of both Mustafa Kemal and Reza Shah can be best described as what?
(A) Unstructured, bottom-up democratic and representational movements in the area
(B) Exclusively localized and highly traditional agrarian reform projects in the state
(C) Top-down agendas for institutional secularization
(D) Broad-based social movements explicitly aimed at preserving traditional authority

Direction : Please read the following source carefully.

The dynamic interplay among contemporary organizations such as Deoband, Nadwa, the Salfis, and Barelvis provides a complex study of pedagogical and doctrinal institutionalization. These schools of thought developed highly structured, yet divergent, frameworks to negotiate theological authority in a modernizing socio-political context. Deoband institutionalized a rigorous, text-centric pedagogical model aimed at preserving classical theological scholarship against the encroachments of modern ideological shifts. This defensive institutionalization heavily prioritized formal academic transmission. Conversely, Nadwa emerged as a systematic attempt to synthesize diverse intellectual currents, advocating for an integrated curriculum that aimed to bridge the deepening divide between classical scholars and modern intellectuals. Meanwhile, the Salfis and Barelvis formulated distinct institutional responses rooted in specific methodological paradigms. The Salfis directed their organizational focus strictly toward an unmediated return to foundational texts, structurally rejecting synthesized theological traditions. In contrast, the Barelvis heavily institutionalized practices centered on veneration and localized spiritual hierarchies, embedding

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decentralized administration

298. The operational architecture of Hezbollah intersects regional dynamics by primarily functioning as what?
(A) A secular, nationalist framework actively seeking diplomatic recognition over Palestine
(B) A highly disciplined, non-state administrative and military entity influencing regional deterrence
(C) A purely social welfare network completely devoid of any military capabilities
(D) A formalized administrative authority exclusively governing internationally recognized territories

299. The comparative analysis of these organizations illustrates a critical transition towards what operational model?
(A) Purely conventional nationalist strategies heavily reliant on old frameworks in place
(B) Complex, multi-tiered operations
(C) The complete structural abandonment of localized socio-economic support in the state
(D) Solely diplomatic administrative negotiations without any military deterrence models

300. These organizations continuously reshape the strategic contours of the Palestine Problem by structurally integrating what elements?
(A) Political advocacy, military deterrence, and localized socio-economic support
(B) Only non-state administrative strategies devoid of any real leverage
(C) Exclusively secular frameworks strictly combined with traditional diplomacy
(D) Unstructured localized grassroots movements entirely without ideological stances

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authority provided a resilient theoretical template for addressing the complexities of modern socio-political stagnation.

Based on the above source, attempt the following five questions.

281. Jamalud-din-Afghani's structural approach heavily emphasized which core imperative?
(A) Anti-colonial solidarity and internal socio-political revitalization
(B) An exclusive organizational focus on rationalizing local legal frameworks
(C) A strict structural rejection of any form of cross-regional unity
(D) The extensive codification of methodologies for educational institutions

282. Muhammad Abduh specifically directed his reformist focus toward advocating for what?
(A) The immediate dismantling of all classical and traditional authority structures
(B) Rationalizing educational and legal frameworks
(C) The absolute ideological separation of modern scientific thought from theology here
(D) An unmediated return to classical texts entirely devoid of rational inquiry models

283. According to the text, Abduh systematically argued that theological principles must be harmonized with what?
(A) Purely anti-colonial and unstructured militant mobilization across the region
(B) Modern science for socio-economic progress
(C) The preservation of traditional socio-political and economic stagnation in full
(D) A generalized and unstructured approach to cross-regional unity and defense

284. How did Rashid Rida institutionalize the reformist principles discussed in the passage?
(A) By bridging rationalism and foundational texts
(B) By completely rejecting and discarding Abduh's framework of rationalism in full
(C) By focusing his entire organizational effort solely on cross-regional political unity
(D) By deliberately dismantling the educational frameworks previously established by Abduh

285. The collective discourse of Afghani, Abduh, and Rida ultimately sought to reconcile what elements?
(A) Secular nationalism with localized grassroots militancy and regional actions
(B) Western technological paradigms with Eastern colonialism and external forces
(C) Classical foundations with modern realities
(D) Unmediated textual authority with hierarchical spiritual veneration in the area

Direction : Please read the following source carefully.

The socio-political upheaval characterized as the Arab Spring initiated a profound restructuring of governance dynamics, particularly evident in the case of Egypt, where democracy was fundamentally placed on trial. This period of intense mobilization saw grassroots networks actively dismantling entrenched authoritarian architectures, demanding comprehensive transparency, socio-economic equity, and structural political reforms. The subsequent transitional phase in Egypt functioned as a critical experiment in institutionalizing democratic frameworks within a volatile administrative environment. The attempt to establish a representative civilian government quickly exposed the systemic fragility of newly formed political coalitions when forced to negotiate with established bureaucratic and military apparatuses. The trial of democracy in Egypt highlighted the severe friction between rapid electoral mandates and the slower, complex necessity of deep institutional reform. As governance structures fluctuated, the initial momentum of the Arab Spring confronted the rigid realities of centralized state mechanisms. This structural confrontation underscores the inherent difficulties of translating mass socio-political mobilization into stable, enduring democratic governance. Ultimately, the Egyptian scenario illustrates the precarious trajectory of political transitions, where the demand for democratic restructuring constantly battles entrenched administrative complexities.

Based on the above source, attempt the following five questions.

286. What specific demands were made by grassroots networks during the Arab Spring in Egypt?
(A) Increased authoritarian architecture and

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and reselling them at higher market prices, the government generated the revenue needed to fund its military and modernization projects. This centralized approach allowed the ruler to direct the nation's economic resources.

26. (A) Reorganizations
This term identifies a period of extensive reforms designed to modernize the state's administrative and legal structures. These changes were intended to strengthen the empire against internal decay and external threats by adopting more efficient government models. The reforms touched nearly every aspect of public life, including the military, education, and the legal status of different groups within the population.

27. (B) I, III, and IV
This landmark decree promised to protect the basic rights of all subjects and introduced a more regular system for taxation and military service. Crucially, it affirmed the equality of all individuals before the law, regardless of their religious affiliation. These changes were aimed at modernizing the administration and fostering a sense of shared identity and loyalty among the diverse imperial subjects.

28. (C) Statement I is correct and Statement II is incorrect.
The reforms introduced a new concept of shared citizenship to replace the older system of community-based legal status. This was part of an effort to modernize the administration by selectively adopting and adapting European models. Far from rejecting these foreign examples, the reformers actively studied them to improve the empire's governance, military strength, and legal consistency across its vast territories.

29. (A) P-2, Q-1, R-4, S-3
Several key figures were instrumental in designing and implementing nineteenth-century imperial reforms. Some were the architects of major decrees that promised equal rights, while others were diplomats who managed international relations during periods of change. Their collective work led to the creation of new civil codes and administrative structures, reflecting a concerted effort to modernize the state through organized and legal means.

30. (D) It aimed to increase tax revenues by registering state lands to individual owners.
This legislation was designed to modernize agriculture and boost state income by encouraging the registration of land in the names of individual cultivators. By clarifying ownership, the government hoped to create a more efficient tax system and increase productivity. While it had complex social effects, its primary purpose was administrative and fiscal reform rather than the complete abolition of private property.

31. (A) Both A and R are true and R is the correct explanation of A.
The creation of new secular courts was a response to the complexities of a modernizing economy and increasing international trade. Traditional religious courts were not equipped to handle commercial disputes involving foreign nationals or new administrative regulations. By establishing these separate legal venues, the state sought to provide a legal framework that could better accommodate modern economic activities and diplomatic requirements.

32. (B) The complete expulsion of European financial influence from the Empire.
These reforms led to the creation of modern schools, the drafting of new civil codes based on traditional jurisprudence, and eventually the promulgation of a national constitution. However, the period also saw a significant increase in foreign debt and external economic pressure. The empire remained deeply integrated into the global financial system, rather than succeeding in removing European economic and financial influence.

33. (A) I, II, III, and V
Issued following a major international conflict, this decree strengthened the earlier promises of equality for all subjects. It explicitly allowed individuals of all faiths to access civil and military education and government service. The document was significantly influenced by the diplomatic interests of major European powers who sought to protect religious minorities and encourage further liberalization within the imperial system.

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unified transitional governance
(C) The complete socio-economic integration of all aggressive militant factions
(D) The successful mediation of internal socio-political grievances by the state

293. According to the text, institutional decay in Libya and Yemen has primarily fostered what outcome?
(A) Extremely rapid state-building and comprehensive structural recovery in the area
(B) Enhanced territorial integrity and strong bureaucratic centralization in the state
(C) The immediate and permanent resolution of all internal structural divisions now
(D) Highly localized power struggles severely hindering unified governance

294. What continuous factor prevents comprehensive socio-economic recovery in these affected nations?
(A) The presence of newly established structural mechanisms mediating grievances now
(B) Resulting institutional fragmentation
(C) The implementation of highly unified transitional governance frameworks in the state
(D) The robust and enduring presence of strong national cohesion and authority norms

295. The persistent instability across these regions fundamentally underscores the extreme difficulty of what process?
(A) Effectively contesting state sovereignty with militant factions in the region
(B) Intentionally fostering localized power struggles and divisions in the state
(C) State-building after collapse
(D) Systematically dismantling deeply entrenched incumbent regimes of the past

Direction : Please read the following source carefully.

The structural evolution of resistance within the Palestine Problem is critically characterized by the distinct operational methodologies of organizations such as the PLO, Hamas, and Hezbollah. Functioning within a highly contested geopolitical space, these entities represent varied institutional approaches to territorial liberation and socio-political mobilization. The PLO historically institutionalized a secular, nationalist framework, actively seeking diplomatic and structural recognition to establish a formalized administrative authority over contested territories. Conversely, Hamas engineered a structurally different paradigm, merging an extensive localized social welfare network with an uncompromising ideological stance on territorial sovereignty, thus consolidating significant grassroots leverage. While geographically distinct, the operational architecture of Hezbollah intersects with this regional dynamic by demonstrating how a highly disciplined, non-state administrative and military entity can heavily influence regional deterrence strategies. The comparative analysis of the PLO, Hamas, and Hezbollah illustrates a critical transition from purely conventional nationalist strategies to complex, multi-tiered organizational operations. By structurally integrating political advocacy, military deterrence, and localized socio-economic support, these organizations continuously reshape the strategic contours of the Palestine Problem, defining the intricate mechanisms of contemporary territorial and ideological conflicts.

Based on the above source, attempt the following five questions.

296. How did the PLO historically institutionalize its operational framework?
(A) By focusing its operations strictly on a non-state military deterrence strategy
(B) By aggressively merging localized social welfare networks with strict religious ideology
(C) By comprehensively rejecting any form of structural or diplomatic recognition
(D) As a secular, nationalist framework actively seeking formal administrative authority

297. Hamas's structurally different paradigm successfully merged an uncompromising ideological stance with what?
(A) An extensive and localized socio-economic welfare network
(B) A purely diplomatic and structurally conventional recognition strategy
(C) A strictly secular, nationalist administrative framework
(D) A completely non-territorial and globally

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Significant archaeological finds occurred during this period, and the first Arabic printing technology was brought to the country. Although the expedition failed to establish a permanent empire, it left a lasting intellectual and cultural impact through these discoveries.

9. (C) The wholesale conversion of the Ulema to Anglican Christianity.
Responses to colonial rule varied, ranging from the adoption of modern education to the preservation of traditional religious sciences. Scholarly debates also focused on the religious status of the territory under foreign governance. However, the mass conversion of religious leaders to a foreign faith was not a feature of these responses, as the scholars remained deeply committed to their faith.

10. (A) II, III, IV, I
Key historical events occurred in a specific sequence that shaped modern Islamic history. The initial contact through a foreign expedition was followed decades later by the establishment of traditional seminaries. Subsequently, the publication of influential journals promoted social and educational reform, leading eventually to the foundation of modern colleges. This timeline illustrates the evolving responses to modernity and colonial influences.

11. (D) Statement I is incorrect and Statement II is correct.
While new infrastructure was primarily designed to serve the strategic and economic interests of the colonial power, it had unintended consequences. These modern communication technologies enabled faster exchange of ideas and the creation of wider networks among the local population. This facilitated the spread of anti-colonial sentiment and fostered a greater sense of solidarity across different regions and communities.

12. (B) The cyclical renewal and revival of the original purity of Islamic faith and practice.
This concept refers to the periodic effort to restore the faith to its perceived original state by removing accumulated cultural practices and innovations. It emphasizes a return to the foundational sources of the religion to address the challenges of a changing world. Rather than rejecting tradition entirely, it seeks to revitalize the spiritual and moral integrity of the community.

13. (C) Egypt
This ruler initiated a massive modernization program that transformed the country into a regional power. By overhauling the military, economy, and educational system, he laid the foundations for a modern state. His policies centralized authority and introduced new industries, creating a legacy that significantly influenced the nation's political and social development throughout the nineteenth and twentieth centuries.

14. (B) I, II, and IV only
To build a powerful state, the ruler created a modern conscript army and centralized economic control through state-run monopolies. He also took over traditional landholdings and religious endowments to increase state revenue. Far from banning travel, he actively sent student groups abroad to acquire Western scientific knowledge, ensuring that the country had a trained elite to manage reforms.

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15. (A) To build a strong, modern military capable of securing his dynastic rule.
The primary aim of these extensive educational and industrial changes was the creation of a powerful and modern armed force. By developing a self-sufficient military infrastructure, the ruler intended to protect his autonomy and ensure that his family would continue to govern for generations. All other reforms, including new schools and factories, were largely designed to support this central goal.

16. (A) P-2, Q-4, R-1, S-3
Economic and administrative policies were essential for state-building during this era. Traditional tax systems were replaced, and forced labor was used for large-scale public works projects. The state also introduced new cash crops to boost revenue and established its first major printing facility in a specific location. These diverse measures reflect a comprehensive attempt to centralize control and modernize.

ANSWERS

1. (B) France
Napoleon Bonaparte's expedition brought scholars and printing technology to the region. This event disrupted traditional social structures and introduced European political and scientific concepts for the first time. It is widely regarded as the moment the Arab world encountered modern Western systems, ending centuries of relative isolation. This contact initiated a long period of significant reform.

2. (B) I and III only
The era of transformation saw the introduction of the printing press, which revolutionized communication and knowledge sharing. Additionally, significant translation movements emerged to make European scientific and technical works available to local readers. However, traditional institutions did not collapse immediately, nor was the entire legal system replaced by foreign codes within a single day through these reforms.

3. (C) He advocated for reconciling traditional Islamic teachings with modern European political thought.
This influential scholar emphasized that progress required adopting Western scientific and political advancements while maintaining the core principles of faith. He believed that modern democratic concepts were compatible with the spirit of early governance. His work in translating European texts and writing about his experiences abroad helped bridge the gap between two different cultural worlds.

4. (A) P-2, Q-1, R-4, S-3
Different leaders played specific roles in modernizing their respective societies. These initiatives included creating specialized institutions for translating knowledge and establishing state-controlled printing operations for official publications. Educational societies were formed to promote scientific learning, while imperial edicts introduced administrative reorganizations. These actions collectively reflect the diverse strategies used to implement modern reforms across the broader Islamic world.

5. (C) Madrasa-i-Aliya - An institution founded by Muhammad Ali Pasha.
State printing offices and government gazettes were essential tools for modern administration and the spread of new ideas. Educational institutions in British India also served as centers for cross-cultural learning. However, certain traditional madrasas were established long before these 19th-century reforms or by different authorities, making them inconsistent with the specific modernizing efforts of that particular Egyptian ruler.

6. (A) Both A and R are true and R is the correct explanation of A.
The introduction of lithographic printing allowed for the mass reproduction of religious texts, which fundamentally changed how knowledge was shared. This technological shift broke the monopoly that traditional scholarly networks held over the interpretation and distribution of sacred information. As a result, religious knowledge became accessible to a wider audience, transforming the educational and social influence of scholars.

7. (D) Adopting Western military and administrative techniques to prevent further European encroachment.
Faced with the threat of imperial expansion, several regional powers sought to strengthen their states by selectively adopting foreign methods. These efforts focused on upgrading armed forces and streamlining bureaucracy to create more efficient and resilient governments. The primary goal was to protect sovereignty and limit foreign influence by matching the technological and organizational capabilities of the advancing European powers.

8. (B) I, II, IV, and V
Led by a prominent general, this military venture included a large group of specialists who documented the region's history and geography.

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comprehensive military oversight now
(B) The rapid centralization of the traditional bureaucratic apparatus in the state
(C) A significantly slower transition completely devoid of institutional reforms here
(D) Transparency, equity, and political reforms

287. The subsequent transitional phase in Egypt functioned primarily as an experiment in what?
(A) Restoring deeply entrenched authoritarian administrative architectures of the past
(B) Establishing a permanently decentralized and localized bureaucratic apparatus now
(C) Institutionalizing democratic frameworks
(D) Eliminating the pressing need for any structural political reforms entirely here

288. The trial of democracy in Egypt highlighted a severe structural friction between what two elements?
(A) Rapid demands for socio-economic equity and the necessity of transparency norms
(B) Electoral mandates and institutional reform
(C) The organized grassroots networks and representational civilian governance models
(D) The volatile transitional phase and the introduction of representational voting

289. What specific interaction exposed the systemic fragility of the newly formed political coalitions?
(A) Their overwhelming success in securing immediate electoral mandates in the state
(B) The immediate and flawless success of their deep institutional reforms in full
(C) The absolute lack of any mass socio-political mobilization supporting them now
(D) Negotiation with military apparatuses

290. Ultimately, the Egyptian scenario illustrates the precarious trajectory of what phenomenon?
(A) Political transitions battling deeply entrenched administrative complexities
(B) Maintaining continuous and uninterrupted centralized state mechanisms
(C) Establishing immediate and permanently flawless representative civilian governments
(D) Dissolving established grassroots networks entirely without any internal friction

Direction : Please read the following source carefully.

The enduring conflicts in West Asia, specifically encompassing Iraq, Libya, Syria, and Yemen, present a complex matrix of state collapse and structural fragmentation. In each of these cases, the disintegration of centralized authority has catalyzed a severe disruption of national cohesion, leading to prolonged institutional vacuums. The conflicts structurally exhibit a common trajectory where the dismantling of incumbent administrative regimes rapidly accelerates sectarian, factional, and socio-economic divisions. In Iraq and Syria, the erosion of territorial integrity allowed disparate militant and political factions to aggressively contest state sovereignty, fundamentally altering regional geopolitical architecture. Similarly, the institutional decay in Libya and Yemen has fostered highly localized power struggles, severely hindering the establishment of unified transitional governance. These conflicts in West Asia highlight the catastrophic systemic impact when structural state mechanisms fail to mediate internal socio-political grievances. Furthermore, the persistent instability across Iraq, Libya, Syria, and Yemen underscores the extreme difficulty of state-building in the aftermath of administrative collapse. The resulting institutional fragmentation continuously prevents comprehensive socio-economic recovery, embedding structural violence and governance failure deeply within the socio-political fabric of the affected nations.
Based on the above source, attempt the following five questions.

291. The ongoing conflicts in Iraq, Libya, Syria, and Yemen share a structural trajectory characterized primarily by what?
(A) The rapid and flawless establishment of unified transitional governance in full
(B) Complete socio-economic recovery immediately following state collapse events
(C) Regime dismantling accelerating divisions
(D) The uninterrupted preservation of strong national cohesion and authority norms

292. In Iraq and Syria, what specific factor allowed disparate factions to aggressively contest state sovereignty?
(A) The profound erosion of national territorial integrity
(B) The prompt establishment of robust and

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17. (B) The Ulema and Mamluks
By centralizing land ownership and monopolizing trade, the state successfully undermined the financial independence of traditional elite groups. The elimination of old military factions further solidified the ruler's absolute authority. This process shifted power away from religious scholars and traditional warriors, placing it firmly in the hands of the new bureaucratic and military structures established during the extensive reform period.

18. (A) Both A and R are true and R is the correct explanation of A.
The attempt to build a self-sufficient industrial base was hampered by international pressure. Diplomatic agreements imposed by European powers required the removal of state-controlled trade barriers and monopolies. This forced the local economy to compete with cheaper manufactured goods from abroad, which undermined the newly established factories. Consequently, the dream of rapid and autonomous industrialization could not be fully realized.

19. (C) It triggered European intervention to preserve Ottoman power and curb him.
Expanding military influence into nearby territories alarmed major global powers who wished to maintain regional stability. To prevent the complete collapse of the existing imperial order, these powers intervened diplomatically and militarily. This forced the ambitious ruler to limit his expansion and withdraw his forces, demonstrating how international interests often constrained the growth of emerging regional states during the nineteenth century.

20. (B) I, II, III, and V
Large groups of students were sent abroad to specialize in technical fields such as medicine and engineering. These individuals, including prominent scholars who accompanied them as religious guides, formed a new elite upon their return. Their expertise was crucial for staffing the expanding state bureaucracy and military institutions. These missions were central to the state's strategy for acquiring modern European knowledge.

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21. (C) He permanently broke all formal ties with the Ottomans and became independent.
Although this ruler achieved significant autonomy and founded a long-lasting dynasty, he remained technically under the nominal sovereignty of the central empire. He expanded his influence over several regions and heavily promoted the cultivation of profitable cash crops like cotton. His legacy was defined by state-led modernization and territorial expansion, but full legal independence from the empire was not achieved.

22. (A) I, IV, II, III
The ruler conducted several major military operations to expand his influence and support the central empire. These began with campaigns in the Arabian Peninsula, followed by the conquest of southern territories. Later, his forces intervened in Mediterranean conflicts before eventually engaging in a direct war against the central imperial authorities in the Levant. This sequence reflects the growing power of his state.

23. (D) Outcome for Muhammad Ali - Forced withdrawal from Syria but secured rule in Egypt.
This international agreement aimed to resolve a major regional conflict by limiting the expansion of the Egyptian ruler. While he was required to return territories in the Levant to the central empire, the treaty guaranteed his family's hereditary right to govern Egypt. This compromise ensured regional stability and recognized his achievements while preventing the total collapse of the Ottoman state.

24. (A) Ruthless state centralization and elimination of rival power centers.
The violent elimination of the old military elite was a decisive move to consolidate absolute power. By removing a traditional group that had long dominated the political landscape, the ruler cleared the way for his own reforms and modern military structure. This event is a classic example of how state-builders often use extreme measures to destroy internal rivals and centralize authority.

25. (C) The Monopoly system (Ihtikar)
Under this economic arrangement, the state exercised total control over the purchase and sale of agricultural and industrial products. By buying goods from producers at low fixed rates

their organizational identity in popular socio-cultural traditions. This continuous negotiation among Deoband, Nadwa, the Salfis, and Barelvis illustrates a vibrant pluralism, where each organization constructs distinct pedagogical boundaries to assert institutional dominance and shape contemporary theological discourse.

Based on the above source, attempt the following five questions.

276. The institutionalization strategy adopted by Deoband heavily prioritized which of the following?
(A) The formal academic transmission of classical theological scholarship
(B) An unmediated return to foundational texts without structured pedagogy
(C) The active promotion of veneration and localized spiritual hierarchies
(D) The complete synthesis of classical scholars and modern intellectuals

277. Nadwa's pedagogical framework emerged primarily as a systematic attempt to do what?
(A) Strictly reject all synthesized and modern theological traditions of the era
(B) Preserve classical scholarship without proposing any structural curriculum changes
(C) Embed its organizational identity exclusively in popular socio-cultural traditions
(D) Synthesize currents for scholars and intellectuals

278. How did the Salfis structurally position their distinct methodological paradigm?
(A) By enthusiastically embracing heavily synthesized theological traditions
(B) By directing their focus strictly toward an unmediated return to foundational texts
(C) By extensively institutionalizing practices focused on spiritual veneration
(D) By completely prioritizing modern scientific discourse over religious foundational texts

279. The Barelvis embedded their unique organizational identity primarily within what framework?
(A) A rigorous and structured rejection of synthesized socio-cultural traditions
(B) A fully integrated curriculum explicitly bridging modern and classical thought
(C) Practices specifically centered on veneration and localized spiritual hierarchies
(D) A highly defensive text-centric model actively avoiding any spiritual hierarchies

280. The continuous dynamic interplay among these contemporary organizations illustrates a pluralism where each entity does what?
(A) Completely abandons the pursuit of any distinct institutional dominance
(B) Deliberately aims to merge all frameworks into a single monolithic political entity
(C) Universally rejects the pressing need for any formal academic transmission
(D) Constructs distinct pedagogical boundaries to shape contemporary theological discourse

Direction : Please read the following source carefully.

The intellectual frameworks established by modern thinkers like Jamalud-din-Afghani, Muhammad Abduh, and Rashid Rida significantly reoriented contemporary ideological paradigms. Functioning as a continuous chain of intellectual reform, their collective discourse sought to reconcile classical foundations with the pressing realities of the modern age. Jamalud-din-Afghani initiated a robust political awakening, heavily emphasizing anti-colonial solidarity and the urgent necessity for internal socio-political revitalization. His structural approach positioned cross-regional unity as an imperative defense against external encroachments. Expanding on this foundation, Muhammad Abduh directed the focus toward systemic institutional reform, specifically advocating for the rationalization of educational and legal frameworks. Abduh systematically argued that theological principles inherently support rational inquiry and must be harmonized with modern scientific thought to ensure socio-economic progress. Subsequently, Rashid Rida institutionalized these reformist principles through extensive textual dissemination, systematically codifying a methodology that bridged Abduh's rationalism with a stricter adherence to foundational texts. Together, Jamalud-din-Afghani, Muhammad Abduh, and Rashid Rida formulated a comprehensive ideological architecture. Their systematic efforts to integrate modern rationality with traditional

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34. (A) First Ottoman Constitution - 1830
Landmark reforms such as the Edict of Gulhane and the subsequent Imperial Reform Edict were issued during the mid-nineteenth century. New laws regarding nationality were also established to define a modern concept of citizenship. However, the first national constitution was not promulgated until much later in the century, making earlier dates for such a constitutional development historically inaccurate within this context.

35. (A) II, IV, I, III
The reform process began with a foundational decree promising basic rights, followed years later by a second major edict that expanded equality. Subsequently, work began on a comprehensive civil code that blended traditional jurisprudence with modern structure. This sequence of legal developments eventually culminated in the proclamation of the first national constitution, reflecting a gradual move toward a more formalized legal state.

36. (D) It challenged traditional Islamic hierarchies where Muslims held privileged status.
The introduction of equal legal rights for all subjects disturbed the long-standing social and political order. In the traditional system, different religious groups had distinct legal statuses and responsibilities. By granting formal equality, the reforms were perceived by some as undermining the established hierarchy and the specific role of the majority group, leading to social tension and occasional resistance to these changes.

37. (C) The dissolution of the Ottoman Parliament by Sultan Abdulhamid II in 1878.
This event effectively halted the move toward constitutional governance and signaled a return to more centralized and personal rule. Although many bureaucratic reforms continued, the specific era defined by organized legal and political liberalization came to a close. The suspension of the representative assembly marked a significant shift in the state's political direction for the next several decades.

38. (B) Delhi
This influential reformer was born into a family with close ties to the imperial court in a historic city. His early life in this cultural and political center shaped his understanding of the challenges facing his community. The experiences he gathered there, particularly during the mid-nineteenth century, were fundamental in developing his vision for educational and social reform across the region.

39. (B) I, III, and IV
This movement emphasized that the acquisition of modern Western knowledge was essential for the progress and survival of the community. It promoted a rationalist interpretation of faith, arguing that there is no conflict between religious truth and scientific discovery. While focusing on social and educational advancement, it generally advised against active political rebellion, preferring a path of cooperation and gradual change.

40. (A) The Causes of the Indian Revolt (Asbab-e-Baghawat-e-Hind)
In the aftermath of a major uprising, this author wrote a detailed analysis to explain the underlying reasons for the conflict. He aimed to clarify that the rebellion was not a religious conspiracy but resulted from specific administrative misunderstandings and policy failures. This work was a strategic attempt to bridge the gap between the ruling authorities and the local Muslim community.

41. (A) P-2, Q-1, R-4, S-3
This scholar produced a diverse range of works, including detailed studies of historic monuments and defenses of the faith against foreign critiques. He also wrote commentaries that sought common ground between different religious traditions and addressed social issues such as dietary laws. These publications reflect his commitment to using intellectual and historical analysis to modernize his community's outlook and improve interfaith relations.

42. (A) The Spectator and The Tatler
The journal was designed to improve the social and moral conduct of the community through modern literary forms. By adopting the style of famous British periodicals, the reformer sought to introduce critical thinking and debate on social customs. The publication became a vital platform for discussing the compatibility

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during a period of unrest, later leaders guided the organization through difficult times, including periods of illegality and imprisonment. These figures were instrumental in maintaining the group's structure and ideological continuity despite persistent pressure from the government.

95. (B) I, III, IV, and V
This prominent thinker viewed the faith as a comprehensive system and was highly critical of secular nationalist movements. His organization campaigned for a constitution based on religious principles and expressed concerns about the potential for majoritarian tyranny in modern democracy. Rather than operating solely as an armed group, the organization used both intellectual and political means to pursue its goal of societal transformation.

96. (B) He supported a secular state as the best protector of Muslim minorities.
This ideologue consistently argued against the separation of religion and state, viewing secularism as a modern form of ignorance. He believed that the faith provided a complete system for governance and social order, which was superior to foreign models. His political theory advocated for a system where human participation is guided by divine law, rather than supporting a neutral or secular government.

97. (B) Syed Qutb
The move toward a more radical and exclusionary ideology was largely the result of the prison experiences and writings of an influential thinker. He described contemporary societies, including those in the Islamic world, as having reverted to a state of ignorance. His ideas regarding the necessity of a dedicated vanguard to bring about change have significantly influenced the thought of various later radical groups.

98. (A) A massive crackdown and the official banning of the Brotherhood.
A failed attempt on the life of a national leader led to a severe and widespread state reaction against the organization. The group was officially prohibited, and thousands of its members were arrested or forced into hiding. This period of intense repression fundamentally changed the group's relationship with the state and contributed to the further radicalization of some of its members and ideologies.

99. (C) The promotion of Marxist historical materialism.
While major twentieth-century movements shared a commitment to establishing a religious state and rejecting secularism, they were fundamentally opposed to the core tenets of foreign materialist ideologies. They viewed these frameworks as being entirely inconsistent with their spiritual and moral foundations. Their goal was to provide an alternative, all-encompassing system that was rooted in their own traditions rather than adopting foreign historical theories.

100. (D) Ikhwan built a mass movement, while Jamaat focused on a vanguard.
These two influential organizations adopted different strategies for achieving their goals. One sought to build a broad base of support through extensive social work and grassroots organizing, creating a large-scale popular movement. The other focused on developing a highly disciplined and intellectually trained group of individuals who would lead the transformation of society from the top down, emphasizing the role of an elite leadership.

101. (C) 1908
A significant political turning point occurred when a group of reformers and military officers successfully pressured the monarch to restore the national constitution. This event opened a period of greater political freedom and intense debate about the future of the empire. It marked the beginning of the end of absolute personal rule and the rise of organized political parties as a major force in government.

102. (B) It was the driving political organization behind the Young Turk Revolution.
This organization was composed of a diverse group of intellectuals and military officers who were committed to modernizing the state and saving it from decline. It played the central role in orchestrating the movement that restored constitutional government. Once in power, it implemented a series of centralized reforms that had a profound and lasting impact on the empire's political and social structure.

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absolute oneness of God and strongly opposed any practices he perceived as deviations or innovations. By forming a political alliance with a local leader, the movement was able to spread its puritanical message across a significant portion of the peninsula.

52. (B) I, III, and IV
The core teachings of this movement focused on eradicating practices deemed polytheistic and returning to the ways of the early pious ancestors. It strictly prohibited the veneration of individuals or shrines and advocated for a direct interpretation of the foundational religious texts. A key part of its success was its early and lasting alliance with a powerful regional family.

53. (C) Usman dan Fodio
This scholar led a significant reform movement that resulted in the creation of a large and powerful state in West Africa. He criticized the local rulers for their nominal adherence to the faith and their participation in un-Islamic practices. His leadership transformed the religious and political landscape of the region, establishing a caliphate that prioritized the implementation of religious law and education.

54. (A) P-2, Q-3, R-1, S-4
Several distinct reform movements emerged across various regions in the eighteenth and nineteenth centuries. These movements were centered in the Arabian Peninsula, West Africa, North Africa, and the eastern parts of the Indian subcontinent. Each was shaped by local social and political conditions but shared a common goal of purifying religious practice and often challenging the existing political authorities or colonial influences.

55. (D) Urging Muslims to perform obligatory duties and cleansing un-Islamic acts.
This movement in Bengal focused on encouraging individuals to strictly fulfill their essential religious obligations. It aimed to remove various cultural customs and rituals that were perceived as contradictory to the core tenets of the faith. By emphasizing personal piety and the correct performance of religious duties, it sought to revitalize the community's spiritual life and moral integrity.

56. (A) Both A and R are true and R is the correct explanation of A.
As the movement evolved, it became increasingly involved in protecting the rights of the poor peasantry. The exploitation faced by rural workers at the hands of powerful landlords and industrial planters created deep social resentment. By organizing these peasants to resist unfair demands, the movement's leaders combined religious reform with a struggle for social and economic justice against established local and colonial powers.

57. (C) Muhammad ibn Abd al-Wahhab - Rejection of Ijtihad
While many reform movements are correctly linked to their founders and specific regional activities, certain doctrinal characterizations can be misleading. For instance, the founder of the Arabian reform movement actually advocated for a direct return to foundational texts through independent reasoning rather than simply following established legal schools. Other leaders are accurately remembered for their social organization and religious puritanism in different parts of the world.

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58. (I, III, and V)
This West African movement aimed to cleanse religious practices by challenging the corrupt and nominal adherence of existing rulers. It emphasized the need for an authentic application of the faith and led to the establishment of a significant state centered on these principles. The leader was highly critical of any integration of traditional polytheistic rituals into the religious life of the community.

59. (D) Bid'ah (Innovation) and Shirk (Polytheism)
The movement's founder considered the practice of building elaborate structures over graves or seeking spiritual help from saints to be fundamental violations of the principle of the oneness of God. He classified such acts as reprehensible innovations that had no basis in the original teachings. Consequently, he advocated for their total removal to restore the faith to its perceived pristine state.

60. (A) I, II, III, IV
Religious reform movements across the world emerged in a distinct chronological order.

111. (A) Medresetü'z-Zehra
The thinker envisioned a new type of educational institution in a remote region that would combine the study of modern physical sciences with traditional religious knowledge. He believed that such a synthesis was necessary for the intellectual and spiritual health of the community and the stability of the state. Although this project was never fully realized as planned, the idea remained central to his vision for reform.

112. (B) The Ottoman Empire's defeat in World War I.
The dominance of the modernizing political organization came to a sudden end following the catastrophic loss in a major global conflict. This defeat led to the occupation of the empire's territories and the eventual collapse of its governing structure. In the resulting chaos, new leaders and movements emerged, leading to the creation of a modern national republic and the official end of the centuries-old imperial system.

113. (B) Establish a distinct political and cultural identity for Arabs.
This movement was driven by a desire to emphasize the shared language, history, and culture of a specific group as the basis for a modern political community. It emerged in response to the centralizing and nationalist policies of the ruling empire, as well as the influence of modern ideas about self-determination. The goal was to achieve greater autonomy or independence and create a new national state.

114. (A) I, II, and IV
This thinker argued that the true leadership of the community should belong to a specific linguistic and ethnic group, rather than the existing imperial authorities. He proposed relocating the spiritual center of the faith and identified the despotic nature of the current government as a major cause of decline. He advocated for a more consultative and limited form of authority to restore the community's integrity.

115. (C) Umm al-Qura
The author used a fictional meeting of scholars to discuss the underlying causes of the social and political decay of the time. This work allowed him to present a variety of perspectives on the need for reform and the importance of a specific group's leadership in revitalizing the faith. It was a strategic way to criticize the existing political order and promote his own vision for the future.

116. (A) Both A and R are true and R is the correct explanation of A.
By challenging the legitimacy of the reigning monarch's claim to spiritual leadership, the author aimed to promote a different vision of communal authority. He believed that the existing government had corrupted the core values of the faith through its tyrannical and personal rule. His critiques were based on both historical arguments regarding lineage and modern ideas about the corrupting nature of absolute power.

117. (C) It argues that political tyranny corrupts religion, morals, and education.
This influential book provides a detailed analysis of how absolute and unaccountable rule negatively affects all aspects of a society's life. The author argued that despotism destroys free thought, weakens moral character, and prevents the development of a healthy and educated population. It was a profound critique of the existing political system and a call for a more open and accountable form of governance.

118. (A) I, II, IV, and V
The decline of the community was attributed to several factors, including the suppression of independent thought and the prevalence of absolute rule. The author also pointed to the negative impact of blindly following traditional interpretations and the loss of leadership by a specific group. These combined social, political, and intellectual issues were seen as preventing the community from adapting and progressing in the modern world.

119. (D) He advocated for the complete secularization of the Arab state, banishing Islam entirely from public life.
Although this thinker was a strong critic of political tyranny and an advocate for reform, he remained deeply committed to the importance of faith in the life of the community. He believed that the revitalization of his group's identity was inseparable from their religious heritage. He did not seek to remove religious influence from public life, but rather to reform how it was understood and applied in government.

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69. (C) Over-taxation of peasants to support an inflated, non-productive nobility.
The scholar identified economic injustice and social imbalance as the primary reasons for the decline of the state. He argued that the excessive tax burden placed on the working population to fund a lavish and inactive elite class led to widespread instability. This analysis combined religious and moral concerns with a sophisticated understanding of the socio-economic factors that contribute to the rise and fall of empires.

70. (A) I, II, III, and V
This sociological theory describes the natural progression of human societies through various stages of complexity, from meeting basic survival needs to establishing a universal order. The scholar believed that a healthy society must maintain balance at each level to ensure peace and justice. His ideas demonstrate a profound grasp of how economic, social, and political structures interact to shape the development of civilization.

71. (D) He heavily favored a rigid, blind following of one single Madhhab always.
Rather than advocating for the exclusive adherence to a single legal school, this thinker encouraged a more flexible approach that prioritized the foundational texts. He believed that scholars should be able to draw from different traditions to find the most appropriate solutions to contemporary problems. His work integrated the study of prophetic traditions into the legal reasoning process, promoting a more dynamic understanding.

72. (A) The Tariqah-i-Muhammadiyah of Syed Ahmad Shaheed.
The intellectual and reformist ideas of this eighteenth-century scholar had a lasting impact, directly inspiring several later movements focused on religious purification and social action. These subsequent groups built upon his emphasis on the scripture and his call for communal revitalization. His legacy provided the ideological foundation for a variety of reformist and activist efforts that sought to address the challenges facing the community.

73. (C) Dismantling the entire corrupt socio-economic and political system.
This phrase describes a radical call for the total overhaul of a society that is perceived to be fundamentally unjust and morally compromised. The goal was to replace a broken system with one that adhered more closely to the principles of justice and faith. It reflects a revolutionary impulse to address the root causes of social decay by completely restructuring the existing order.

74. (A) Restore Muslim political dominance and moral integrity in a fragmented India.
By corresponding with powerful leaders, the scholar sought to mobilize the elite to take action against the political fragmentation and moral decline of the time. His primary objective was to ensure the survival and revitalization of the community's influence and integrity. These efforts were directed toward creating a more unified and ethically grounded political environment during a period of significant instability.

75. (D) 1762
This influential scholar passed away in the mid-eighteenth century, leaving behind a vast intellectual legacy that continues to be studied. His work spanning theology, philosophy, and social theory shaped the thought of subsequent generations of reformers. The timing of his death marks the end of a critical era and the beginning of a period where his ideas would be widely disseminated and applied.

76. (B) Tariqah-i-Muhammadiyah
This reformist movement sought to follow the path of the Prophet as closely as possible, focusing on spiritual purification and social action. Its followers emphasized the importance of returning to the original teachings and were active in both religious teaching and military struggles. The name reflects their primary commitment to the exemplary model of the faith's founder and their desire for a revitalized community.

77. (A) I, II, and IV
The movement was dedicated to creating a society modeled on the early days of the faith and engaged in military campaigns against regional powers it perceived as restrictive. It successfully organized large numbers of people

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across diverse social classes through an extensive network. Rather than enforcing traditional social hierarchies, it focused on religious unity and the implementation of what it considered to be authentic laws.

78. (D) Reports of religious persecution and restrictions on Muslim practices.
The decision to launch a military campaign against a neighboring regional power was driven by accounts of the mistreatment of the faithful and interference with their religious observances. The movement's leaders believed they had a moral and religious duty to protect their community and secure the freedom to practice their faith. This conflict was a central part of their broader effort for political and spiritual revival.

79. (A) P-3, Q-4, R-1, S-2
The movement relied on a combination of influential texts, intellectual leadership, and a sophisticated organizational structure. A centralized system of regional hubs provided the necessary resources and personnel for the campaign. The movement's ideological foundations were laid out in key writings, and its military phase culminated in a major battle that resulted in the loss of its most prominent leaders.

80. (B) It marked the death of leaders, functionally ending the movement's political goal.
This significant military encounter resulted in the death of the movement's primary figureheads, which effectively brought their immediate political and territorial ambitions to an end. While the ideological influence of the movement persisted for many years, the specific attempt to establish a new state was halted. The battle remains a symbolic event in the history of reformist struggles in the region.

81. (A) Both A and R are true and R is the correct explanation of A.
The ability of the movement to maintain a campaign in a distant frontier was made possible by a highly organized and widespread support system. This network reached across different provinces, ensuring a steady flow of financial contributions and volunteers. This administrative sophistication demonstrates how religious reform could be combined with practical logistics to sustain long-term organizational and military efforts against significant odds.

82. (A) Syed Ahmad Shaheed - Founder of the Indian National Congress
While many figures are correctly associated with their roles in religious education or reformist writing, others are misidentified regarding their political involvement. For example, a prominent nineteenth-century military and religious leader was not the founder of a major later political party. Such distinctions are important for understanding the different types of leadership and movements that emerged during this period of history.

83. (A) I, II, and IV
A key text of the reformist movement criticized several common practices that were viewed as deviations from the original faith. These included the excessive veneration of spiritual figures, the adoption of cultural customs from other traditions, and specific ritual practices. By highlighting these issues, the movement aimed to purify the religious life of the community and encourage a return to what it considered the correct path.

84. (C) Statement I is correct and Statement II is incorrect.
The leader performed the mandatory pilgrimage to emphasize his commitment to religious duty and to connect with the broader international community of the faithful. However, upon returning, he did not abandon his activist goals. Instead, he intensified his efforts to organize and lead a movement focused on both internal reform and military struggle to establish a more authentically governed society.

85. (C) The Brahmo Samaj
The ideas and actions of the nineteenth-century reformist movement had a significant impact on several later groups, including traditionalist seminaries and movements focusing on prophetic traditions. These groups shared a common interest in religious purification and often resisted foreign colonial influence. In contrast, other contemporary social and intellectual movements in the region were based on entirely different philosophical and secular foundations.

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86. (B) He imposed strict taxes and rigid laws that alienated Pashtun tribes.
The attempt to establish a new governing order in a tribal region faced significant internal resistance due to the implementation of new administrative and legal measures. The local population, accustomed to their own traditional customs and autonomy, reacted negatively to these centralized and unfamiliar rules. This internal friction, combined with external pressures, made it difficult to sustain the newly formed political and religious authority.

87. (D) Amir-ul-Mu'minin (Commander of the Faithful)
During the height of the military and political campaign, the leader was granted a title that reflected his role as the head of the community and the commander of its forces. This designation symbolized the attempt to recreate a form of leadership based on early historical models. It underscored the movement's goal of establishing a state governed by the principles of the faith under a unified authority.

88. (A) Hasan al-Banna
This influential modern organization was established by a schoolteacher who sought to revitalize society through a comprehensive application of the faith. He believed that religious values should influence all aspects of life, from individual behavior to social and political organization. Under his leadership, the group grew rapidly, focusing on education, social service, and resistance to foreign cultural and political dominance.

89. (B) I, II, and IV
The movement initially focused on broad social, religious, and educational reforms, aiming to counter the influence of Western cultural and political imperialism. It promoted the idea that the faith is an all-encompassing system that should guide both personal life and the state. While it eventually became more involved in politics, its early years were primarily dedicated to grassroots organization and community service.

90. (A) Abul A'la Maududi
Founded in the mid-twentieth century, this organization was the work of a prominent thinker who viewed the faith as a complete and modern ideology. He argued for the necessity of establishing a state based on divine sovereignty and criticized both secular nationalism and traditionalist apathy. His writings and the movement he founded have had a profound influence on contemporary political thought across the globe.

91. (A) P-3, Q-1, R-2, S-4
Various influential thinkers produced foundational texts that shaped modern religious and political movements. Some wrote about the challenges of the contemporary age and the need for a return to original principles, while others developed comprehensive commentaries and tracts for the training of their followers. These works collectively represent the diverse intellectual efforts to address modern political and social realities within a religious framework.

92. (B) The absolute sovereignty and legislative authority of God.
This central concept in modern political thought asserts that ultimate authority and the right to make laws belong solely to the divine. It rejects the idea of human-made laws being superior and argues that the state's primary role is to implement and uphold religious principles. This idea has been fundamental to the ideology of several major twentieth-century movements seeking to establish a religious government.

93. (A) Both A and R are true and R is the correct explanation of A.
Following a period of global conflict and regional instability, the movement became more militarized and established a secret wing. This shift was driven by the perceived failure of the existing government to achieve independence and protect communal interests. The resulting atmosphere of militancy reflected a growing conviction that more direct and forceful methods were needed to achieve the movement's political and social goals.

94. (D) Hasan al-Hudaybi - Second General Guide of the Brotherhood.
The leadership of this prominent movement passed through several individuals, each of whom faced significant political challenges and state repression. While the founder was assassinated

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of traditional values with the demands of a changing, modernizing world.

43. (A) Both A and R are true and R is the correct explanation of A.
Recognizing the importance of modern knowledge, the reformer established a dedicated organization to translate important European works into the local language. He believed that making scientific and historical information accessible was crucial for the intellectual development of his peers. By founding this society, he created a practical mechanism for introducing modern thought to an audience that was otherwise linguistically isolated.

44. (B) Muhammadan Educational Conference - Established in 1886.
This organization was founded to provide a common platform for discussing the educational needs of the community across different regions. It played a vital role in spreading the ideals of modern learning and social reform beyond the confines of a single college. The annual meetings of this conference were essential for building a broad consensus on the importance of contemporary education.

45. (A) I, II, and IV
This thinker argued for a deep harmony between the natural world and religious revelation, asserting that science and faith are fundamentally consistent. He advocated for using rational inquiry to understand the scripture and was critical of relying on historically questionable traditions. His approach involved a major reinterpretation of the holy text to show its relevance to the modern, scientific age.

46. (C) Statement I is correct and Statement II is incorrect.
The reformer's innovative ideas and support for Western learning sparked intense backlash from traditional scholars, some of whom issued severe religious condemnations against him. However, he did not abandon his projects in response to this pressure. Instead, he remained committed to his educational mission and continued to build institutions that reflected his vision of a modern, scientifically-literate community.

47. (A) II, IV, I, III
The reformer's activities followed a logical progression, starting with a critical analysis of a major political uprising. He then established a society for the translation of scientific works before founding a landmark educational institution for the youth. His long career of public service and intellectual leadership eventually led to formal recognition and honors from the ruling government towards the end of his life.

48. (D) He was an ardent supporter of introducing universal adult franchise and pure democracy in India immediately.
This leader believed that maintaining the stability of the existing government was necessary for the community's progress. He expressed concerns that an immediate transition to a majority-based democratic system would lead to the political marginalization of his community. Consequently, he advised against joining early nationalist political movements and did not support the immediate introduction of universal voting rights or simple democracy.

49. (B) An emulation of Oxford and Cambridge but with mandatory theology classes.
The new educational institution was designed to provide a world-class education that combined the best of Western academic traditions with a strong religious foundation. By modeling the college on famous British universities, the founder aimed to produce a new generation of leaders who were both modern in their outlook and firmly rooted in their faith and traditional identity.

50. (A) Sir Syed Ahmad Khan
This term was used by critics to mock a reformer who emphasized the importance of the laws of nature in his theological interpretations. His opponents believed that his rationalist approach bordered on materialism and deviated too far from traditional spiritual understandings. The label reflects the intense intellectual and religious conflicts that arose from attempts to reconcile traditional faith with modern scientific thought.

51. (C) Muhammad ibn Abd al-Wahhab
This eighteenth-century movement sought to return to what it considered the original, pure practices of the faith. Its founder emphasized the

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103. (D) He led the secularist wing of the Young Turks advocating the banning of Islam.
This scholar was known for his mastery of traditional knowledge and his early support for constitutional reforms as a way to improve society. However, his advocacy was always rooted in his religious convictions and a desire to see the faith adapted to the modern world. He never supported the secularization of the state or the removal of religious influence from public and personal life.

104. (A) Young Turk Triumvirate - Enver, Talat, and Cemal Pashas
During the final years of the empire, political power was concentrated in the hands of three prominent leaders who dominated the government. They implemented aggressive policies of centralization and modernization, which also led to significant ethnic tensions and involvement in major global conflicts. This period was characterized by the dominance of a single political organization and a move toward a more nationalist identity.

105. (C) Wahabism - The primary ideology of the CUP leadership
In the late imperial period, several competing ideologies vied for influence, including efforts to unify all members of the faith or specific ethnic groups. Others sought to create a shared civic identity for all subjects regardless of their religion. However, the puritanical movement from the Arabian Peninsula was not the ideological basis for the modernizing and increasingly nationalist leadership of the central government.

106. (A) He withdrew from politics to focus on faith and counter materialism.
In his later years, this influential thinker chose to step away from direct political involvement, believing that the true challenge was the rise of materialist and atheistic ideas. He devoted his life to writing a comprehensive commentary that aimed to strengthen the spiritual life of the community. This approach was based on the idea that social and political change must begin with personal faith.

107. (D) Science and faith are complementary; studying the universe reveals God.
This scholar argued that modern scientific discoveries do not contradict religious truth; instead, they provide deeper insights into the wisdom and power of the creator. He encouraged the study of the physical world as a form of worship and a way to strengthen one's belief. His work aimed to reconcile traditional knowledge with contemporary science, providing a spiritual framework for understanding the modern world.

108. (B) Alienating Arab populations and contributing to the rise of Arab Nationalism.
The implementation of centralized policies that favored a single ethnic and linguistic identity created deep resentment among other groups within the empire. This was particularly true in the southern provinces, where the imposition of a foreign tongue and culture sparked a desire for autonomy. These tensions contributed to the growth of a distinct national consciousness among the affected populations, leading to future conflicts.

109. (C) Statement I is correct and Statement II is incorrect.
Following a brief period of political struggle, the newly dominant political forces effectively stripped the monarch of his absolute power, turning him into a symbolic figure. However, influential religious thinkers of the time did not necessarily support the radical secular and nationalist direction that the government later took. Many remained committed to a vision of reform that stayed true to the community's spiritual foundations.

110. (D) The regime feared his spiritual influence and ability to mobilize masses.
The new secular authorities were wary of any influential figure who could command significant popular support through a religious message. To prevent the growth of an independent spiritual and social movement, they forced the thinker into isolation in remote areas. Despite this pressure, he continued his work, which was clandestinely distributed by his followers, demonstrating the resilience of his ideas and his movement.

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The earliest was the puritanical movement in the Arabian Peninsula, followed later by the creation of a reformist state in West Africa. In the nineteenth century, social and agrarian movements developed in the Indian subcontinent, eventually leading to more modern educational and intellectual movements focused on contemporary challenges.

61. (C) They suspended Friday congregational and Eid prayers.
Because the leadership viewed the territory as being under the control of a non-Muslim power that restricted their religious autonomy, they concluded that certain communal prayers could no longer be held. This was a symbolic and practical way of expressing their lack of political and religious sovereignty. This stance highlighted their deep dissatisfaction with the existing political order and their commitment to their specific legal interpretations.

62. (D) Belief in the infallibility of Sufi saints (Awliya).
This movement emphasized the absolute oneness of God and the necessity of following the Quran and the example of the Prophet. It strongly rejected the idea that any human, including spiritual leaders or saints, could possess infallibility or be the object of religious veneration. Eradicating such practices was a central goal of the movement, which advocated for a simplified and scripture-based faith.

63. (A) Hujjatullahil Baligha
This monumental work provides a comprehensive explanation of the wisdom and underlying purposes behind religious rulings and social organization. The author explores how the faith addresses both individual spiritual needs and the requirements of a stable and just society. It remains one of the most influential texts in Islamic philosophy, reflecting a deep attempt to synthesize traditional knowledge with sociological and ethical reasoning.

64. (A) I, II, and III
Believing that understanding the scripture was essential for all educated people, this scholar produced a translation into the primary literary language of the time. This action was highly controversial and faced significant opposition from those who believed the text should only be read in its original form. His pioneering efforts were later continued by his family members, who translated the text into other local languages.

65. (D) Statement I is incorrect and Statement II is correct.
This thinker actually advocated for the use of independent reasoning to address new challenges, rather than keeping the doors of interpretation closed. He was also deeply committed to reconciling the differences between various legal schools and spiritual orders. His goal was to create a unified and revitalized understanding of the faith that could bring together disparate groups within the broader community.

66. (A) P-2, Q-1, R-4, S-3
The scholar's diverse intellectual output covered several critical areas, including the translation of the scripture and the development of principles for its interpretation. He also wrote about the history and virtues of early leaders and analyzed the reasons for legal disagreements among various jurists. These works collectively aimed to provide a comprehensive and rational framework for the religious and political life of the community.

67. (C) Tatbiq - The methodology of reconciling seemingly contradictory Islamic concepts
This philosophical approach focuses on finding harmony and common ground between different intellectual and spiritual traditions that appear to be in conflict. By using this method, the scholar sought to bridge the gaps between various theological and legal schools. This reconciliatory effort was a central theme of his work, aimed at fostering unity and clarity within the intellectual life of the community.

68. (A) Both A and R are true and R is the correct explanation of A.
Deeply concerned about the declining power of the established authorities and the rise of rival regional forces, the scholar reached out to an external leader for assistance. He believed that military intervention was necessary to protect the political and social interests of the community. This action reflects his active engagement in the political struggles of his time and his desire to restore order.

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120. (A) Ideal - An Arab Caliph with spiritual authority only.
This vision for reform proposed a separation between political and spiritual leadership, suggesting that a specific group should hold a primarily symbolic and moral role. This approach aimed to restore the spiritual integrity of the faith while allowing for modern political structures. It reflected a deep dissatisfaction with the existing centralized system and a desire for a different way of organizing the community's public life.

121. (A) P-3, Q-4, R-1, S-2
Different thinkers contributed to the development of national consciousness through various perspectives. Some emphasized the historical and cultural awakening of their people, while others developed secular ideologies based on shared language and history. Some also focused on the inseparable link between their group's identity and their religious heritage. These diverse ideas collectively shaped the move toward greater autonomy and the formation of new political organizations.

122. (A) The Ottoman Sultan formally renouncing the title of Caliph in 1908.
The rise of a distinct national identity was fueled by the execution of intellectuals, centralizing policies that favored a different ethnic group, and promises of independence from foreign powers. However, the monarch did not voluntarily give up his symbolic religious role during the early constitutional period. That change occurred much later as part of a radical move to create a completely new and secular national government.

123. (D) A ruler who governs according to absolute will without accountability.
According to this political theory, the defining characteristic of an unjust government is the concentration of power in the hands of a single individual who is not subject to any legal or consultative limits. Such a system is seen as inherently corrupting, as it prioritizes the ruler's personal desires over the welfare and rights of the people, leading to broad social and moral decay.

124. (B) It provided a theological justification for the Arab rebellion.
These writings played a crucial role in providing a religious and intellectual framework for the later uprising against the existing imperial authorities. By arguing that the current leadership was illegitimate and tyrannical, the author helped to mobilize support for the idea of a new and independent state led by a specific group. This intellectual foundation was essential for transforming political grievances into a broader movement.

125. (C) Statement I is correct and Statement II is incorrect.
This thinker believed that true revitalization required a shift in leadership to a different ethnic group and a specific geographical region. He was highly critical of the administrative changes made by the existing empire, viewing them as insufficient to address the deep-seated problems of political tyranny and intellectual stagnation. His vision went far beyond mere bureaucratic reorganization, calling for a fundamental change in governance.

126. (B) I, II, and IV
The foundational principles of the new national state focused on creating a republic, implementing strict secularism, and promoting state-led economic development. These ideas were designed to modernize the country and create a strong, unified national identity. They rejected the old imperial and religious frameworks in favor of a more Western-oriented and secular approach to government and society, aiming for rapid progress and international standing.

127. (A) 1924
Following the creation of a new national government, the centuries-old symbolic religious and political institution was officially dissolved. This radical move was a key part of the effort to create a modern, secular state and remove any competing sources of authority. It had a profound impact across the world, prompting intense debate among the faithful about the future of religious leadership and political organization.

128. (B) It mandated Western hats to symbolize national modernization.
This new regulation was a symbolic move to encourage the population to adopt Western-style clothing and abandon traditional attire. It was intended to represent the country's commitment to modern and secular values and its break with

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a specific school of jurisprudence, rather than engaging in independent legal reasoning. It has been a central feature of traditionalist religious education and practice, providing a sense of continuity and stability. While some modern reformers have challenged this approach, it remains the standard for many traditional seminaries and their followers.

162. (A) There was a perceived fragmentation among the Ulema needing a middle-ground.
The creation of this new organization was motivated by a desire to bring together diverse groups of scholars who were increasingly divided by theological and educational differences. Its founders believed that a unified and modernized approach to religious learning was necessary to address the challenges facing the community. They sought to create a platform where different perspectives could be shared and reconciled for the common good.

163. (C) Jamaluddin Afghani and Muhammad Abduh
This influential journal was published during a period of exile to promote the idea of unity among the faithful against foreign imperialism. Its authors used it to advocate for social and political reform and to criticize both domestic tyranny and external colonial rule. Although short-lived, the publication had a significant impact on modern thought, encouraging a new sense of solidarity and activism across different nations.

164. (D) He advocated Pan-Islamism as a political force against imperialism.
This prominent activist traveled across several countries to spread a message of political unity and resistance to colonial power. He believed that the collective strength of the community was the only way to protect their sovereignty and achieve progress. His work inspired a generation of reformers and nationalists, emphasizing the political potential of shared religious and cultural bonds in the modern world.

165. (C) He advocated for the blind following (Taqlid) of medieval scholars.
This influential thinker and religious leader sought to reconcile the faith with modern scientific rationalism and emphasized the importance of using reason to understand the scriptures. He was a strong critic of blindly following traditional interpretations and instead advocated for the constant re-examination of the faith to meet modern needs. His work as a senior religious authority focused on modernizing education and legal thought.

166. (B) Rashid Rida - Al-Manar
Different thinkers used publications to disseminate their ideas and engage with contemporary social and political issues. One influential reformer published a long-running journal that became a major platform for discussing religious reform and modern political identity. This publication played a crucial role in shaping the ideas of several later movements by providing a detailed and rational analysis of the challenges facing the community and their potential solutions.

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167. (D) Ahmad Kasravi Tabrezi - Founder of the Ikhwan al-Muslimun
Many thinkers and their influential works are correctly linked, such as philosophical reconstructions of religious thought and modern doctrines of authority. However, some attributions are historically inaccurate, as different individuals were responsible for founding major social and political organizations in different countries. Understanding these distinct roles and the specific contexts in which these movements emerged is essential for a clear analysis of modern history.

168. (A) Milestones (Ma'alim fi al-Tariq)
This influential manifesto provides a radical critique of modern society, describing it as having returned to a state of ignorance. The author argues for the necessity of a dedicated vanguard to lead a transformation and establish a society based on divine sovereignty. The work has had a profound impact on several later radical movements, providing them with a clear and uncompromising ideological framework.

169. (C) Sirat-un-Nabi and Al-Faruq
This prominent scholar produced monumental biographies of key historical figures to provide the community with inspiring models of leadership and moral integrity. His work aimed to show the relevance of these figures to modern challenges and to counter foreign critiques of

137. (C) Direct state intervention and investment in the national economy.
This economic principle focuses on the state's active role in developing the nation's industries and infrastructure. Given the lack of a strong private sector, the government took the lead in investing in and managing major economic projects. This approach was intended to accelerate modernization and ensure that the nation could achieve economic independence and strength in a relatively short period through centralized planning.

138. (A) Ali Abdel Raziq
This author published a highly controversial book that argued that the traditional institution of spiritual and political leadership had no basis in the foundational texts of the faith. He claimed that the Prophet's role was strictly spiritual, not political. This thesis challenged the long-standing belief in the necessity of a religious state, sparking intense debate and significant backlash from religious and political authorities at the time.

139. (D) He strongly advocated for the immediate restoration of the Caliphate under King Fuad of Egypt.
Far from supporting the continuation of traditional institutions, this author argued that the community was free to adopt any modern system of government that served its needs. He believed that the faith did not mandate a specific political structure. His work was seen as a profound threat to those who sought to maintain or restore old forms of authority, leading to his dismissal from his positions.

140. (B) Qasim Amin - Author of 'Tahrir al-Mar'a' (The Liberation of Women).
Several thinkers contributed to the development of modern thought by addressing social and political issues from new perspectives. One prominent figure wrote extensively about the need for social reform and the importance of improving the status of women for the overall progress of society. His work sparked widespread discussion and provided an intellectual foundation for future movements focused on social justice and equality within their communities.

141. (C) It sparked a massive debate on women's rights and education.
The publication of this book had a profound impact, initiating a long-lasting and intense public conversation about the role of women in society and their right to an education. While it met with significant opposition from traditionalists, it also encouraged a new generation of reformers to advocate for social change. This debate became a central part of the broader intellectual and social modernization of the region.

142. (C) Statement I is correct and Statement II is incorrect.
A twentieth-century thinker proposed a specific method for interpreting the scripture by moving from historical details to universal moral principles, and then applying them to the present. In contrast, an earlier reformer argued that certain traditional social practices were cultural accretions rather than original and mandatory parts of the faith. These diverse approaches illustrate the different ways that modern thinkers have attempted to engage with their traditions.

143. (A) Women should completely abandon Islam to achieve true freedom.
The advocate for social reform argued that improving the status of women was essential for the progress of the nation and was consistent with the true spirit of the faith. He proposed changes in education, social customs, and legal protections, while remaining within the broader framework of his community's identity. He did not suggest that religious belief itself was an obstacle to freedom and modernization.

144. (B) The ignorant and oppressed state of women who raise children.
This reformer identified the poor social condition and lack of education of women as the primary reason for the decline of his society. He argued that because women are responsible for raising future generations, their ignorance and lack of rights negatively affect the entire community. Therefore, he believed that social progress was impossible without a fundamental change in the status and education of women.

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the imperial past. The law was part of a broader series of cultural reforms designed to transform every aspect of public and personal identity to match a new national model.

129. (A) Both A and R are true and R is the correct explanation of A.
The ruler of this neighboring state also pursued aggressive secularization to modernize the nation and consolidate his absolute power. By overhauling the legal and educational systems, he aimed to weaken the influence of traditional religious leaders who held significant social and political sway. These actions were intended to create a more centralized and efficient state that could compete on the global stage.

130. (A) Re-establishment of the Sultanate - 1924
During the early twentieth century, the new national government implemented several radical changes, including adopting a new alphabet, granting women the right to vote, and introducing a modern civil code. These reforms were all designed to create a more secular and modern society. The old monarchical system was abolished as part of this process, and it was never reinstated during this period of extensive reform.

131. (A) P-3, Q-2, R-4, S-1
Modernizing leaders in different countries implemented diverse policies to strengthen their states. Some abolished old religious and political institutions, while others focused on cultural changes like compulsory changes in attire. Military and economic reforms were also common, including the destruction of old military corps and the creation of state monopolies. These actions collectively reflect the wide range of strategies used to pursue modernization across the region.

132. (D) Kemal created a Republic, while Reza Shah established a new royal dynasty (Pahlavi).
Although both leaders shared a commitment to rapid modernization and secularization, they chose different political structures for their nations. One founded a republic that officially broke with monarchical tradition, while the other established a new hereditary royal family to consolidate his authority. This fundamental difference shaped the political development of their respective countries throughout the twentieth century, influencing the nature of governance and social change.

133. (A) I, II, III, and IV
The ruler implemented a series of ambitious projects, including building national railways, establishing major universities, and creating a modern conscript army. He also introduced controversial cultural decrees, such as the mandatory removal of traditional headcoverings in public. These measures were all part of a concerted effort to rapidly modernize the country's infrastructure, military, and social life according to a Western-influenced model of the state.

134. (B) He allowed the Ulema to retain control over family law courts.
Despite his aggressive pursuit of secularization and efforts to weaken the power of traditional religious leaders, the ruler allowed them to keep some of their authority in certain legal areas. This concession reflected the deep-seated cultural importance of religious principles in personal and family matters. It also showed the practical limits of state power in its attempt to completely transform the social and legal life of the nation.

135. (D) It severed the new generation's ties with Ottoman Islamic literature.
The adoption of a new alphabet was a radical move intended to distance the nation from its imperial past and align it more closely with Western culture. It made it difficult for future generations to read older texts, effectively cutting them off from a vast tradition of literature and history. This reform was a key part of the broader effort to create a completely new and secular national identity.

136. (A) The forced un-veiling of women in public spaces.
This controversial decree legally required the removal of traditional veils, reflecting the state's aggressive push for secular modernization and the Westernization of social customs. It was intended to represent the liberation and modernization of women, but it also met with significant resistance from many segments of society. The policy demonstrated the state's willingness to use its authority to force profound changes in personal and public life.

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153. (C) They strictly follow the Hanafi Madhhab in all legal matters.
This movement emphasizes a direct return to the foundational scriptures and rejects the practice of blindly following any single established school of law. Its followers prioritize the authentic prophetic traditions and believe that individuals should use their own reasoning to understand religious duties. This approach has led to a distinct legal and ritual practice that differs from the more traditionalist schools common in the region.

154. (A) Ahmad Raza Khan - Barelvi Movement
This movement focuses on the defense of traditional and popular practices, emphasizing the spiritual role and knowledge of the faith's founder. Its leader wrote extensively to justify these customs and to challenge the interpretations of other reformist groups. His work created a distinct religious identity that remains highly influential among large segments of the population, particularly in the South Asian subcontinent.

155. (D) Jama Masjid - Founded by Ahmad Raza Khan
Many institutions and movements are correctly associated with their founders or specific locations, such as prominent colleges and seminaries. However, other historic structures were established by imperial authorities long before the modern era. Distinguishing between these different historical periods and the specific contributions of modern reformers is essential for an accurate understanding of the region's diverse religious and cultural landscape and historical development.

156. (B) Extensive focus on Western secular sciences and engineering.
The curriculum of this traditional seminary was primarily focused on the study of prophetic traditions, jurisprudence, and other religious sciences. It aimed to preserve and transmit classic scholarship through a specific educational model. While it was highly successful in its religious mission, it did not incorporate modern Western secular sciences or technical fields as a primary part of its institutionalized program of study.

157. (C) Attempting to modernize the curriculum by introducing modern history.
This prominent scholar and writer played a key role in trying to improve the educational program of a major institution. He believed that traditional scholars needed to be more aware of the modern world and its history to be effective leaders. His efforts to introduce new subjects were part of a broader commitment to reconciling traditional learning with the demands of the contemporary intellectual environment.

158. (D) The status and knowledge of the unseen of the Prophet Muhammad.
A major theological disagreement between these two traditionalist schools centers on the nature and extent of the spiritual qualities possessed by the faith's founder. One group emphasizes his unique spiritual status and access to divine knowledge, while the other maintains a more restricted view based on a literal reading of the scriptures. These differences have led to intense debates and the creation of distinct communal identities.

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159. (A) Both Statement I and Statement II are correct.
One movement strongly supports popular practices such as seeking spiritual intercession and celebrating religious milestones, viewing them as expressions of love and devotion. In contrast, the other movement considers many of these same practices to be unauthorized innovations that deviate from the original teachings. This fundamental difference in perspective has created deep and lasting divisions in the religious life of the community.

160. (B) Dar al-Ifta
This institutionalized system for providing formal religious guidance was essential for a community living under colonial rule. By issuing written opinions on a wide range of personal and social issues, the scholars were able to maintain their influence and provide a legal framework for the faithful. This practice helped to standardize religious practice and created a vital link between the scholars and the broader population.

161. (B) Adherence to the legal rulings of one of the four Sunni Madhhabs.
This term refers to the principle of following the established interpretations and rulings of

178. (A) Ayatollah Khomeini actively supported the Shah's relationship with the United States.
Several factors contributed to the buildup of revolutionary sentiment, including the brutality of the secret police, widespread corruption, and the clashing of secularization policies with traditional values. One prominent religious leader was a consistent and outspoken critic of the monarch's close ties with foreign powers and his domestic policies. This opposition was a central part of the movement that eventually led to the government's collapse.

179. (C) Ayatollah Ruhollah Khomeini - The Supreme Leader of the newly formed Islamic Republic.
Different individuals played key roles during a major national revolution, including political leaders, intellectuals, and religious figures. One prominent figure became the central authority of the new state that was established following the overthrow of the previous regime. His leadership and ideological vision defined the new government's structure and its relationship with the rest of the world, shaping the nation's development for decades.

180. (D) Hostage Crisis - Seizure of the Soviet Embassy in Tehran
Several key events occurred during the revolutionary period, including large-scale protests, violent state responses, and the departure of the monarch. However, a major international incident involving the seizure of a foreign embassy targeted the diplomatic mission of a different global power, rather than the one mentioned. This crisis had significant long-term consequences for the new state's international relations and domestic political development during its early years.

181. (D) The Shah's Imperial Guard (The Immortals)
The coalition that overthrew the monarch included a diverse range of groups, such as traditional merchants, various political activists, and secular nationalists. They were united by their opposition to the existing regime's policies and repression. However, the specialized military forces dedicated to protecting the royal family and the state's central authority were not part of this revolutionary alliance, as they were the primary defenders of the old order.

182. (B) The economic overheating and high inflation caused by petrodollars.
A significant increase in national wealth from natural resources led to rapid but unbalanced economic growth, which resulted in high inflation and increased social inequality. These economic pressures created widespread dissatisfaction among several segments of the population, including the working class and traditional merchants. This instability provided a fertile ground for political opposition and contributed to the broad social unrest that fueled the later revolution.

183. (D) The Bazaaris provided financial backing for the Ulema's independent network.
A long-standing alliance between traditional merchants and religious scholars was a powerful force due to their mutual economic and social interests. The merchants provided the financial resources that allowed the religious network to maintain its independence from state control. This partnership enabled the scholars to organize and mobilize the population against the government's policies, playing a crucial role in the success of the revolutionary movement.

184. (A) Both Statement I and Statement II are correct.
Following the success of the revolution, one faction moved quickly to consolidate power by marginalizing its former allies from different political backgrounds. An international diplomatic crisis was also used to weaken moderate elements within the new provisional government and strengthen the position of more radical leaders. These developments were key to the establishment of a more centralized and ideologically consistent religious republic.

185. (C) Najaf, Iraq
This prominent religious leader spent many years in exile in a major center of religious learning, where he developed and refined his political theories. From this location, he continued to influence his followers and build support for his vision of a new and authentically governed state. His work during this period provided the intellectual and organizational foundation for the movement that eventually overthrew the existing regime in his home country.

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the community's history. These publications are celebrated for their meticulous research and their role in the intellectual and cultural revitalization of the time.

170. (A) Develop a dynamic ego to shape their own destiny.
This philosophical concept emphasizes the development of a strong and active individual personality as the key to personal and communal progress. The thinker argued that individuals must cultivate their inner strength and creativity to overcome passivity and shape their own lives and the future of their society. This idea was a call for self-reliance and dynamic action in a rapidly changing world.

171. (A) Both Statement I and Statement II are correct.
One influential doctrine asserts that a qualified religious scholar must hold absolute political authority during the period when the rightful spiritual leader is not present. This represented a significant shift from the more traditional approach of remaining politically quiet and focused on spiritual matters. Both perspectives have shaped the political and religious history of the community, influencing the nature of modern government and activism.

172. (B) Red Shi'ism
This thinker combined modern sociology with traditional religious concepts to advocate for a revolutionary and socially just ideology. He criticized what he saw as a passive and ritual-focused version of the faith, instead calling for an active struggle against oppression and injustice. His ideas were instrumental in mobilizing a new generation of activists and had a significant impact on a major national revolution.

173. (C) His secular critique of traditional clerics and purified Iranian identity.
This intellectual is known for his strong secular and nationalist views, which included a sharp critique of traditional religious authorities. He believed that the nation needed to rediscover its pre-religious identity and culture to achieve modernization and progress. His work was highly controversial and reflected the deep intellectual divisions between secular nationalists and religious traditionalists during a period of rapid social and political change.

174. (D) His imprisonment in Nasser's jails and disgust for Western materialism.
The shift toward a more radical and uncompromising ideology was largely the result of personal suffering during a period of state repression. These experiences, combined with a deep disillusionment with both domestic politics and foreign cultural influence, led the thinker to formulate a vision for a complete and revolutionary transformation of society. This ideological change had a lasting impact on several later radical movements.

175. (A) A system where humans assume the right to legislate, usurping God.
This modern interpretation of an old concept describes any society that does not recognize absolute divine sovereignty as being in a state of ignorance. It specifically targets systems where humans create their own laws, viewing this as a form of rebellion against divine authority. This idea has been used to justify a radical rejection of modern political and social structures in favor of a religious state.

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176. (B) 1979
A major national revolution culminated in the late 1970s, leading to the overthrow of a long-standing monarchy and the establishment of a new religious republic. This event was the result of a broad coalition of diverse social and political groups, but it was eventually dominated by a specific religious faction. The revolution had a profound impact on global politics and the regional balance of power.

177. (B) It included land reforms and enfranchisement but alienated the Ulema.
This series of state-led reforms aimed to modernize the country's social and economic structure through land redistribution and greater political rights. However, these changes also directly challenged the interests and influence of traditional religious and social groups, leading to significant opposition. The resulting tension between the government and these powerful segments of society contributed to the eventual rise of a broad revolutionary movement.

145. (B) Viewing the "Living Sunnah" as a dynamic and evolving behavioral concept.
This modern scholar proposed a more flexible and historically-grounded understanding of traditional practices, viewing them as an evolving process rather than a static set of rules. He believed that the core principles should be separated from their historical applications to find relevant solutions for contemporary life. This approach aimed to revitalize the intellectual and legal tradition by making it more responsive to modern challenges.

146. (A) Moving from Quranic specifics to moral principles, then to the present.
The proposed method for modern interpretation involves a two-step process: first, analyzing the historical context of the scripture to extract universal moral and social principles; and second, applying those principles to the contemporary situation. This approach seeks to maintain the relevance of the text while allowing for flexible and context-appropriate legal and ethical interpretations in a rapidly changing modern world.

147. (C) He was stripped of his degree and dismissed from his post as a judge.
Because his work challenged fundamental beliefs about the relationship between religion and politics, the author faced severe professional and social consequences. He was officially removed from his position and his academic qualifications were revoked. This harsh reaction demonstrates the intense sensitivity and political importance surrounding the debate over the nature of authority and the role of faith in modern government.

148. (D) Modernist / Secularist
Thinkers who argue that the political structures of the past were products of their historical context, rather than eternal divine mandates, are typically classified as part of this intellectual tradition. They advocate for the separation of religious authority and political power, or for a significant reinterpretation of traditional concepts to fit modern needs. Their work often focuses on individual rights, reason, and the needs of a contemporary society.

149. (C) He led a Pakistani research institute but was exiled due to the Ulema.
This scholar's innovative approach to interpretation and his efforts to reform religious education led to significant conflict with more traditionalist groups. Despite his position at a prominent national research organization, the intense pressure and opposition he faced eventually forced him to leave the country. He continued his work abroad, where his ideas gained significant influence in international academic and intellectual circles.

150. (B) Ali Abdel Raziq - Advocated for the absolute necessity of the Caliphate
While many thinkers are correctly associated with their specific ideas, such as the separation of powers or modern feminist thought, others are misidentified regarding their core arguments. For example, a scholar who is famous for questioning the historical and religious basis of traditional authority did not advocate for its absolute necessity. Understanding these specific viewpoints is crucial for a clear analysis of modern political thought.

151. (D) Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi
A prominent traditional seminary was established by a group of scholars who wanted to preserve religious knowledge in the face of colonial influence and social change. They focused on creating a self-sufficient institution that prioritized the study of foundational texts and jurisprudence. Their work led to the creation of a widespread network of schools that became a major force in the religious and social life of the community.

152. (A) It aimed to bridge the gap between traditionalist and modernist schools.
This educational organization was founded with the goal of creating a middle path between purely traditionalist and aggressively modernist approaches. By modernizing the curriculum while maintaining a strong religious foundation, its founders hoped to produce scholars who were well-versed in both traditional sciences and contemporary knowledge. This effort was intended to foster unity and address the intellectual challenges of the modern era more effectively.

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186. (A) The revolution was a universal model to be supported among Muslims.
This foreign policy goal was based on the belief that the revolutionary transformation of the state provided a model for other nations to follow. The goal was to support similar movements and spread the ideals of religious governance and social justice across the region and the wider community. This approach led to significant regional tensions and shaped the new state's international relations and involvement in various local conflicts.

187. (D) The onset of the Iran-Iraq War as Saddam feared revolutionary Shi'ism.
A major regional conflict began shortly after the revolution, as a neighboring leader feared that the new state's revolutionary ideals would destabilize his own country. This long and costly war had a profound impact on both nations and shaped the geopolitical landscape of the region for many years. It demonstrated the immediate and significant international consequences of the political and ideological transformation of a major regional power.

188. (B) 1964
A prominent organization was established in the mid-1960s to represent the interests and aspirations of a displaced population. Its goal was to unify various factions and lead a national struggle for self-determination and the recovery of lost territories. This founding marked a significant step in the development of a modern national movement and has played a central role in regional politics for several decades.

189. (C) It emerged from the Muslim Brotherhood during the First Intifada.
This influential group was founded during a popular uprising as an offshoot of a larger regional social and religious organization. It combines a commitment to armed resistance with extensive social work and political participation. Since its emergence, it has become a major force in the national struggle, offering an ideological and practical alternative to secular nationalist factions and governing significant portions of territory.

190. (D) It was originally founded to fight alongside the Christian Phalange militias.
This organization was formed in the early 1980s in response to foreign military intervention and has since become a major political and military power. It is known for its strong opposition to certain regional and international powers and receives significant support from an influential regional ally. Its development has been central to the social and political life of its home country and to broader regional dynamics.

191. (A) Fatah - The secular nationalist faction founded by Yasser Arafat.
Different political factions have led the national struggle through diverse ideologies and strategies. One prominent group, founded as a secular nationalist movement, was instrumental in building international recognition and later engaged in diplomatic negotiations. Understanding the different roles and ideologies of these various factions is essential for an accurate analysis of the long-standing conflict and the internal dynamics of the national movement.

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192. (B) 2006 Lebanon War - Direct major conflict between Israel and Hamas.
Several major conflicts have shaped the history of the region, involving diverse groups and state actors. While some involved direct invasions or popular uprisings, others were targeted military operations or highly militarized struggles. However, one specific conflict was primarily between a state military and a powerful non-state organization based in a neighboring country, rather than the group mentioned. These distinctions are important for a clear understanding of regional security.

193. (B) The Palestine Liberation Organization (PLO).
These historic agreements were the result of secret negotiations between a state government and a prominent national organization that had long led the struggle for self-determination. They aimed to establish a framework for a peaceful resolution and led to the creation of a transitional authority and the formal recognition of each other's legitimacy. Although the process faced significant challenges, it was a landmark moment in regional diplomacy.

194. (A) Shaking off (Uprising)
This term refers to a spontaneous and widespread popular movement against foreign control and for national rights. It is characterized by mass protests, civil disobedience, and various forms of resistance by a broad segment of the population. These movements have been central to the national struggle, drawing international attention to the situation and shaping the political goals and strategies of the leadership and the people.

195. (C) The PLO and Israel formally recognized each other's legitimacy.
The shift toward a more diplomatic approach led to a series of significant agreements that fundamentally changed the nature of the conflict. This process culminated in the mutual recognition between the primary national organization and the state government, and the establishment of a transitional self-governing authority. This was a critical step toward a potential peaceful resolution and the creation of an independent national state.

196. (A) Both Statement I and Statement II are correct.
A decisive electoral victory by one group led to significant internal conflict and a eventual split with the long-dominant faction. As a result, the two different territories came under the control of separate administrations with different ideologies and strategies. This internal division has had a profound impact on the national movement's goals, its relationship with the international community, and the daily lives of the population.

197. (C) Iran, Syria, and Hezbollah.
This informal alliance consists of several state and non-state actors that share common geopolitical goals, including opposition to foreign influence and certain regional powers. Its members coordinate their political and military strategies to support each other and advance their collective interests. The existence and actions of this group are a major factor in the regional balance of power and various ongoing local conflicts.

198. (B) To liberate all of Mandate Palestine and eliminate the Zionist presence.
When first established, the organization's primary goal was the complete recovery of all territories and the removal of the existing state structure. This position was reflected in its foundational documents and guided its early strategy of armed struggle. Over time, the organization's goals and strategies evolved as it engaged more in diplomatic negotiations and sought international recognition for a more limited national state.

199. (D) A surge in its popularity across the Arab world as a resistance force.
The ability of the organization to survive and resist a major military offensive led to a significant increase in its popularity and standing across the region. It was seen by many as a successful model of resistance, which enhanced its political influence and strengthened its position within its home country. This outcome had a lasting impact on regional perceptions of power and the role of non-state organizations in security and politics.

200. (A) Nakba (Catastrophe)
This term identifies a pivotal and traumatic period involving the displacement of a large portion of the population and the loss of their homes and lands. It is a central element of national identity and historical memory, representing a collective experience of dispossession and exile. This event continues to be a major factor in the ongoing conflict and the demands for justice and the right of return for the displaced and their descendants.

201. (C) Tunisia
A series of widespread protests and uprisings began in a North African country following a single act of protest against economic injustice. This movement rapidly grew into a popular revolution that successfully overthrew a long-standing dictator. The events there served as a catalyst for similar movements across the region, sparking a period of significant social and political transformation that became known by a common name.

202. (A) It began when Mohamed Bouazizi set himself on fire in protest.
The initial spark for the widespread regional movement was a tragic act of individual protest against local corruption and the lack of economic opportunity. This event resonated with large segments of the population who shared similar grievances, leading to mass demonstrations and the eventual collapse of the governing regime. It demonstrated the power of public anger to

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challenge established authorities and initiate broader social and political change.

203. (D) The military immediately fired on the protesters on the first day, killing thousands.
The large-scale protests in this country centered on a major public square and were organized through modern social media platforms. They successfully demanded the resignation of a leader who had been in power for decades. While there was significant unrest and state violence during the period, the national military eventually chose not to support the leader, which was a critical factor in his eventual departure from power.

204. (B) Zine El Abidine Ben Ali - Tunisia
Several long-standing leaders were removed from power during a period of intense popular uprisings across the region. Each situation followed a different path, with some transitions being relatively peaceful and others leading to violent conflict or international intervention. Understanding the specific leaders and the countries where these changes occurred is essential for a clear analysis of this significant period of modern history and its lasting impact on the region.

205. (C) Syria - Reverted to pre-2011 stability under Bashar al-Assad.
The outcomes of the regional uprisings varied greatly by country. In some cases, a fragile transition to a more representative system occurred, while in others, the breakdown of authority led to prolonged and complex civil wars involving many different factions and foreign powers. One country, in particular, remained deeply divided and engulfed in a multi-sided conflict for many years, with significant international involvement and massive displacement.

206. (D) The Gulf Cooperation Council (GCC) states.
Certain countries were able to avoid the large-scale systemic changes seen elsewhere, largely by using their significant financial resources to address social grievances through increased welfare spending and other measures. These states also implemented more targeted social and economic reforms to maintain stability. This approach demonstrated how the availability of resources and a more centralized governing structure could influence the outcome of popular pressures for change.

207. (A) High youth unemployment and lack of economic opportunity.
A major driving force behind the widespread protests was the dissatisfaction of a large and young population facing significant economic challenges. The lack of jobs and the perception of a limited future, combined with widespread corruption, created deep resentment that was successfully mobilized during the uprisings. This demographic factor was essential for the scale and energy of the movements that challenged long-standing regimes across the region.

208. (B) Protect civilians from impending massacre by Gaddafi's forces.
An international military intervention was launched with a mandate from a global body, officially justified by the need to protect the civilian population from potential mass violence by the state's security forces. This action played a decisive role in the eventual overthrow of the long-standing leader. However, the subsequent period was characterized by significant instability and the breakdown of central authority, leading to a long and divided conflict.

209. (C) Statement I is correct and Statement II is incorrect.
A movement that began with peaceful demands for greater political freedom quickly transformed into a brutal and complex multi-sided war. The existing government chose to use force to maintain its authority, leading to an escalation of violence and the involvement of many domestic and foreign actors. This conflict has resulted in an immense humanitarian crisis and has had a profound impact on regional security and international relations.

210. (A) The Houthi movement (Ansar Allah)
Following the departure of a long-standing leader, a transitional process was attempted but eventually collapsed. This failure led to the takeover of the capital by an armed group from the northern part of the country, which sparked a wider civil war involving regional powers. This ongoing conflict has created a severe humanitarian situation and has become a major

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alongside traditional classical studies. By merging these distinct areas, the curriculum sought to modernize the community's intellectual foundations. This synthesis was necessary for participating effectively in the contemporary socio-political environment.

259. (C) By yielding theological rigidity for empirical inquiry
Mitigating socioeconomic marginalization required a pragmatic shift in pedagogical priorities and intellectual approaches. The movement suggested that theological rigidity should give way to empirical inquiry to ensure the community's future viability. By prioritizing rational observation and modern science, the educational framework aimed to foster socioeconomic success. This transition from traditional rigidity to scientific inquiry was vital for overcoming historical disadvantages.

260. (A) Intellectual awakening and institutional modernization
The transformative educational paradigm established by Sir Syed acted as a powerful catalyst for a broader intellectual awakening. It effectively redefined pedagogical priorities and facilitated institutional modernization across the region. By integrating modern sciences into the curriculum, the movement ensured that educational institutions could adapt to changing times. This process ultimately empowered the community to achieve significant socio-political progress.

261. (D) Socio-moral reconstruction and ideological purity
The Wahabiyya, Sokoto, and Faraizi movements were unified by a common ideological pursuit of socio-moral reconstruction. Despite different origins, they all advocated for ideological purity and the eradication of syncretic practices within their communities. By emphasizing rigorous adherence to foundational doctrines, these movements sought to revitalize society. Their collective efforts created a comparative paradigm for resisting perceived moral decay.

262. (B) By mobilizing the agrarian populace and grievances
The Faraizi movement successfully turned abstract doctrinal purification into tangible action by targeting the agrarian populace. By integrating religious revivalism with pressing socio-economic grievances, the movement created a powerful basis for mobilization. This strategy allowed the movement to address both spiritual and material concerns simultaneously. Consequently, the agrarian class became a central force in reshaping the local ideological landscape.

263. (C) Theological orthodoxy and administrative state-building
Structural dynamics within the Sokoto movement were characterized by a unique fusion of theological orthodoxy and administrative state-building. This approach sought to create a purified socio-political order by applying religious principles to government functions. By integrating spiritual authority with practical administration, the movement established a robust state structure. This synthesis ensured that theological reform had direct, practical consequences for society.

264. (D) Doctrinal recalibration and textual critique
The Wahabiyya movement focused its efforts on rigorous doctrinal recalibration and the critique of established textual interpretations. By identifying and challenging deviations from foundational authorities, the movement sought to restore what it considered to be pure religious practice. This focus on textual purity provided the ideological basis for broader reform efforts. Consequently, the movement played a significant role in shaping theological discourse.

265. (A) Perceived moral decay and socio-economic displacement
Collectively, the Wahabiyya, Sokoto, and Faraizi movements serve as a comparative paradigm of resistance against perceived moral decay. They also addressed the challenges of socio-economic displacement within their respective communities. By embedding theological reform into lived realities, these movements translated doctrine into effective sociopolitical mobilization. Their activities reflect a widespread effort to maintain ideological integrity amid changing social conditions.

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its international standing during a period of transition.

219. (D) Attempted to monopolize power and rush through an Islamist constitution.
A primary reason for the widespread opposition to the elected government was the perception that it was attempting to consolidate absolute control and implement a religious-based legal framework without broad consensus. This led to a significant breakdown in trust between the government and various secular and liberal groups. These tensions were a major factor in the massive protests and the eventual military intervention that removed the president from his office.

220. (B) The implementation of open and fair elections with opposition participation.
The period following the military takeover was characterized by a concerted effort to consolidate power and eliminate political rivals. This included a severe crackdown on the former governing organization and the suppression of diverse social and political activists. The state also amended the constitution to strengthen the executive and extend term limits. However, these changes were not accompanied by a move toward a more open and representative political system.

221. (C) Statement I is correct and Statement II is incorrect.
The national military has long played a central role in the country's economy, managing a wide range of enterprises and large-scale projects. In the period after the political changes of 2013, this economic role was significantly expanded rather than reduced. This deep involvement in the civilian economy is a major feature of the current governing model and has significant implications for national development and the private sector.

222. (D) Figures associated with the ousted Hosni Mubarak regime.
This term is commonly used in political discourse to refer to individuals and groups who were part of or closely linked to the former long-standing government. Their continued presence and influence in the state and the economy were a major point of contention during the revolutionary and transitional periods. The term reflects the ongoing struggle between the forces of change and those associated with the old political and social order.

223. (A) They provided aid and support to the Sisi-led government to stabilize it.
Following the military intervention and the change in leadership, several regional powers moved quickly to provide significant financial and political support to the new government. This assistance was aimed at stabilizing the country and preventing the return of a group they viewed as a major threat to regional security. This support played a crucial role in the new administration's ability to consolidate power and address immediate economic challenges.

224. (B) The dangers of polarization and the structural resilience of the state.
The failure of the move toward a more representative system is often analyzed as a result of deep social and political divisions combined with the strength of established institutions. The inability of different groups to find common ground led to a breakdown in the political process and provided an opportunity for the military to reassert its control. This outcome highlights the difficulties of achieving significant and lasting reform in a deeply divided society.

225. (B) Issued a decree shielding his decisions from any form of judicial review.
A major political and legal crisis was sparked when the elected president issued a controversial declaration that effectively placed his decisions above the law. This move was seen by many as an attempt to establish absolute authority and bypass the existing constitutional and judicial structures. It led to widespread protests and increased polarization, significantly weakening the government's legitimacy and setting the stage for its eventual removal from power.

226. (A) 2003
A major military invasion by foreign powers led to the overthrow of a long-standing dictator and the collapse of the existing state structure. This event had a profound and lasting impact on the country's political, social, and security situation, leading to years of instability and conflict. It also significantly altered the regional balance of power and has been a central issue in international relations for two decades.

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understanding regional political and economic structures and alliances.

243. (C) Over 8 million Indians in the Gulf contribute billions in remittance.
A very large number of individuals from the country work and live in a nearby region, making a massive contribution to their home economy through financial transfers. Their welfare and security are a top priority for their home government and a key pillar of its relationship with the host nations. This human link creates a deep and lasting bond that influences everything from diplomatic strategy to social and economic policy.

244. (D) Bypass Pakistan to access markets in Afghanistan and Central Asia.
The development of a major port in a neighboring country is a strategic priority aimed at creating new trade routes that avoid certain land-based obstacles. This project is intended to provide better access to markets and resources in landlocked regions further north. It reflects a long-term commitment to enhancing regional connectivity and expanding economic influence through major infrastructure investments and strategic partnerships with regional actors.

245. (C) Shared interests in energy security and Saudi economic diversification.
The transformation of the relationship with a major regional power into a strategic partnership is driven by mutual interests in energy, trade, and investment. Both nations also have a shared concern for regional security and are working together to address contemporary challenges. This deepening cooperation reflects a pragmatic approach that prioritizes economic and strategic goals, leading to a significant increase in bilateral engagement and high-level diplomatic visits.

246. (A) Both Statement I and Statement II are correct.
While a major international religious organization has often been critical of certain domestic policies, the country's bilateral relationships with key individual members of that group have continued to grow and strengthen. This demonstrates a sophisticated diplomatic approach that prioritizes practical economic and security cooperation over symbolic disagreements. This strategy has been successful in maintaining strong and mutually beneficial ties with several influential states in the region.

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247. (D) Allowing India to deepen ties with both Israel and the Gulf states.
A significant diplomatic development between several regional actors has created new opportunities for other countries to expand their engagement. By reducing regional tensions, these agreements have made it easier to manage relationships with multiple partners simultaneously without being forced to take sides in certain long-standing conflicts. This has allowed for greater cooperation in areas like trade, technology, and regional security projects, benefiting several nations outside the immediate region.

248. (A) Strategic Autonomy
This foreign policy principle focuses on maintaining independent relationships with a diverse range of partners, even when those partners are in conflict with each other. By pursuing its own national interests and refusing to be drawn into regional power struggles, the country is able to maximize its influence and cooperate with many different actors on a wide variety of strategic, economic, and security issues in a complex world.

249. (C) The demolition of the Babri Masjid.
A major domestic event in the early 1990s caused significant diplomatic strain and required careful management to prevent a lasting negative impact on relations with several regional partners. This incident highlighted the deep religious and cultural links between different nations and the importance of domestic stability for successful foreign policy. The government's efforts to address these concerns were essential for maintaining its important economic and strategic partnerships.

250. (A) United Arab Emirates (UAE)
This specific state in a neighboring region is consistently the largest source of financial contributions from expats back to their home country. This is due to the very large number of individuals working there across various sectors of the economy. These massive financial flows are a vital part of the national economy and underscore the deep and mutually beneficial

235. (D) Ghouta
A devastating feature of a long-running civil war was the use of prohibited chemical weapons against civilian populations in several locations. One particularly notorious incident in a suburban area led to international condemnation and nearly triggered a direct foreign military intervention. These events highlighted the extreme violence of the conflict and the ongoing challenges of protecting civilians and enforcing international law in a multi-sided and complex war.

236. (B) The Joint Comprehensive Plan of Action (JCPOA).
This landmark international agreement aimed to limit a major regional power's nuclear program in exchange for the removal of economic sanctions. It was the result of long and difficult negotiations between the state and several global powers. While the agreement has faced significant challenges and political opposition in some countries, it remains a critical part of the ongoing efforts to ensure regional security and prevent nuclear proliferation.

237. (C) A wave of sectarian civil war between Sunnis and Shi'as in Iraq.
The deliberate destruction of a highly significant religious shrine was a major turning point that triggered a massive wave of sectarian violence. This event led to widespread displacement and death, and significantly complicated the efforts to stabilize the country and build a representative government following a foreign military invasion. It demonstrates how the targeting of religious symbols can be used to fuel social divisions and escalate political and security crises.

238. (D) Pro-Palestine, voting against the 1947 UN partition plan.
Following its own achievement of independence, the country's leadership took a strong stand in support of national rights and against the partition of a territory in another region. This position was based on a commitment to anti-colonialism and the principle of self-determination. This early stance has been a foundational part of the country's foreign policy and its long-standing relationship with the people and movements of that region.

239. (A) Strategic engagement with Gulf nations for energy and trade.
This diplomatic strategy focuses on deepening economic and security ties with countries in a key neighboring region. It is driven by the need for reliable energy supplies and the desire to expand trade and investment opportunities. This proactive engagement has led to a significant increase in bilateral cooperation on a wide range of issues, from infrastructure development to regional security and the welfare of a large expat community.

240. (B) India has halted all crude oil imports from the Middle East.
Economic relations remain a vital part of the partnership with several regional powers, with significant trade in energy and other products. Large numbers of people from the country also work in that region, providing a major source of financial contributions to their home economy. These ties have grown stronger over time through new economic agreements and a shared interest in regional stability and economic development across diverse sectors.

241. (B) De-hyphenation - Treating Israel and Palestine as separate tracks.
This modern diplomatic approach involves managing relationships with different regional actors independently, based on their own merits and national interests. This allows for the deepening of cooperation in areas like technology and defense with one state, while maintaining a long-standing commitment to the national rights and humanitarian needs of another population. This strategy reflects the complexity of the region and the need for a flexible and pragmatic foreign policy.

242. (A) GCC - An alliance of India and Central Asian Republics.
Various international groupings and projects involve several states working together on economic and strategic goals. These include infrastructure corridors and specialized forums for economic and security cooperation. However, some long-established regional organizations are composed of a specific group of states within a particular peninsula, rather than including countries from other regions. Accurate identification of these participants is essential for

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government became the primary arbiter of legal and educational standards.

274. (A) Secularization was vital for sovereignty
The authoritative modernization led by Mustafa Kemal and Reza Shah was driven by the belief that secularization was vital for sovereignty. They viewed rapid institutional changes and infrastructural development as essential for geopolitical survival. By overriding traditional structures, they sought to create a modern state capable of competing globally. This bureaucratic rationality was enforced to ensure long-term national stability and independence.

275. (C) Top-down agendas for institutional secularization
The administrative regimes of both Mustafa Kemal and Reza Shah are best characterized as top-down agendas for institutional secularization. These movements utilized the state apparatus to enforce Western modernity and dismantle traditional authorities. By implementing rapid structural reforms, the regimes aimed to engineer a modern socio-cultural landscape. This authoritative paradigm prioritized bureaucratic rationality and national sovereignty over entrenched local traditions.

276. (A) The formal academic transmission of classical theological scholarship
Deoband adopted a defensive institutionalization strategy that prioritized the formal academic transmission of classical scholarship. By establishing a rigorous, text-centric pedagogical model, the school aimed to preserve traditional theology against modern ideological influences. This focus on structured academic study ensured the continuity of classical learning. Consequently, Deoband asserted its authority through disciplined scholarship and formal educational frameworks.

277. (D) Synthesize currents for scholars and intellectuals
Nadwa's pedagogical framework was designed to synthesize diverse intellectual currents to benefit both scholars and modern intellectuals. By advocating for an integrated curriculum, the organization sought to bridge the growing gap between traditional and modern thought. This systematic approach aimed to create a more unified intellectual environment. Consequently, Nadwa played a key role in negotiating contemporary theological discourse.

278. (B) By directing their focus strictly toward an unmediated return to foundational texts
The Salfis positioned their methodological paradigm by focusing strictly on an unmediated return to foundational texts. This structural approach involved a deliberate rejection of synthesized theological traditions. By emphasizing direct engagement with primary sources, the organization sought to establish a pure doctrinal foundation. This strategy distinguished their institutional identity from other schools of thought within the broader pluralistic landscape.

279. (C) Practices specifically centered on veneration and localized spiritual hierarchies
The Barelvis embedded their organizational identity within a framework centered on veneration and localized spiritual hierarchies. By institutionalizing popular socio-cultural traditions, they created a distinct niche within the theological landscape. This approach prioritized spiritual connections and traditional practices over purely text-centric or synthesized models. Consequently, the movement successfully maintained a strong connection with local community traditions and hierarchies.

280. (D) Constructs distinct pedagogical boundaries to shape contemporary theological discourse
The interaction between Deoband, Nadwa, the Salfis, and Barelvis demonstrates a vibrant pluralism in modern theological thought. Each organization constructs distinct pedagogical boundaries to assert institutional dominance and influence contemporary discourse. By developing unique frameworks, these entities negotiate authority within a modernizing context. This continuous competition and negotiation define the complex landscape of institutionalization among various religious schools.

281. (A) Anti-colonial solidarity and internal socio-political revitalization
Jamalud-din-Afghani's structural approach was centered on the imperative of anti-colonial solidarity and internal socio-political revitalization. He believed that cross-regional

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relationship between the two nations and their people.

251. (B) To centralize state power and modernize the military
Muhammad Ali Pasha initiated comprehensive reforms as a strategic response to Western modernity. The primary focus involved restructuring the Egyptian state by centralizing administrative authority and upgrading military capabilities. These state-led projects were designed to secure geopolitical leverage through modernization. By overhauling traditional structures, the regime established a powerful centralized apparatus to manage domestic governance and external pressures effectively.

252. (A) It overhauled agricultural monopolies for cash crops
The introduction of advanced irrigation technologies served as a catalyst for significant socio-economic restructuring. This technological shift enabled the state to dismantle traditional agricultural monopolies and prioritize the production of valuable cash crops. By enhancing agricultural efficiency, the regime successfully transformed the domestic economic landscape. This state-centric approach ensured that agricultural output supported broader modernization and centralization objectives.

253. (C) As a deliberate restructuring of domestic governance
The integration of Western technological paradigms represented a strategic and intentional overhaul of the Egyptian administrative framework. Rather than simply adopting foreign tools, these reforms aimed to restructure domestic governance to better resist external pressures. This deliberate synthesis created a modern state apparatus capable of navigating global changes. The process fundamentally altered bureaucratic machinery to align with centralized state goals.

254. (D) Western educational models and technical expertise
The Egyptian bureaucratic machinery underwent a fundamental transformation through the adoption of Western educational models and technical expertise. These elements served as essential cornerstones for administrative reform, shifting the state toward a more modernized structure. By integrating foreign knowledge and technical skills, the regime effectively reoriented its civil service. This shift was critical for establishing a highly centralized state apparatus.

255. (C) Navigating modernity with a reform-driven state apparatus
Merging Western administrative frameworks with local socio-political realities created a functional model for regional development. This synthesis established a highly centralized, reform-driven state apparatus capable of managing the complexities of modern governance. The resulting template allowed for a structured approach to modernization while maintaining state authority. Ultimately, this integration defined how nations could successfully adapt to global technological shifts.

256. (B) The chasm between classical learning and Western modernity
Sir Syed identified a significant disconnect between traditional pedagogical frameworks and the demands of a modern colonial state. His movement strategically sought to bridge the chasm between classical learning and Western modernity. By creating a synthesized curriculum, he provided a path for the community to integrate traditional values with modern scientific rationality. This approach was essential for achieving socio-economic viability.

257. (D) Rigorous and modernized educational empowerment
Systematic community advancement required a fundamental shift in how educational institutions were structured. Sir Syed viewed rigorous and modernized educational empowerment as a critical prerequisite for mitigating socio-political marginalization. By establishing a modern academic infrastructure, the movement aimed to equip individuals with the skills necessary to navigate a technologically advancing society. This empowerment served as a foundation for broader intellectual growth.

258. (A) Science, English, and classical studies
The educational model introduced by Sir Syed advocated for a comprehensive curriculum that integrated diverse fields of study. This approach emphasized the assimilation of modern scientific rationality and English language education

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factor in the broader geopolitical struggles within the region and beyond.

211. (C) Entrenched networks of elites who maintain power behind the scenes.
This term describes the powerful and often hidden groups within the military, security services, and bureaucracy that work to maintain their influence and protect the interests of the established order. These networks are often seen as an obstacle to democratic reform and social change, as they can continue to exercise significant control even after a change in the formal political leadership of a country.

212. (D) Armed opposition leading to foreign intervention to prop up Assad.
The escalation of the conflict from peaceful protests to an armed struggle led to significant international involvement. Fearing the collapse of a regional ally, foreign powers intervened militarily and diplomatically to support the existing government. This intervention was a critical factor in the government's ability to maintain its power and regain control over large portions of the country, further complicating the prospects for a peaceful resolution.

213. (C) Mohamed Morsi
Following a major revolution, a candidate representing a prominent social and religious organization became the first individual to be freely elected as the civilian head of state. His victory was a landmark moment in the country's history and was seen by many as the beginning of a new democratic era. However, his tenure was marked by significant political polarization and economic challenges, leading to further unrest and conflict.

214. (B) The military ousted President Morsi following massive protests.
A period of intense public dissatisfaction with the elected leader's policies and governing style led to massive nationwide protests. In response to this widespread unrest, the national military intervened and removed the leader from power, suspending the constitution and establishing a transitional government. This event was a major turning point that significantly altered the country's political trajectory and led to a new period of centralized rule and repression.

215. (D) They successfully resolved the economic crisis and brought cheap electricity and fuel to all citizens.
The brief period of governance by the newly elected leadership was characterized by significant political challenges and resistance from established state institutions. They also faced a worsening economic situation, with persistent shortages of essential goods and services. These difficulties contributed to widespread public frustration and provided the impetus for the massive protests that eventually led to the government's removal from power by the military in the following year.

216. (A) Tamarod - A youth movement demanding early elections to remove Morsi.
Different political entities and movements emerged after the revolution, representing a wide range of ideologies and interests. One prominent youth movement was instrumental in organizing the massive protests that led to the removal of the elected president. Understanding the roles and goals of these diverse groups is essential for a clear analysis of the complex political dynamics and the eventual outcome of the country's difficult transitional period.

217. (C) Gamal Abdel Nasser - Led the Tamarod protests in 2013.
Many figures are correctly associated with their roles in recent history, such as leaders who were overthrown or those who were affiliated with specific organizations. However, other prominent historical leaders were active in entirely different eras and could not have been involved in contemporary protests. Distinguishing between these different periods and the specific contributions of various leaders is crucial for an accurate understanding of the region's political development.

218. (A) Rabaa al-Adawiya Square
Following the removal of the elected leader, his supporters organized large-scale sit-ins to protest the military takeover. These demonstrations were eventually dispersed by state security forces in an operation that resulted in a significant loss of life. This event was a major moment of violence and polarization that had a profound impact on the country's social and political landscape and

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266. (B) By linking social welfare with governance reform
The Ikhwan al-Muslimun built a strong social base by creating an extensive grassroots network that integrated social welfare with governance reform. By providing tangible community support while demanding systemic change, the organization positioned itself as a holistic solution to socio-economic problems. This strategic approach allowed it to mobilize a wide range of supporters. Consequently, it effectively translated ideological goals into practical action.

267. (B) The deliberate intellectual cultivation of an elite cadre to permeate institutions
The Jamaate-Islami adopted a strategy focused on the intellectual cultivation of a highly disciplined elite cadre. This movement aimed to have these individuals systematically permeate state apparatuses and key societal institutions. By focusing on influential positions, the organization sought to influence socio-political structures from within. This method represents a deliberate shift toward organized and centralized ideological mobilization across society.

268. (A) The concept and implementation of secular nationalism
Both the Ikhwan al-Muslimun and the Jamaate-Islami offered a comprehensive critique of secular nationalism. Instead of secular models, they proposed ideology-driven socio-political frameworks that addressed all aspects of life. By challenging the foundations of the secular state, these movements sought to establish a new order based on their specific ideological tenets. This critique was central to their mobilization efforts.

269. (C) A shift toward centralized political action
The operational dynamics of the Ikhwan al-Muslimun and the Jamaate-Islami illustrate a move away from fragmented religious advocacy. Instead, both organizations represent a shift toward highly centralized and organized political action. By codifying their objectives and building disciplined structures, they transformed how ideological movements operate. This evolution has significantly altered the landscape of contemporary political discourse in the region.

270. (D) By conceptualizing a comprehensive framework
These organizations addressed complex socio-political realities by conceptualizing comprehensive frameworks that moved beyond traditional theological discussion. By offering holistic solutions to societal issues, they provided a structured model for ideological mobilization. These frameworks integrated social, political, and economic concerns into a single organizational vision. This systematic approach allowed them to manage the complexities of modern institutional environments effectively.

271. (C) The authoritative power of the central state apparatus
Mustafa Kemal and Reza Shah utilized the central state apparatus as the primary mechanism for implementing Western modernity. Their modernization efforts were top-down agendas that prioritized institutional secularization over traditional structures. By using state power, they enforced rapid changes in education, law, and social life. This authoritative approach was seen as essential for ensuring national sovereignty and survival in the modern era.

272. (B) The national educational, legal, and linguistic systems
Mustafa Kemal's agenda involved a comprehensive overhaul of Turkey's national infrastructure to align with Western models. This transformation specifically targeted the educational, legal, and linguistic systems, replacing traditional frameworks with modern secular ones. By changing these core institutions, the regime aimed to construct a new national identity. This aggressive restructuring effectively marginalized existing traditional judicial and pedagogical authorities.

273. (D) By enforcing state control over judicial domains
Reza Shah's administrative policies significantly reduced the influence of the traditional clerical establishment in Iran. By enforcing centralized state control over judicial and educational domains, the regime dismantled the traditional authorities' previous power. These policies were designed to secularize the nation's institutional frameworks. This shift ensured that the central

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227. (C) Systematically removed all Ba'ath Party members from public employment.
This controversial policy involved the removal of thousands of individuals from their positions in the government and the military because of their affiliation with the former ruling party. While intended to prevent the return of the old regime, it resulted in a significant loss of administrative and security expertise. This created a security vacuum and contributed to the rise of an armed insurgency and widespread social instability.

228. (D) Bashar al-Assad was overthrown in 2017 and replaced by a UN transitional council.
The long and complex civil war in this country began with the suppression of popular protests and escalated into a multi-sided conflict involving many domestic and foreign actors. While international interventions and the rise and fall of various groups have significantly altered the situation, the existing government has remained in power over large portions of the country. The conflict continues to have a massive humanitarian and geopolitical impact.

229. (C) Abdrabbuh Mansur Hadi's government - Backed by a Saudi-led coalition.
The ongoing conflict in this country involves a struggle between an internationally recognized government and an armed movement that took control of the capital. A coalition of regional powers intervened militarily to support the government and counter the influence of the armed group and its supporters. This war has led to one of the world's most severe humanitarian crises and remains a major regional security challenge.

230. (B) Iraq - US backing ISIS vs. Iran backing Al-Qaeda.
Several regional conflicts are characterized by proxy struggles between different domestic and foreign powers supporting rival factions. These involve complex alliances and strategic interests that shift over time. However, descriptions of major international powers supporting radical and violent extremist groups against each other are historically inaccurate and do not reflect the actual policies or military actions of the states involved in these difficult and multi-layered security situations.

231. (D) A direct, formal military alliance with the United States.
The rapid rise of a radical extremist group was facilitated by sectarian policies that alienated certain segments of the population and the security vacuum created by ongoing civil war in a neighboring country. It also drew on the organizational remnants of earlier militant movements. Far from having an alliance with a major global power, the group was the target of a massive international military campaign to defeat it.

232. (A) Zaydi Shi'a
This armed movement belongs to a specific branch of the faith that is common in the northern part of its home country. Its religious and political identity is central to its struggle for influence and its opposition to other domestic factions and regional powers. Understanding the specific religious background of this group is essential for a clear analysis of the local and regional dimensions of the ongoing conflict and its complex social dynamics.

233. (C) Tripoli (West) and Tobruk/Benghazi (East).
Following the overthrow of a long-standing leader, the country became deeply divided between rival administrations based in different regions. Each was supported by diverse local factions and various foreign powers with competing strategic and economic interests. This division led to a prolonged period of political instability and sporadic conflict, as different groups struggled for control over the nation's institutions and its significant natural resources.

234. (C) Statement I is correct and Statement II is incorrect.
The manipulation of religious identities is a common strategy used by political regimes to mobilize support and justify geopolitical rivalries. While these conflicts often have a religious dimension, they are also deeply rooted in power struggles, economic interests, and a desire for regional influence. The rivalry between major regional powers is a complex mix of theological, political, and strategic factors that shape the security landscape of the entire region.

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unity was a necessary defense against external pressures and colonial encroachments. By awakening political consciousness, he aimed to strengthen societies from within. His discourse provided a resilient foundation for subsequent reformists to build upon in the modern era.

282. (B) Rationalizing educational and legal frameworks
Muhammad Abduh focused his reformist efforts on the rationalization of educational and legal frameworks. He advocated for systemic institutional changes that would align traditional principles with modern needs. By emphasizing the role of rational inquiry, Abduh sought to modernize the state's foundational structures. His work aimed to ensure that institutions could effectively support social and economic progress.

283. (B) Modern science for socio-economic progress
Muhammad Abduh argued that theological principles should be harmonized with modern science to promote socio-economic progress. He believed that religious doctrine naturally supports rational inquiry and can be integrated with scientific thought. This synthesis was seen as essential for overcoming social stagnation. By promoting this harmony, Abduh provided a theoretical template for reconciling traditional authority with modern rationality.

284. (A) By bridging rationalism and foundational texts
Rashid Rida institutionalized reformist principles by codifying a methodology that bridged Abduh's rationalism with a strict adherence to foundational texts. Through extensive textual dissemination, he created a structured approach to ideological reform. This synthesis allowed for the integration of modern thought while maintaining a strong connection to religious authorities. Rida's work helped formalize the intellectual chain of reform.

285. (C) Classical foundations with modern realities
The collective discourse of Jamalud-din-Afghani, Muhammad Abduh, and Rashid Rida aimed to reconcile classical foundations with modern realities. By integrating modern rationality with traditional authority, they formulated a comprehensive ideological architecture. This effort was designed to address socio-political stagnation and provide a template for future progress. Their systematic approach ensured that traditional values remained relevant in a changing world.

286. (D) Transparency, equity, and political reforms
During the Arab Spring, grassroots networks in Egypt demanded comprehensive transparency, socio-economic equity, and structural political reforms. These movements aimed to dismantle entrenched authoritarian architectures and create a more representative governance model. The intense mobilization reflected a widespread desire for fundamental changes in how the state functioned. Ultimately, these demands placed the concept of democracy on trial.

287. (C) Institutionalizing democratic frameworks
The transitional phase in Egypt served as a critical experiment in institutionalizing democratic frameworks. In a highly volatile administrative environment, the country attempted to establish a representative civilian government. This process tested the resilience of newly formed political coalitions against established bureaucratic and military apparatuses. The experiment highlighted the complexities involved in moving from mass mobilization to stable democratic governance.

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288. (B) Electoral mandates and institutional reform
The trial of democracy in Egypt revealed significant structural friction between rapid electoral mandates and the necessity for deep institutional reform. While elections provided immediate results, the process of reforming complex bureaucratic structures proved much slower. This tension complicated the transition to a representative government. The confrontation between political momentum and administrative reality underscored the difficulties of establishing enduring democratic systems.

289. (D) Negotiation with military apparatuses
The systemic fragility of newly formed political coalitions in Egypt was exposed during their negotiations with military apparatuses. As these coalitions attempted to establish civilian rule, they faced resistance from entrenched bureaucratic and military structures. This interaction highlighted the difficulty of balancing new democratic demands with old state mechanisms.

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structural integration of welfare and ideology distinguishes it from more conventional nationalist movements.

298. (B) A highly disciplined, non-state administrative and military entity influencing regional deterrence

Hezbollah functions as a highly disciplined, non-state administrative and military entity that significantly influences regional deterrence. Its operational architecture allows it to exert power beyond conventional state boundaries. By integrating military capabilities with administrative functions, it has become a major player in regional geopolitics. This complex organizational model illustrates the shift toward multi-tiered operations in contemporary territorial and ideological conflicts.

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299. (B) Complex, multi-tiered operations

A comparative analysis of these organizations reveals a critical transition toward complex, multi-tiered operations. Movements have moved away from purely conventional nationalist strategies to models that integrate various functions. These include political advocacy, military deterrence, and socio-economic support. This shift reflects the necessity of adapting to highly contested geopolitical environments. Ultimately, these complex structures redefine the mechanisms of modern resistance.

300. (A) Political advocacy, military deterrence, and localized socio-economic support

Organizations like the PLO, Hamas, and Hezbollah reshape strategic contours by structurally integrating political advocacy, military deterrence, and socio-economic support. This multi-faceted approach allows them to address varied aspects of territorial and ideological conflicts. By combining these elements, they create more resilient and effective operational models. Consequently, they define the intricate mechanisms that govern contemporary resistance in highly contested spaces.

Such friction was a key factor in the precarious trajectory of the transition.

290. (A) Political transitions battling deeply entrenched administrative complexities
The Egyptian scenario illustrates the precarious trajectory of political transitions as they battle deeply entrenched administrative complexities. Constant struggles between the demand for democratic restructuring and rigid state mechanisms define this process. Translating mass mobilization into stable governance remains a significant challenge in such volatile environments. Ultimately, the scenario highlights the fragility of institutional change when facing established authoritarian architectures.

291. (C) Regime dismantling accelerating divisions
Conflicts in Iraq, Libya, Syria, and Yemen follow a common structural trajectory where the dismantling of regimes accelerates internal divisions. The collapse of centralized authority leads to increased sectarian and factional strife, further disrupting national cohesion. This process creates prolonged institutional vacuums that hinder the establishment of stable governance. Consequently, the resulting fragmentation prevents comprehensive recovery across the affected nations.

292. (A) The profound erosion of national territorial integrity
In Iraq and Syria, the profound erosion of national territorial integrity allowed various factions to contest state sovereignty. This loss of control created opportunities for militant and political groups to aggressively pursue their own agendas. As territorial boundaries weakened, the overall geopolitical architecture of the region was fundamentally altered. This erosion highlights the systemic impact of state mechanism failure during internal crises.

293. (D) Highly localized power struggles severely hindering unified governance
Institutional decay in Libya and Yemen has fostered highly localized power struggles that prevent the formation of unified governance. The breakdown of central authority allows local factions to compete for influence, creating significant obstacles to transition. These struggles embed structural violence and governance failure within the social fabric. As a result, establishing a cohesive national administration remains an extremely difficult task.

294. (B) Resulting institutional fragmentation
Institutional fragmentation serves as a continuous barrier to comprehensive socio-economic recovery in conflict-affected nations. The lack of a unified administrative structure prevents the implementation of effective recovery programs. Instead, governance failure and structural violence become deeply embedded in society. This fragmentation ensures that the negative impacts of state collapse persist long after the initial conflict has begun to stabilize.

295. (C) State-building after collapse
Persistent instability across West Asia underscores the extreme difficulty of state-building following an administrative collapse. When structural state mechanisms fail, mediating internal grievances becomes nearly impossible. The aftermath of collapse is characterized by fragmented authority and ongoing power struggles. These challenges demonstrate that rebuilding a functional state requires more than just replacing a regime; it necessitates restoring entire institutional frameworks.

296. (D) As a secular, nationalist framework actively seeking formal administrative authority
The PLO historically established its operational framework as a secular, nationalist entity. It actively pursued formal administrative authority through diplomatic efforts and structural recognition. This approach focused on creating a formalized state structure within contested territories. By institutionalizing these nationalist goals, the PLO sought to gain international legitimacy. This conventional strategy represents a key phase in the evolution of regional resistance.

297. (A) An extensive and localized socio-economic welfare network
Hamas developed a unique paradigm by merging an uncompromising ideological stance with an extensive social welfare network. This localized approach allowed the organization to build significant grassroots leverage and support. By addressing the socio-economic needs of the population while maintaining its territorial claims, Hamas consolidated its influence. This

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